VEDIC BIBLIOGRAPHY

SECOND VOLUME

BY

R. N. DANDEKAR

UNIVERSITY OF POONA

1961

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The generous grant made by
Dr. C. P. Ramaswami Aiyar
towards the publication of this Volume
is gratefully acknowledged.

TO

MAHĀMAHOPĀDHYĀYA

Dr. PANDURANG VAMAN KANE

NATIONAL PROFESSOR OF INDOLOGY

PREFACE

An attempt is made to present through this second volume of my *Vedic Bibliography* a more or less comprehensive and critical register of all significant writings dealing, directly or indirectly, with the Veda and allied antiquities including the Indus Valley Civilization, which have been published since 1946, that is, since the year in which the first volume was published. The scope and extent of this volume are similar to those of the first volume, but, with a view to enhancing its usability, I have found it advisable to arrange the material in this volume according to a slightly different plan. I have also reduced the number of sections by grouping together several sections which appear in the first volume. The present volume contains nearly 6000 entries which are classified subjectwise in 20 chapters, these chapters in their turn being divided into 93 sections. The entries have been made as full and complete as possible, and, what is perhaps more important, brief analyses of contents have been given in a larger number of cases than in the first volume. In certain cases, an indication of the contents of some important reviews has also been given. Further, in this volume, I have tried to fill in the lacunae of the first volume. A list of periodicals etc., which have been referred to, and indexes of authors and words have been duly included.

No bibliography can, however, claim to be exhaustive—at any rate, no Vedic Bibliography can make such a claim in the face of the unusually prolific activity which is becoming evident in the field of Vedic and allied studies.

Many institutions and individual scholars have helped me in the course of the compilation of this work, and to them all I owe a deep debt of gratitude. Thanks are due to Dr. M. T. Sahasrabuddhe of the Sanskrit Department, University of Poona, who has prepared the Index of Authors.

I should like to reiterate here my intention, announced in the Preface to the first volume of my *Vedic Bibliography*, to prepare and publish, at suitable intervals, further volumes of the *Bibliography*. May I, in this connection, request my colleagues in India and outside to be so good as to keep me informed, from time to time, of their contributions to Vedic and allied studies?

University of Poona.
26th January, 1961.

R. N. Dandekar

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INDEX OF WORDS

LIST OF JOURNALS ETC., AND ABBREVIATIONS

Abhandlungen der saechsischen Gesellschaft der Wissenschaften.
ABORI : Annals of the Bhandarkar Oriental Research Institute, Poona.
Acme, Milan University.
Acta Archaeologica, (Hungary).
Acta Linguistica, Copenhagen.
Acta Tropica, Basel.
Advent (The), Madras.
AG. It. : Archivio Glottologico Italiano, Turin.
Agra University Journal of Research, Agra.
AIOC : All India Oriental Conference, Poona.
AJPh (AJP) : American Journal of Philology, Baltimore.
AL : Arts and Letters, Royal India, Pakistan, and Ceylon Society, London. (formerly *IAL : Indian Arts and Letters*).
ALB : Adyar Library Bulletin, Adyar.
Allahabad University Magazine, Allahabad.
Am. Anthrop. : American Anthropologist, New Haven (U. S. A.).
American Scholar.
Am. Hist. Rev. : American Historical Review.
Ancient India, Archaeological Survey of India, New Delhi.
Āndhra Patrikā Weekly.
Anekānta, Delhi.
Annales du l'Universite de Lyon (Les belles lettres).
Annali (sezione linguistica), Naples.
Année Sociologique, (France).
Annuaire du Collège de France, Paris.
Annual Bibliography of Indian Archaeology, Leiden.
Annual Bulletin of the Nagpur University Historical Society.
Ant. Cl. : L'Antiquité Classique, Löwen.
Anthropologie religieuse : See *VBD* II–65.8.
Anthropos : International Review of Ethnology and Linguistics, Freiburg (Switzerland).
Antiquity, (Great Britain).
Antireligiosnik, (USSR).
Anzeiger der oesterr. Akademie der Wissenschaften, Wien.
AO : Acta Orientalia, Leiden / Copenhagen. (includes *Le Monde Oriental*).
AO (Hung.) : Acta Orientalia, Academiae Scientiarum Hungaricae, Budapest.
AORM : Annals of Oriental Research, Madras University.
AOS : American Oriental Society.
AP : The Aryan Path, Bombay.
Archaeologia Austriaca, Wien.
Archiv fuer Orientforschung, Graz.
Archiv fuer Voelkerkunde.
Arch. Ling. : Archivum Linguisticum (A Review of Comparative Philology and General Linguistics), Glasgow.

Arch. Or. : Archiv Orientalni, Prague.
Arch. Rel. : Archiv fuer Religionswissenschaft, Leipzig.
Art and Thought : See *VBD* II–93.11.
Art. As. : Artibus Asiae, Ascona (Switzerland).
ASI : Archaeological Survey of India.
Asia, New York.
Asia Major, Cambridge.
As. Rev. : Asiatic Review, London.
As. Stud. : Asiatische Studien, Bern.
Astrological Magazine (The), Bangalore.
AV : Atharvaveda.
Āyurveda-Patrikā (Marathi), Nasik.

BDCRI : Bulletin of the Deccan College Research Institute, Poona.
BEFEO : Bulletin de l'Ecole Francaise d'Extreme-Orient, Paris.
Beitraege zur Namenforschung, Heidelberg.
Bhārata-Dharma, Madras.
Bhāratī (Sanskrit), Jaipur.
Bhāratī (Telugu), Madras.
Bhāratīya Vidyā Patrikā, Bombay.
Bh. Saṁ. : Bhāratīya Saṁskṛti.
Bh. Vid. : Bhāratīya Vidyā, Bombay.
Biblioteka Wiedzy, Warsaw.
Bibl. Or. : Bibliotheca Orientalis, Leiden.
Bigaku, Tokyo University.
Bijdragen Taal–Land–en Volkenkunde van Nederl.-Indie (BTLVK), The Hague.
Biosophical Review.
BISM : Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona.
BISMQ : Bhārata Itihāsa Saṁśodhaka Maṇḍala Quarterly.
BITC : Bulletin of the Institute of Traditional Cultures, Madras University.
BJ : Bhavan's Journal (also *BUJ : Bhavan's University Journal*), BVB, Bombay.
BORI : Bhandarkar Oriental Research Institute, Poona.
Br. : Brāhmaṇa.
BRMIC : Bulletin of the Ramakrishna Mission Institute of Culture, Calcutta.
BSEIC : Bulletin de la Société d'Etudes indochinoises.
BSKO : Beiträge zur Sprach-und Kulturgeschichte des Orients, Walldorf/Hessen.
BSL : Bulletin de la Société de Linguistique de Paris.
BSOAS : Bulletin of the School of Oriental and African Studies, London.
Buddha-Prabhā.
Buddhi-prakāśa (Gujarati).
Bulleten, Istanbul.
Bulletin de la Maison Franco-Japanaise, Tokyo.
Bulletin de la Société prehistorique francaise.
Bulletin de l'Institut de Philologie Roumaine, Issy.
Bulletin der Botschaft, Bonn.

Bulletin international de l'Academie Polonaise des sciences et des lettres, Cracow.
Bulletin of Naniwa University.
Bulletin of Phonetic Studies, Mysore University.
Bulletin of the American Institute for Iran.
Bulletin of the Baroda State Museum.
Bulletin of the Board of Celtic Studies, Cardiff.
Bulletin of the Chunilal Gandhi Vidya Bhavan, Surat.
Bulletin of the Madras Government Museum, Madras.
Bulletin of the Philological Society, Calcutta University.
Bulletin of the Prince of Wales Museum of Western India, Bombay.
Bulletin of the School of Latin, Virginia University.
Bulletin of the Yoga-Teachers' Training Institute, Bombay.
Burlington Magazine.
BVB : Bharatiya Vidya Bhavan, Bombay.
BVB Bulletin, Bombay.

Cahiers de la vie spirituelle, l'amour du prochain, Paris.
Calcutta Municipal Gazette.
Call Divine (The), Bombay.
Carinthia.
CCF : Communications of the "Finnisch-ugriche Forschungen", Helsinki.
Centaurus, International Magazine of the History of Science and Medicine.
Chatrika Abhinandana Grantha, Amritsar.
Chetana, Bombay.
CHI : Cultural Heritage of India, Ramakrishna Mission Institute of Culture, Calcutta.
CHJ : Ceylon Historical Journal, Dehiwela.
Church Quarterly Review, (Great Britain).
Civ. Cattol. : Civilta cattolica (Italy).
Coimbra editora, (Italy).
Collectanea Orientalia, Vitna.
Collection of Linguistic Treatises, Keio University, Tokyo.
Community, Colombo.
Comm. Vol. : Commemoration (Felicitation, Presentation, etc.) Volume.
Comparative Studies in Society and History, Paris.
Confluence, (U. S. A.).
CR : Calcutta Review, Calcutta University.
CRAP : Comptes rendus de l'Académie Polonaise des sciences et des lettres, Cracow.
Critique, (France).
Cultural India.
CUP : Cambridge University Press.

Dacca University Studies, Dacca.
DCRI : Deccan College Post-Graduate Research Institute, Poona.
Delhi University Magazine.
Deutschlands Erneuerung.
Die Sprache, Wien.

Die Weltliteratur.
Diogenes, Paris.
Divya-Darśana (Bengali), Calcutta.
DLZ : Deutsche Literaturzeitung, Berlin.
DS : Dharma-Sūtra.

Eastern Anthropologist, (India).
Economic Weekly.
Education, Mussée Guimet, Paris.
Em. : Emérita, Madrid.
Encyclopedia Americana.
English and Germanic Studies.
ER : Educational Review, Madras.
Erani.
Eranos-Jahrbuch.
Erasmus, Darmstadt.
Estudios Biblicos, (Spain).
Et. Celt. : Etudes Celtiques, Paris.
Et. Cl. : Etudes Classiques, Namur.
Ethnologia, Wien.
Ethnologischer Anzeiger.
Etudes Asiatiques.
Etudes Carmélitaines.
Etudes linguistiques de la Faculte de Lettres de Strasbourg.
E. U. P. : The English Universities Press, London.
Europaeische Encyclopaedie.
EW : East and West, Rome.

FEQ : The Far Eastern Quarterly.
Fergusson College Magazine, Poona.
FF : Forschungen und Fortschritte, Berlin.
FGST : Forbes Gujarati Society Transactions, Bombay.
Folklore, London.
France Asie.

Ganesh Dutt College Magazine, Begusarai.

Geistige Arbeit.
Genos, Uppsala.
Geographia Helvetica.
Geographical Magazine.
German Books, (U. S. A.).
GGA : Goettingische Gelehrte Anzeigen, Berlin.
Giornale della Società Asiatica Italiana, Florence.
GK. : Greek.
GKP : Gurukula-Patrikā (Hindi), Haridwar.
Glasgow University Oriental Society Transactions.
Glotta, Goettingen.
GNAW : Nachrichten von der Akademie der Wissenschaften zu Goettingen.
Gnomon, (Germany).

GOS, Baroda : Gaekwar's Oriental Series, Baroda.
GOS, Poona : Government Oriental Series, BORI, Poona.
GQ : The Germanic Quarterly.
Granzgebiete der Medizin, Muenchen / Berlin.
Graphologie.
GRM : Germanisch-romanische Monatschrift, Heidelberg.
GS : Gṛhya-sūtra.

H. : Harappa.
Handelingen van het Vlaamse Filologencongres.
Harvard Studies in Classical Philology.
Harvard Theological Review (The).
HCIP : History and Culture of the Indian People, BVB.
Hibbert Journal (The), London.
Hindī Anuśīlana, Allahabad.
Hindu (The), Madras.
HJAS : Harvard Journal of Asiatic Studies.
Hochschuldienst, Bonn.
H-YJMU : Half-yearly Journal of the Mysore University.

I-AC : The Indo-Asian Culture, New Delhi.
IC : Indian Culture, Calcutta.
Idg. : Indo-germanic ; the Indo-Germans.
Idg. JB : Indogermanisches Jahrbuch, Berlin.
IE : Indo-European (languages, people, etc.).
IF : Indogermanische Forschungen, Berlin.
IHQ : Indian Historical Quarterly, Calcutta.
I-I : Indo-Iranian.
I-IJ : Indo-Iranian Journal, Leiden.
IJHM : Indian Journal of the History of Medicine, Madras.
IL : Indian Linguistics, Linguistic Society of India, Poona.
ILN : Illustrated London News.
ILQ : The Iran League Quarterly, Bombay.
Indian Journal of Psychology.
Indian PEN (The), Bombay.
India Quarterly, New Delhi.
Indica.
Indische Welt, (Germany).
Indo-Iranica, Iran Society, Calcutta.
Indonesie.
Ind. Rev. (IR) : Indian Review, Madras.
Innsbrucker Beitraege zur Kulturwissenschaft.
Internationales Jahrbuch fuer Geschichtsunterricht.
IPC : Indian Philosophy and Culture, Vrindaban.
Iscus (Journal of Indo-Soviet Cultural Society), Bombay.
Isis, (U. S. A.).
Istituto lombardo di Scienze e Lettere, Rendiconti.
I. V. civil. : Indus Valley Civilization.
Iwanam (Comm. Vol. dedicated to H. Ui), Tokyo.

IzvAN : Izvestia Academii Nauk SSSR.

JA : Journal Asiatique, Paris.
Jahrbuch der Schopenhauer Gesellschaft.
Jahrbuch fuer kleinasiatische Forschung.
JAHRS : Journal of the Andhra Historical Research Society, Rajahmundry.
Jaina Antiquary (The).
Jaina-Siddhānta-Bhāskara.
J. Amer. Folklore : Journal of American Folklore, Wisconsin.
Janapada (Hindi).
J Annam. Univ. : Journal of the Annamalai University.
J. Anthrop. Soc. Bombay : The Journal of the Anthropological Society of Bombay.
JAOS : Journal of the American Oriental Society, New Haven.
JASB(L) : Journal of the Asiatic Society of Bengal (Letters), Calcutta.
JAS Bom : Journal of the Asiatic Society, Bombay ; (formerly *JBBRAS : Journal of the Bombay Branch of the Royal Asiatic Society*).
J ASP : Journal of the Asiatic Society of Pakistan, Dacca.
J Assam RS : Journal of the Assam Research Society, Gauhati.
JBAk. Wiss. : Jahrbuch der Akademie der Wissenschaften, Göttingen.
JBHU : Journal of the Banaras Hindu University.
J Bibi. Rel. : Journal of Bible and Religion, (U. S. A.).
J Bom U : Journal of the University of Bombay.
JBRS : Journal of the Bihar Research Society, Patna.
JCOI : Journal of the Cama Oriental Institute, Bombay.
J Dept. Lett. : Journal of the Department of Letters, Calcutta University.
J. Ed. Psych. : Journal of Educational Psychology, (U. S. A.).
JESHO : Journal of Economic and Social History of Orient, Leiden.
JGIS : Journal of the Greater India Society, Calcutta.
JGJRI : Journal of the Ganganath Jha Research Institute, Allahabad.
JGOML : Journal of the Government Oriental Manuscripts Library, Madras.
JGRS : Journal of the Gujarat Research Society, Bombay.
JIBS : Journal of Indian and Buddhist Studies, Tokyo.
JIH : Journal of Indian History, Travancore University.
JISOA : Journal of the Indian Society of Oriental Arts, Calcutta.
J Kalinga HRS : Journal of the Kalinga Historical Research Society, Belangir.
JMA : Journal of Music Academy, Madras.
JMSUB : Journal of the Maharaja Sayajirao University of Baroda.
JMUH : Journal of the Madras University (Humanities).
Jñāneśvara (Marathi), Poona.
Jñānodaya (Hindi).
JNSI : Journal of the Numismatic Society of India, Banaras.
JOIB : Journal of the Oriental Institute, Baroda.
JORM : Journal of Oriental Research, Madras.
Journal de psychologie normale et pathologique, (France).
Journal of Ancient History (Russian).
Journal of Deccan History and Culture, Hyderabad.
Journal of History of Ideas, (U. S. A.).

Journal of Nichiren and Buddhist Studies, (Japan).
Journal of Religion, Chicago.
Journal of Religious Studies, (Japan).
Journal of Siam Society.
Journal of the Central Board of Irrigation, New Delhi.
Journal of the Indian Anthropological Institute, Calcutta.
Journal of the Linguistic Society of Japan.
Journal of the Royal Anthropological Institute of Great Britain and Ireland.
Journal of the Travancore University Oriental Manuscripts Library.
JRCAS : Journal of the Royal Central Asian Society, London.
J Saur RS : Journal of the Saurastra Research Society.
JSVOI : Journal of the Sri Venkateshwar Oriental Institute, Tirupati.
JTSML : Journal of the Tanjore Saraswati Mahal Library.
J Univ. Gauhati : Journal of the Gauhati University.
J Univ Saugar : Journal of the Saugar University.
JUPHS : Journal of the United Provinces (Uttar Pradesh) Historical Society, Lucknow.
JUPHS : Journal of the University of Poona, Humanities Section.
JWAS : Journal of Washington Academy of Science.
JWH : Journal of World History, Paris.

Kalpaka (The), Coimbtore.
Kalpanā (Hindi)
Kalyāṇa (Hindi), Gorakhpur.
Kanara College Miscellany, Kumta.
Kashi Vidyapitha Silver Jubilee Volume, Banaras.
Kashmir, Government of India, New Delhi.
Kaumudī (Sanskrit).
Kinderaerztliche Praxis, Leipzig.
KKT : Kalyāṇa-Kalpataru, Gorakhpur.
Klio.
Kosmos.
Kratkije Soobscenija Inst. Etud.
Kratylos, Wiesbaden.
Kriterion, Bras.
KYV : Kṛṣṇa-Yajurveda.
KZ : Zeitschrift fuer vergleichende Sprachforschung begruendet von A. Kuhn, Goettingen.

La nouvelle Revue Francaise.
Latomus.
Le Courrier des Indes.
Le Monde Oriental.
Le Muséon, Louvain.
Lexis.
LF : Listy Filologické, Prague.
Lg : Language, Linguistic Society of America.
Ling. Soc. Am. : Linguistic Society of America.
Lingua, North-Holland Publishing Co., Amsterdam.

LM : Langues du Monde, Paris.
Lotus bleu, (France).

Mahābodhi (The), Calcutta.
Mahā-rāṣṭra (Marathi), Poona.
Man, London.
Mandar.
Mañjūṣā (Sanskrit), Calcutta.
Marxian Way (The).
MBh. : Mahābhārata.
M. D. : Mohenjo-Daro.
Mediaeval India Quarterly.
Mem. della R. Acad. Nazionale dei Lincei.
Memoirs of the Faculty of Letters, Osaka University.
Memoirs of the Research Department of Toyo Bunko, Tokyo.
M in I : Man in India, Ranchi.
MIO : Mitteilungen des Instituts fuer Orientforschung, Berlin.
Mitteilungen der deutschen Akademie, Muenchen.
Mitteilungen der geographisch-ethnographischer Gesellschaft, Zuerich.
Mitteilungen der schweizerischen Gesellschaft der Freunde ostasiatischer Kultur.
MKNAW : Mededelingen der koninklijke nederlandse Akademie van Wetenschappen, Amsterdam.
Mnemosyne.
MO : Le Monde Oriental.
Modern Quarterly (The).
Mother India.
MR : The Modern Review, Calcutta.
MS : Maitrāyaṇī-Saṁhitā.
MSS : Muenchener Studien zur Sprachwissenschaft.
Museum, Leiden.
Museum Helveticum, Basel.
MWAG : Mitteilungen der Wiener Anthropologischen Gesellschaft.

Nagpur University Journal.
Nature, London.
Navabhārata (Marathi), Wai.
Navodaya (Telugu), Madras.
New Age, Bombay.
New York Times.
NIA : New Indian Antiquary, Bombay.
NO : Novy Orient, Prague.
Notas y Estudios de Filosofia, (Argentina).
Nova et Vetera, Fribourg.
Nouvelle Clio, Brussels.
Nouvelle Revue théologique.
NPP : Nāgarī-Pracāriṇī-Patrikā (Hindi), Banaras.
NR : The New Review, Calcutta.
NTS : Norsk Tidsskrift for Sprogvidenskap, Oslo.
Numen.

OH : Our Heritage, Sanskrit College, Calcutta.
OHRJ : Orissa Historical Research Journal.
OLZ : Orientalistische Literaturzeitung, Berlin.
Orbis, Louvain.
Oriens.
Oriental Art.
Orientalia, Rome.
Orientalia Neerlandica : See *VBD* II–93.36.
Orientalia Suecana (OS), Uppsala.
Orientis.
Ost og Vest, Copenhagen.
OT : Oriental Thought, Nasik.
OUP : Oxford University Press.
OZ : Orientalische Zeitschrift, Berlin.

P. : Purāṇa.
Paideia.
Paideuma.
PAIOC : Proceedings of the All India Oriental Conference.
Pakistan News.
Palaeologia.
Pārijāta (Hindi), Patna.
PBB : Beitraege zur Geschichte der deutschen Sprache und Literatur (begruendet von H. PAUL und W. BRAUNE) Halle/a S.
Personalist, (U. S. A.).
PEW : Philosophy East and West, University of Hawaii.
Philologica Indica : See *VBD* II–31.10.
Philologische Wochenschrift.
Philologus.
Philosophia, Waseda University.
Philosophia reformata, (Holland).
Philosophischer Literatur-Anzeiger.
Philosophy, (Great Britain).
Philosophy and Phenomenological Research, (U. S. A.).
Phil. Quart. : Philosophical Quarterly, Amalner.
Phil. Rev. : Philosophical Review, (U. S. A.).
PIHC : Proceedings of the Indian History Congress.
PK. : Prakrit.
PO : The Poona Orientalist, Poona.
Polski Biuletyn Orientalisticzny, Warsaw.
Prabasi (Bengali), Calcutta.
Praehistorische Zeitschrift, Berlin.
Prajñā, Calcutta.
Pr. Bh. : Prabuddha Bhārata, Almora.
Preraṇā (Marathi).
Presses Univ. de France.
Proceedings of the American Philosophical Society.
Proceedings of the Faculty of Letters, Hokkaido University.

Proceedings of the Indian Philosophical Congress.
Proceedings of the Indian Science Congress.
Proceedings of the Okurayama Oriental Research Institute, Yokohama.
Psychiatry, (U. S. A.).
Psyche.
Punjab University Oriental College Journal.
Purāṇa, Banaras.

QJMS : The Quarterly Journal of the Mythic Society, Bangalore.
Quaderni, Bologna University.
Quaderni dell 'Istituto di glottologia.
Quartaer.
Quest.

Rājasthāna-Bhāratī, Bikaner.
RAS : Royal Asiatic Society, London.
Rass. Filos. : Rassegna di Filosofia, (Italy).
RBPhH : Revue belge de philologie et d'histoire, Brussels.
Recensioni.
REA : Revue des études arméniennes, Paris.
RE Anc. : Revue des études anciennes, Bordeaux.
REIE : Revue des études indoeuropéennes, Bucharest.
REL : Revue des études latines, Paris.
Religion och Bibel.
REMA, Muenchen.
Research Bulletin (Arts) of the Panjab University.
Revaler Zeitung.
Rev. Anthrop. : Revue anthropologique.
Rev. Et. Gr. : Revue des ètudes grecques.
Rev. Germ. : Revue germanique.
Rev. Hist. Sci. : Revue d'Histoire des Sciences.
Rev. hitt. asian. (RHA) : Revue hittite et asianique, Paris.
Review of Metaphysics, Yale University.
Review of the University of Ottawa.
Rev. Rel. : Review of Religion, (U. S. A).
Revue de la Facultad de Filosofia y Letras, Tucuman.
Revue de Philologie.
Revue des sciences philosophiques et théologiques.
Revue de Theologie et de Philosophie, Lausanne.
Revue d'histoire de la civilisation mondiale (Russian).
Revue internationale de Philosophie, (Belgium).
Revue philosophique.
RHR : Revue de l'histoire des religions.
Ric. Ling. : Ricerche linguistiche.
RIL (RRILSL) : Rendiconti del Reale Istituto Lombardo di Scienze e Lettere.
Ritsumeikan Bungaku.
Ritsumeikan Ronso.
Riv. rosmin. : Rivista rosminiana di Filosofia et di Cultura.
Rocz. Or. : Rocznik orjentalistyczny, Lwow.

Rozprawy Komisji Jezykowej.
RP : Revue de Psychologie, Paris.
RSO : Rivista degli studi orientali, Rome.
Runa, Buenos Aires.
Rural Sociology.
ṚV : Ṛgveda (or Ṛgvedic).

Saeculum, Freiburg / Muenchen.
Sahyādri (Marathi), Poona.
Sammelana-Patrikā (Hindi).
Saṁ. : Saṁhitā.
Saṁjñā-Vyākaraṇa (SII : Studia Indologica Internationalia), Paris.
Saṁskṛta-Mahāpāṭhaśāla-Patrikā, Mysore.
Saṁskṛta-Sāhitya-Pariṣat-Patrikā, Calcutta.
Saṁśodhaka (Marathi), Dhulia.
Sangameshwar College Journal, Sholapur.
Sarasvatī (Sanskrit).
Savitā : See *VBD* II-34.98.
SC : Science and Culture, Calcutta.
Schweizerische Rundschau.
Scientia, (Italy).
Séance annuelle des cinq Academies, Paris.
Shree Gauthami Vidya Peeth Bulletin.
Siddhānta (Hindi Fortnightly).
Silpi.
Sino-Indian Studies, Vishva-Bharati.
SJ (Silver Jubilee) Comm. Vol. of the N. W. College, Poona.
SJ (Silver Jubilee) Number of the Sāṅga-Veda-Vidyālaya, Banaras.
SJ (Silver Jubilee) Volume of Zinbun-Kagaku Kenkyusyo, Kyoto University.
SK. : Sanskrit.
Slavia (Russian).
Social Welfare (The), Bombay.
Sociological Bulletin, Bombay.
Śodha-Patrikā, Udaipur.
Soviet Archaeology (Russian).
Soviet Ethnology (Russian).
Sovietskve Vostokovedenie.
SP : Summary of Papers.
ŚP Br. : Śatapatha-Brāhmaṇa.
Speculum, Cambridge (Mass.), U. S. A.
Spw. : Sprachwissenschaft.
Sri Aurobindo Mandir Annual, Calcutta.
SS : Sārasvatī Suṣamā, Sanskrit University, Banaras.
ŚS : Śrauta-sūtra.
St. M. St. R. : Studi e Materiali di Storia delle Religioni, Bologna.
Studia linguistica, Copenhagen.
Studia linguistica, Lund.
Studia philosophica, (Poland),

Studies in Linguistics, (U. S. A.).
Stud. zur idg. Grundsprache : See *VBD* II-45,31.
Sudhoffs Archiv fuer Geschichte der Medizin und Naturwissenschaften.
SV : Sāmaveda.
SVOI : Śrī Veṅkaṭeśvara Oriental Institute, Tirupati.
Swiat i Zycie.
Symbolisme.
Synthèses, (Belgium).
ŚYV : Śukla-Yajurveda.

TA : Taittirīya-Āraṇyaka.
Table ronde, Paris.
TC : Tamil Culture, Madras.
Theologische Zeitschrift, (Switzerland).
Th LZ : Theologische Literaturzeitung, Leipzig.
Thought, (U. S. A.).
Tijdschrift voor Philosophie.
Times (The), Literary Supplement.
Tohogaku Kenkyu.
T'oung Pao.
Tōyō Gakuhō.
TPS : Transactions of the Philological Society, London.
Transactions of the Archaeological Society of South India, Madras.
Travaux du Cercle Linguistique de Copenhague.
TS : Taittirīya-Saṁhitā.
TSS : Trivandrum Sanskrit Series.
Twentieth Century (The).

Uchenie Zapiski.
UCR : University of Ceylon Review.
United Asia.
Up. : Upaniṣad (or Upaniṣadic).
Uppsala Foerhandlingar.
Uttara Bhāratī.

Vāk, DCRI, Poona.
Vallabh Vidyanagar Research Bulletin.
VBD : Vedic Bibliography (by DANDEKAR), I (1946) and II (1961).
VBQ : Visva Bharati Quarterly, Santiniketan.
Vedavāṇī (Hindi), Banaras.
Ved. Dig. : Vedic Digest, Baroda.
Ved. Kes. : The Vedanta Kesari, Madras.
Veroeffentlichungen der "Vaeterkunde".
Vestnik Drevnei Istorii, (U. S. S. R.).
Vidarbha-Saṁśodhana-Maṇḍala Annual, Nagpur.
Vie intellectuelle, (France).
Vie spirituelle, (France).
Vikram (The), Ujjain.
Vishvamanava, Lucknow.

Viśva-Śānti, Delhi.
VJ : Viśva-Jyoti (Hindi), VVRI, Hoshiarpur.
Voice of Ahinsa (The), Aliganj.
Vom Germanentum.
Voprossi Jazykoznanija, (U. S. S. R.).
Voprossi Philosophii, (U. S. S. R.).
VS : Vājasaneyi-Saṁhitā.
VSPP : Vangiya Sahitya Parisat Patrika, Calcutta.
VTSS : Veda-tattvaśodha Saṁsthāna, Jaipur. (also R [Rajasthan] VTSS).
VVRI : Vishveshvarananda Vedic Research Institute, Hoshiarpur.

WBKL : Wiener Beitraege zur Kulturgeschichte und Linguistik.
Weekly Shilpa-Samsara.
Welt des Orients, Wuppertal.
Welt und Wissenschaft, Wuerzburg.
Wissenschaftliche Annalen, Berlin.
Wissenschaftliche Zeitschrift der Martin Luther Universitaet, Halle-Wittenberg.
Wissenschaft und Frieden, Halle.
Word, Linguistic Circle of New York.
WPZ : Wiener Praehistorische Zeitschrift.
WuS : Woerter und Sachen, Heidelberg.
WZKM : Wiener Zeitschrift fuer die Kunde des Morgenlandes.
WZKSO (A) : Wiener Zeitschrift fuer die Kunde des Sued-Ost-Asiens.

Yāna.
YMHA : Young Men's Hindu Association, Bombay.
Yoga.
Yugavāṇī (Marathi).

ZA : Zeitschrift fuer Assyriologie, Berlin.
Zalmoxis.
ZDMG : Zeitschrift der deutschen morgenlaendischen Gesellschaft, Wiesbaden.
Zeitschau fuer Religions-und Geistesgeschichte.
Zeitschrift fuer Ethnologie, Berlin.
Zeitschrift fuer Missionswissenschaft und Religionswissenschaft.
Zeitschrift fuer Namenforschung, Muenchen.
Zeitschrift fuer Philosophie.
Zeitschrift fuer philosophische Forschung.
ZfDK : Zeitschrift fuer Deutsch-Kunde, Leipzig / Berlin.
Ziel und Weg.
ZKK : Zenbunka-Kenkyu-Kai, Kyoto.

I. ṚGVEDA

1. Text, Translation, Exegesis, Commentaries, Commentators.

1. *Die Hymnen des Rigveda.* Ed. Aufrecht, Th.; Wissenschaftliche Buchgemeinschaft e. V. (Darmstadt), Wiesbaden, 1955, Vol I : pp. 463 + ii; Vol. II : pp. xiii + 688.

..third ed.; photo-mechanical reprint; romanised text of the complete *Saṁhitā*; five appendices, including *Khilas*; introduction in German..

2. Bālasvāmī, Śrī. *Vedārtha-Darśana*: *Ṛgveda.* Dombivli, 1949-50.

..to be published in several parts; parts 1 and 2 here published; orginal *mantra, padapāṭha,* explanation of words and translation into Marathi (according to Sāyaṇa)..

3. Geldner, Karl Friedrich. *Der Rig-Veda* (aus dem Sanskrit ins Deutsche übersetzt und mit einem laufenden Kommentar versehen). Harvard Oriental Series Vol. 33–36.

..Part I (*Maṇḍalas* 1–4), 1951, pp. XIX+490; Part II (*Maṇḍalas* 5–8), 1951, pp. V+435; Part III (*Maṇḍalas* 9–10), 1951, pp. V+422; Part IV: Index of Names and Subjects, Additions and Corrections (prepared on the basis of Geldner's notes by Johannes Nobel), 1957, pp. VII+271..

Rev.: V. M. Apte, *QJMS* 46, 185–190; J. Brough, *BSOAS* 22, 191 (on Part IV); A. Carnoy, *Le Muséon* 65, 323–26; Betty Heimann, *The Hibbert Journal* 51, 103–106; D. D. Kosambi, *JORM* 19, 291-95; K. F. Leidecker, *PEW* 3, 373-74; G.M., *AO* 22, 83-84; A. D. Nock, *Gnomen* 25, 419–20; W. Porzig, *IF* 62, 97–99; L. Renou, *JA* 240, 249–50; *ABORI* 33, 257–59; J. C. Tavadia, *Bh. Vid.* 15, 86–88.

4. *Ṛgveda-Saṁhitā.* with Sanskrit commentary, entitled *Siddhāñjana*, by Kapali Sastry, T. V. Sri Aurobindo Ashram, Pondicherry.

..Vol. I, Part I (comprising I. 1–32), 1950, pp. X+329; Part II (1. 33–121), 1951, pp. 333–917. *Bhūmikā* (83 pages) expounds the line of esoteric interpretation as shown by Sri Aurobindo, which is followed here; *ṛk, padaāṭha, bhaṣya,* index..

5. *Ṛgveda-Bhāṣābhāṣya*. Hindi Commentary, Part I, pub. by Ramlal Kapur Trust, Amritsar.

6. *The Ṛk-Saṁhitā* (Part III) with the *Bhāṣya* of Skandasvāmin and *Dīpikā* of Veṅkaṭamādhavārya. Ed. RAVI VARMA, L. A.; Trivandrum Sanskrit Series 142, 1942, 136.

..(See: *VBD* I-1.7)..

Rev.: L. RENOU, *JA* 238, 413.

7. *Ṛgveda-Saṁhitā*, Ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Pardi, 1957, 1050.

...third ed.; introduction in Sanskrit, index of authors and divinities, arrangement according to Śāṅkhāyana and Bāṣkala recensions, complete text (with *maṇḍala* and *aṣṭaka* references), appendices, *Sarvānukramaṇikā* of Kātyāyana (with notes), *Anuvākānukramaṇī* of Śaunaka, index of metres and *mantras*. (See: *VBD* I-1.5).

8. *Ṛgveda-Saṁhitā* with Sāyaṇa's *Bhāṣya* Ed. SONATAKKE, N.S. and KASHIKAR, C. G.; Vaidika Saṁśodhana Maṇḍala, Poona.

..Vol. IV (Maṇḍalas 9-10), 1946, pp. 102+1004; *Khilas* published at the end of this Vol.; exhaustive introduction about *Khilas* by C. G KASHIKAR (pp. 891-907); Vol. V (Indices), 1951, pp. 15+1120; index of words (ulterior members of compounds recorded in a special index), index of *Khila*-words, index of *mantras* (separate index of *Khila-mantras*), of *ṛṣis*, *devatās* (acc. to *Sarvānukrama* and *Bṛhaddevatā*), and metres, *Sarvānukrama*. (See: *VBD* I-1.8)..

Rev.: H. G. NARAHARI, *ABORI* 29, 310–11 (Vol. III–IV); L. RENOU, *ABORI* 33, 260 (Vol. V).

9. APTE, V. M. Textual Imperfections of the extant Ṛgveda. *Siddheshwar Varma Comm. Vol. I*, 1950, 119–125.

..there probably existed a recension of the *ṚV* for ritual use, which was superseded by the only canonical text (now preserved for us) in the *Śākala-Śākhā*..the arrangement of *mantras* in such a recension more natural (than in the present *Saṁhitā*) not only from the point of view of ritualistic employment but also of deity or subject matter..cf. VII. 54 and VII. 55.1—these four stanzas referring to Vāstoṣpati must have originally made up one hymn.. actually in ritual texts, these four stanzas are grouped together (cf. *Mānava GS* II. 11.19)..the author mentions some other such passages (VI. 47; 75)..the extant *ṚV-Saṁ.* must have been compiled after the period of (at least) the older *Brāhmaṇas*..

10. CARPANI, E. G. Ṛgveda-Saṁhitā. *Coimbra Editora*, Coimbrigensis Instituti Academia, 1946, 1–22.

..a review article (in Italian) on *ṚV-Sāṁ.* planned and partly published by Indian Research Institute, Calcutta, 1933 (See : *VBD* I-1.3)..

11. ESTELLER, A. The proper Text-critical Approach to the Ṛgveda–The Rhythmical-Oral-Auricular Method. *Indica*, Bombay, 1953, 103–131.

..the present *Saṁhitā*-text of the *ṚV* is not the only original *Kavi*-text; it is a modified version of it by Śākalas..we must and can go back to the pre-Śākala recension..the metrical-rhythmical constitution of the *ṚV* is paramount and must take precedence over all other considerations in the reconstruction of the original *Kavi*-text..*Kavis* composed *for the ear* and *by the ear*..the present *ṚV*, in *Saṁhitā* and *padapāṭha*, is the result of a complete systematic recension..the reason why this recension was made was sheer need..in the oral-articular transmission of the text, changes are governed by two capital laws, viz., the law of least resistance and the law of analogical assimilation..

12. ESTELLER, A. Stock-taking of Rigveda Text-criticism. *SP* (18th AIOC), Annamalainagar, 1955, 6–8.

..we can go back to the *ṛṣi-kavi* original form of the *ṚV*..refers to BURROW's acceptance (*The Sanskrit Language*, pp. 205 ff.) of a supposed archaism, viz., masculine adjective with neuter noun (e. g. *ṚV* I.37.1; V. 42.9; VII. 8.6)..E. shows that the redactors — collector-redactors and grammarian-redactors — have mishandled the *ṛṣi-kavi* original text..examines the cases referred to by B. and rejects his theory..

13. ESTELLER, A. The text-critical approach to the Ṛgveda around one single word. *IL* (*Bagchi Mem. Vol.*), 1957, 54–57.

..the *ṚV*-text, as it is actually preserved and written down, is a *palimpsest*.. E. seeks to exemplify this through X. 14. 2d.. (1) the rhythmical construction of the *ṛṣi*'s own original *ṚV* is flawless; any flaw in versification is due to the well-intentioned but deleterious meddling of the *Saṁhitākāra*..*jajñānāḥ* in X. 14. 2d is substituted for an old *j(a)nānāḥ* (√*jan*)..

14. ESTELLER, A. Towards a new text-critical edition of the Ṛgveda : The Ṛgveda-Saṁhita as a palimpsest. *SP* (20th AIOC), Bhubaneshwar, 1959, 3–10.

..a new method to uncover the redactorial disfigurings of the *ṛṣi-kavi* text, and some of its results..method suggested and applied to *jajñāna*, words connected with *kava*, and root *śī*..

15. ESTELLER, A. The root *śī* (to lie down) (and its lessons for the Ṛgveda Text-criticism and for Sanskrit Linguistics and Lexicography). *Turner Jubilee Vol. II (IL)*, 1959, 1–44.

..the *parasmaipada* forms are spurious–redactorial..*aśayat* is spurious, the real form is archaic *aśaya*..exclusion of *parasmaipada* forms of √*śī* and of *trāsīthām* from the body of the organic–linguistic evolution of SK. must a priori be correct.. E. applies these results to support his theory of the *ṚV-Saṁ.* being a palimpsest..mentions the real Vedic metre patterns..

16. KASHIKAR, C. G. An Examination of Max Müller's *Ṛgveda-Saṁhitā* and Pada Text. *PO* 13, 47–56.

..misreadings in M.M.'s Oxford Ed. of *ṚV*, not fully noted in the VSM. Ed., are noted in this paper..mistakes grouped under six heads..

17. KOSAMBI, D. D. Geldner's *Ṛgveda*. *JORM* 19, 1952, 291–95.

..a review-article..

18. SEHGAL, S. R. Critical value of the Bombay edition of the Ṛgveda. *JOIB* 3, 50–53. (also in *SP*, 16th AIOC, Lucknow, 1951, p. 12.)

..the Bombay ed. (by BODAS and GORE) represents a superior and larger version of Sāyaṇa's comm. ..London and Poona editions have not preserved those parts of Sāyaṇa's comm. which speak of his erudite scholarship ..Sāyaṇa took material from Veṅkaṭa ..refers to Sāyaṇa's comm. on X. 111.1; II. 14.7; III. 3.9; V. 43.8..

19. TAVADIA, J. C. Geldner's Translation of the Ṛgveda. *Indo-Iranica* 7, 1954, 51–53.

20. KASHIKAR, C. G. Repetition in the Ṛgvedapadapāṭha. *ABORI* 28, 301–305.

..ref. to C. K. RAJA, "Pādasaṁkhyā (an examination of the main argument)", *ALB* 11, 79–96; also to C. G. KASHIKAR, "The Problem of Galitas in the *ṚV-PP*," *SP* (13th AIOC), Nagpur, 1946 ..In *ṚV-PP*, there are cases in which repetition has been observed in spite of difference of meaning; there are also cases where repetition is not observed even though the meaning is the same..difference of meaning has nothing to do with the observance of repetition; mere similarity of construction was sufficient for the purpose..

21. KASHIKAR, C. G. The probem of the gaḷantas in the Ṛgveda-padapāṭha. *PAIOC* (13th Session) Part II, Nagpur, 1951, 39–46. (also in *SP*, 13th AIOC, Nagpur, 1946.)

..*gaḷantas*=omitting repeated words in recitation..*PP* omits certain consecutive words, because they are exactly identical with those which have already occurred; these are called *gaḷantas* (also called *samaya* in *ṚV Prātiśākhya*)..K. reviews the position of *ṚV-PP* with regard to *gaḷantas*..*gaḷantas* as old as the compilation of *Saṁ.* and composition of *PP*..*ṚV-PP* composed by Śākalya..discusses date and home of Śākalya..that Śākalya redacted the *ṚV-Saṁ.* was already suggested by WEBER, OLDENBERG, GELDNER, SCHEFTELOWITZ, etc...the examination of *gaḷantas* supports that view..

22. RAJA, C. K. Ṛgveda repetitions and the Padapāṭha. *SP* (14th AIOC), Darbhanga, 1948, 3–4.

..in traditional *padapāṭha*, when a combination of three words, having occurred once, occurs again in a subsequent place, the *padas* for the latter combination not given in later cases of occurrence; the main authority for this omission is the practice of traditional reciters of Veda; such omissions in the *padapāṭha* are called *galitas*..there are innumerable cases where there is no such omission in the *padapāṭha*..this point considered by some ancient commentators..R. gives the explanation given by Mādhava, son of Veṅkaṭārya, in the *Kārikās* appended to his *ṚV-bhāṣya*..only one text which considers *galitas*, viz., *galitapradīpa*..extracts from this text given..*galita* is observed only if there is *complete* identity in two cases..it, however, seems that there was no fixed rule in this connection..

23. SEHGAL, S. R. Dr. Roth's studies on the Pāda-Pāṭha. *ABORI* 31, 279–84.

..(translation of ROTH's article in *KZ* 26, 46–64)..

24. ATHAVALE, R. B. Śaṅkarācārya's contribution to the interpretation of the Veda. *SP* (15th AIOC), Bombay, 1949, p. 2.

..in *Śataślokī*, Śaṅkara has paraphrased many a verse from *ṚV* in support of his monistic idealism..Śaṅkara follows the tradition of metaphysical interpretation of the Vedas..

25. MAKODAY, G. B. Rigvedic exegesis, and Wilson, Pandit and Griffith. *SP* (16th AIOC), Lucknow, 1951, p. 9.

..translation of PANDIT closer in spirit and substance to the original than that of either W. or G...

26. SASTRI, P. S. Interpretation of Rig Veda. *Nagpur Univ. Journal* 12, 1948, 56–82.

..various Indian and Western methods and schools of interpretation examined..error is that no one seriously thought of studying *ṚV* as literature..liturgical, mythological, historical, and symbolical interpretations are falsified by *ṚV* itself..true interpretation possible only on the assumption of *ṚV* as an anthology of beautiful lyrics..

27. TATACHARYA, D. T. Ṛgveda and Pūrvottara-mīmāṁsā methods of Interpretation. *JSVOI* 9, 1948, 25-40; 63-80.

..Part I: *Pūrvamīmāṁsā*; Part II: *Uttaramīmāṁsā*..

28. RAJA, C. K. (Ed.). *Ṛgvedavyākhyā Mādhavakṛtā*—Part II. Adyar Library Series 61, 1947, VIII + 473–817.

..Part I: *ṚV*, *aṣṭaka* I, *adhyāyas* 1–4 (pub. in 1939 as Adyar Library Series 22. See: *VBD* I-3.1). Part II: *ṚV*, *aṣṭaka* I, *adhyāyas* 5–8 (that is, up to the end of the available portion of the commentary)..*ṚV-mantra*, followed by Mādhava's comm., which, in its turn, is followed by comm. of another Mādhava (*Ṛgarthadīpikā*)..according to R., Mādhava's comm. is pre-Sāyaṇa, and is based on some authorities like Yāska's *Nirukta* and also various *Brāhmaṇas*..

Rev.: G. V. DEVASTHALI, *J Bom U* 17; N. A. GORE, *AP* (Sept. 1948); C. G. KASHIKAR. *ABORI* 28, 327–28; L. RENOU, *JA* 237, 181 ff.; Kshitimohan SEN, *VBQ* (Feb.-Apr. 1949).

29. SARUP, L. (Ed.). *Ṛgarthadīpikā*, Vol. IV. Banaras, 1955, 5 + XVI + 1181.

..comm. on *ṚV* by Mādhava, son of Veṅkaṭārya.. Vol. IV contains text of and comm. on *maṇḍalas* 5–8..(See: *VBD* I-1.4)..

30. SATAVALEKAR, S. D. *Ṛgvedakā subodha bhāṣya*. (Hindi). Svādhyāya Maṇḍala, Pardi.

..Introduction, *sūktas*, *anvaya*, translation into Hindi, brief notes on *devatās*, etc...(1) Anuvāka 1–3 (*Madhucchandā ṛṣikā darśana*), 1945, 40; (2) A. 4–5 (*Medhātithi ṛṣikā*..), 1945, 82; (3) A. 6 (*Śunaḥśepa*), 1945, 40; (4) A. 7 (Hiraṇyastūpa), 1946, 39; (5) A. 8–9 (Kaṇva), 1946, 63; (6) A. 10 (Savya), 1946, 27; (7) A. 11 (Nodhā), 1946, 32; (8) A. 12 (Parāśara), 1946, 44, (9) A. 13–14 (Gautama), 1946, 72; (10) A. 15–16 (Kutsa), 1946, 104; (11) A. 17 (Trita), 1947, 52; (12) A. 84 (Saṁvanana), 1949, 18; (13) A. 83 (Hiraṇyagarbha), 1949, 16; (14) A. 80 (Nārāyaṇa),

1949, 24; (15) A. 79 (Bṛhaspati), 1949, 23; (16) A. 83 (Vāgāmbhṛṇī), 1949, 26; (17) A. 79 (Viśvakarmā), 1949, 40; (18) A.84(Sapta-Ṛṣi), 1949, 8; (19) *Bharadvāja ṛṣikā darśana* (A. 45–50), 1952, 500; (20) *Vasiṣṭha ṛṣikā darśana* (*ṚV* VII and *mantras* from *AV*) 1952, 480.

31. RAJA, C. K. (Ed.). *Skandasvāmikṛtaṁ Ṛgvedabhāṣyam. ALB* 14–16.

..being published serially..Vol. 16 (4), 1952, *ṚV* V. 57–59..

32. KAPALI SASTRY, T. V. *Ṛg-bhāṣya-bhūmikā.* Sri Aurobindo Ashram, Pondicherry, 1952, VII + 104 + 163.

..introduction to K.'s *Siddhāñjana*, comm. on *ṚV*..text, English translation, notes..

33. KAPALI SASTRY, T. V. *Lights on the Veda.* Sri Aurobindo Ashram, Pondicherry, 1947, 89.

..summarized English version of K.'s introduction to his comm. on *ṚV*..

34. PATANKAR, R. N. (Ed.). *Vedabhāṣyasāra of Bhaṭṭoji Dīkṣita.* Bh. Vid. Series 12, 1947, 6+25.

..contains comm. on *ṚV* I. 1–6..professedly, the author is giving only the gist of the voluminous *bhāṣya* of Sāyaṇa..Bhaṭṭoji discusses almost every word from the grammatical point of view.. (introduction by P. K. GODE)..

Rev. : G. V. DEVASTHALI, *JBomU* 17 (2).

35. SHARMA, Aryendra; SITARAMAIYA, K. (Ed.). *Ṛgartha-sāra of Dinakara Bhaṭṭa,* Vol. I. Sanskrit Academy, Osmania University, Hyderabad, 1959, IV+70.

..comm. on 207 verses from *ṚV* selected at random from the different *aṣṭakas*..

Rev.: A. S. NATARAJA AYYAR, *JGJRI* 16, 506–07.

36. BĀLASVĀMĪ, Śrī. Vedabhāṣyakāra Sāyaṇācārya. (Marathi). *Preraṇā* 2 (6), 1949, 21–26.

..brief biographical sketch..

37. CHATTOPADHYAYA, Kshitish Chandra. Sayaṇa-bhāṣya-pāṭha-vimarśaḥ. *Mañjūṣā* 5, 245–47; 7, 7–8.

..discussion in Sanskrit about some readings in Sāyaṇa's comm...

38. CHATTOPADHYAYA, Kshitish Chandra. Ṛgveda-bhāṣya-vimarśaḥ. *Mañjūṣā* 10 (5), 1956, 122–23.

..discusses Sāyaṇa's comm. on *ṚV* I. 51.1 suggests the reading *devasevameṣādayaḥ* (for *devasenameṣādayaḥ*)..

39. GUPTA, S. K. Rishi Dayānanda as a Vedic commentator. *SP* (14th AIOC), Darbhanga, 1948, 130–33,

..D. is close follower of Yāska, and goes far ahead of him..

40. GUPTA, S. K. Dayānanda bhāṣya ke katipaya nirvacana. (Hindi). *Vedavāṇī* 12 (3), 1960, 5–9.

..etymology of such words as *aśvamedha, ṛjrāśva, pajriya*..

41. JOSHI, S. J. The problem of Mādhava in the Ṛgveda commentaries. *PAIOC* (12th Session) Vol. II, Banaras, 1946, 249–60.

..(1) ref. to Mādhavabhaṭṭa in *Sāyaṇabhāṣya* (*ṚV* X. 86) not to Veṅkaṭa-Mādhava, but to Mādhava, compiler of *Aunkramaṇī*; (2) Devarājayajvā, author of a running comm. on Vedic *Nighaṇṭu*, is anterior to Sāyaṇa-Mādhava; (3) Veṅkaṭa-Mādhava not posterior to Sāyaṇa; (4) the *Mādhavabhāṣya* published by Adyar Library is the oldest of all; Skandasvāmin, Veṅkaṭa-M., Devarāja, and Sāyaṇa have derived help from it; (5) Veṅkaṭa-M.'s *Ṛgarthadīpikā* is not a *bhāṣya* in the correct sense of the term; the author does not call it so; (6) Devarāja must always be regarded as referring to Mādhava (of the *Mādhavabhāṣya*), wherever the name Mādhava occurs, and not to Veṅkaṭa-M. or Sāyaṇa..(See : *VBD* I-3.13).

42. KASHIKAR, C. G. Untraced quotations in Sāyaṇa's commentary on the Ṛgveda. *PAIOC* (12th Session) Vol. II, Banaras, 1946, 261–66.

..a classified list given..

43. KASHIKAR, C. G. A comparative study of Udgītha's bhāṣya on the Ṛgveda. *Siddheshwar Varma Comm. Vol.* I, 1950, 150–55.

..U.'s *bhāṣya* compared with Sāyaṇa's *bhāṣya*..*U. bh.* supports certain conjectural readings in *S. bh.*.. also supports the Deccan tradition being the archetype of *S. bh.*..U. was a predecessor of S., for, S. refers to him at least once (X. 42.2)..K. compares the comm. of Skanda., Veṅkaṭa-M., Mādhava, and S. on I. 31·2..

the first three comm. explain the *mantra* in the same order of words as in the *mantra*; so does U.; S. changes the order..S. gives detailed grammatical notes, while his predecessors do not..V-M.'s comm. is merely a gloss; he is anterior to M ; Skanda is a predecessor of V-M...comparison of U. and Skanda. on X. 7.2.. Skanda. almost literally follows U., but not the other comm...U.'s construction is loose and rough..Skanda. gives optional renderings of words and verses; he has borrowed from U., but not blindly..

44. RAMANATH. Ṛṣi Dayānanda ke vedabhāṣya kā subodha rūpa. (Hindi). *GKP* 6 (1), 1953,17–21.

..*ṚV* I. 1 1..

45. SARDA, Harbilas. Satyārtha-Prakāśa, *Ved. Dig.* 2 (6), 1956, 1–7.

..a general note on Dayānanda's comm. on *ṚV*..the comm. embodies D.'s teachings—religious, social, educational, moral..

46. SARUP, L. Uvaṭa and Mahīdhara. *Grierson Comm. Vol.*, London, 1936.

47. SARUP, L. Mādhava, son of Śrī Veṅkaṭārya, and Sāyaṇācārya. *B. C. Law Volume*, Part II, BORI, Poona, 1946, 34–37.

..only available comm. on *whole* of *ṚV* is Sāyaṇa's; S. mentions several predecessors by name, e.g., Udgītha, Mādhavabhaṭṭa, etc...discovery of commentaries of Udgītha, Skanda., Mādhavabhaṭṭa—an imp. event in the hist. of Vedic exegesis..hitherto discovered comm. of U. and Skanda relate only to a part of *ṚV* ..comm. of Mādhavabhaṭṭa, whom the author identifies with M., son of V., is on the whole of *ṚV*..comparison of S.'s comm. with that of V-M. leads one to the conclusion that S.'s comm. is not his own individual interpretation and that S. did inherit a tradition of Vedic interpretation..cf. comm. of S. and V-M. on X. 31.11,; IX. 5.3; X. 11.8; X. 149.1..

2. ANCILLARY LITERATURE.

1. GONDA, J. *The Ṛgvidhāna* (English Translation with an introduction and notes). N V. A. Oosthoek's Uitgevers Mij., Utrecht, 1951, 132.

..*Ṛgvidhāna* is a manual of ancient Indian magic or magico-religious rites..it sets forth the magic results to be gained by reciting various hymns and verses of *ṚV*..not the work of one man, but the product of long evolution..

Rev.: H. LOSCH, *ZDMG* 102, 402–404; G. M., *AO* 22, 81; L. RENOU, *JA* 240, 113–14.

2. KRISHNAMACHARYA, V. (Ed.). *Ṛgvarṇakramalakṣaṇa of Narasiṁha-Sūri.* Adyar Library, 1959, 43.

..a treatise on the order of letters that make up-words in *ṚV*..44 verses with *svopajñaṭīkā*..based on unique plam-leaf ms. in Adyar Library (V. B 737) ..rules of pronunciation of *ṚV-mantras* with illustrations of duplication, augmentation, elision, etc., of syllables..(originally published in *ALB* 23).

Rev.: V. HANUMANTACHAR, *JGJRI* 16, 503.

3. NARAHARI, H. G. The Pādavidhāna of Śaunaka. *SP* (15th AIOC), Bombay, 1949, p. 12.

..brief account of this old *Anukramaṇī* of Śaunaka, known till now only through the citations of Ṣaḍguruśiṣya..

4. NARAHARI, H. G. (Ed.). *Pādavidhāna of Śaunaka* (with an anonymous commentary entitled the *Pādavidhāna-bhāṣya*). Adyar Library Pamphlet 22, 1950, 34.

..*P.* is one among the ten pre-Kātyāyana *Anukramaṇīs*.. (originally published in *ALB* 13–14).

Rev.: N. A. GORE, *AP* (July 1951), 326.

5. SASTRI, Jagadish Lal (Ed.). *Ṛgvidhāna.* Lahore.

..ed. with introduction, appendices, notes..

6. SATAVALEKAR, S. D. (Ed.). *Ṛgveda-Pariśiṣṭa.* Svādhyāya Maṇḍala, Aundh.

7. SATAVALEKAR, S. D. *Ṛgveda-mantrāṇāṁ varṇānukrama-sūcī* (Alphabetical index of the *ṚV-mantras*). Svādhyāya Maṇḍala, Aundh, 1940, 146.

3. PARTICULAR HYMNS AND MANTRAS.

1. AMARANATHA. Ṛgveda me dyūta-nindā. (Hindi). *VJ* (Oct. 1954), 454–57.

..*ṚV* X. 34..

2. ANON. Gāyatrī mantra kā jaina vyākhyāna. (Hindi). *The Jaina Antiquary* 18, Dec. 1952, 40-44.

..an extract from a Jaina commentary on the *gāyatrī-mantra*..

3. APTE, V. M. The Varuṇa Hymns in the Ṛgveda. *Bh. Vid.* 8; *JGJRI* 7.

..translated into English with annotations..*Bh. Vid* 8, 15–22 (I. 24. 6–15, 25.1–6); 168–175 (I. 25. 7–21); 268–273 (II. 28); *JGJRI* 7, 283–289 (V. 85)..

4. AUROBINDO, Sri. *Hymns to the Mystic Fire* (Hymns to Agni from Rig Veda translated in their esoteric sense). Sri Aurobindo Ashram, Pondicherry, 1952, XXXVI + 607.

..(first ed. in 1946)..the second ed. presents almost all hymns to Agni in *ṚV* (barring a few from *ṚV* I)..foreword sets forth the author's standpoint..sees more in the Veda than a superficial liturgy..key-words like *śravas, kratu, go, ghṛta, aśva*, etc., explained..

Rev.: C. K. RAJA, *AP* (Sept. 1946) (first ed.); K. R. SRINIVASA IYENGAR, *Social Welfare* (22–3–1946) (first ed.); I. J. S. TARAPOREWALA, *AP* (June 1954), 278 (second ed.)

5. AUROBINDO, Sri. The Vāmadeva Hymns to Agni. *Sri Aurobindo Mandir Annual*, Jayanti No. 10 (15–8–1951), 9–33.

..the *ṚV* hymns were written in a period in which there was a double face to the current religion, an outer for the people, *profanum vulgus*, an inner for the initiates..Vedic seers were mystics.. the outer sacrifice represented in esoteric terms an inner sacrifice of self-giving and communion with gods..objections to this theory (from Western scholarship and orthodox tradition) answered.. translation, with critical notes, of IV.7..

6. AUROBINDO, Sri. The first Rik of the Rig Veda. *Sri Aurobindo Mandir Annual*, Jayanti No. 11 (15–8–1952), 31–49.

7. AUROBINDO, Sri. Riks of Madhucchandas (*ṚV*. I. 1 1-5). *Sri Aurobindo Mandir Annual*, Jayanti No. 12 (15–8–1953), 6–11.

..ritualistic and psychological interpretation..

8. BHARATIYA, Bhavani Lal. Ṛgveda kā eka indra-sūkta. (Hindi). *Vedavāṇī* 11 (9), 7–11.

..*ṚV* II. 12..

9. BHAT, G. K. The genesis of Ṛgveda II. 12 (A proposed explanation). *J Bom U* 26, Sept. 1957, 25–33. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 2.)

..the genesis given by *Bṛhaddevatā* and Sāyaṇa not supported by the contents of the hymn..two hypotheses proposed: (1) attempt to convince Varuṇa-followers *(janāsaḥ)* of Indra's greatness; theory of suppression of Varuṇa-cult by Indra-cult assumed; (2) literary principle: record of Indra's achievements in the form of an address to an assembly of people (*janāsaḥ*)..

10. BHAWE, S. S. An Interpretation of *ṚV* 10. 109 (*Brahma-Kilbiṣa*). *Kirfel Comm. Vol.*, 1955, 17–26. (also in *SP*, 16th AIOC, Lucknow, 1951, p. 12.)

..*ṚV* X. 109 (*Brahmajāyā-sūkta*) : grammatical and textual problems..discussion of older views about the hymn on the strength of the equation: *sūryasya duhitā* = *vāk* or Muse of Poetry (cf. *J Bom U* 19, 19–27)..*brahmajāyā* = *vāk*..Soma is Kṣatriya; Bṛhaspati is Brahman; Soma takes away Bṛhaspati's wife, namely, *vāk*..that is the scandal (*kilbiṣa*); it was a social scandal..hymn shows a phase in the development of moral and social ideas..hymn related to *AV* V. 17..*brahmacārī* = composer of hymns..the word does not denote a habitual celebate in *ṚV*..

11. BHAWE, S. S. The Soma-Hymns of the Ṛgveda. *JMSUB* 5 (1), 21–36.

..(a) problem of a fresh interpretation of *ṚV*; (b) translation of *ṚV* IX. 1–2 with exegetical notes (longer and shorter)..

12. BHAWE, S. S. *The Soma-Hymns of the Ṛgveda*: A Fresh Interpretation. M. S. Univ. Res. Series No. 3, Oriental Institute, Baroda, 1957, 8+105.

..Part I: *ṚV* IX. 1–15..fresh interpretation on the basis of accumulated Vedic research of the last 30 years as also of modern linguistics and Vedic rules of Pāṇini..

Rev. : ANON, *JGJRI* 16, 251–52; V. KRISHNAMACHARYA, *ALB* 22, 161–62; N. KRISHNA MURTHY, *QJMS* 49, 208–09; K. A. NILAKANTA SASTRI, *JIH* 36, 282–83; J. T. PARIKH, *JMSUB* 8, 110–111; K. K. RAJA, *AORM* 15, 1–2; L. RENOU, *JA* 246, 206–07; Swami VIMALANANDA, *PrBh* 64, 435–36.

13. BHAWE, S. S. *The Soma-Hymns of the Ṛgveda*: A Fresh Interpretation. M. S. Univ. Res. Series No. 5, Oriental Institute, Baroda, 1960, X+152.

..Part II: *ṚV* IX. 16–50..Appendix I (pp. 113–142): *Ṛkpadānulocanam*, a new Sanskrit comm. by Pandit Maṇiśaṅkara V. UPADHYAYA (on *ṚV* IX. 16)..

14. BIHARI LAL. Vaśāsūkta aura govadha. (Hindi). *Vedavāṇī* 12, 1959, 108–111.

..*ṚV* X. 10..

15. BOSE, Abinash Chandra. A Vedic prayer of the "Kīrtana" type to Aśvins. *Ved. Kes.* 49, Jan. 1960, 378.

..*ṚV* VIII. 13–18.

16. BROWN, W. Norman. King Trasadasyu as a divine incarnation (A note on *Ṛgveda* 4.42). *C. K. Raja Comm. Vol.*, 1946, 38–43.

..Trasadasyu (acc. to IV. 42 interpreted in the light of information available from Hindu sources) was an incarnation of Indrā-varuṇā ..this interpretation based on (1) rejection, with BLOOMFIELD, of the widely accepted theory that the hymn deals with a rivalry bet. Indra and Varuṇa for leadership of gods; this theory nowhere explicit in the hymn; (2) agreement, with BLOOMFIELD, that the hymn is *ātmastuti*—self-praise; but disagreement with his view that the object of *ātmastuti* is Indravaruṇa; (3) assumption that the hymn is a unit—not two hymns; (4) acceptance of tradition concerning authorship and deity addressed..The hymn falls into 3 parts: (1) T.'s self-praise as incarnation of Indravaruṇa (st. 1–7); (2) story of T.'s origin (8–9); (3) final benedictory, formulaic stanza..English translation, with notes, of the hymn..

17. BROWN, W. Norman. Some notes on the rain-charms, Rig-Veda, VII. 101–103. *NIA* 2, 115–119.

18. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Devī-Sūktam*. Calcutta Univ., 1945.

..ed. and annotated..

19. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Ānobhadriyam*. *Mañjūṣā*, Calcutta, 1952, II + 72.

..*Ānobhadriya* hymn (*ṚV* I.89) ed. with comm. of Veṅkaṭa-Mādhava, Skandasvāmin, Mahīdhara, Sāyaṇa, and the editor himself; English translation, notes, index..Acc. to the editor, the moral of this hymn is: It is vanity to wish to live long, and to be careless to live well..

20. COOMARASWAMY, Ananda K. *Ṛgveda* 10.90.1: *aty atiṣṭhad daśāṅgulam*. *JAOS* 66, 1946, 145–161.

..a majority of translators, like SCHERMAN and Norman BROWN for instance, who regard *daśāṅgulam* as the direct object of *aty atiṣṭhat*, render the word by 'heart . This can't be accepted. BROWN adds: The ref. is here possibly to the summit of the universe, as in the next stanza. Here B. seems to be on the right track ..It is generally taken for granted even by those who render *daśāṅgulam* by 'heart' that the word refers to some part of the bodily frame..Human face is *daśāṅgula*..Not only does God, as Plato also says, geometrise, not only is he, as a seven-fold Man (cf. *ŚPB* 6.1.1; 9.2.3.51; 10.2.2.1, 6), hypostasised and iconostasised in his own quantitative, dimensioned creations—himself 'unmeasured in what are measured' (*AV* X.7.39)—but he is also all the 'head' of the sky, of the world, and of the sacrifice, that is, of the Cosmic Man, and as such surrounded by his 'glories'.. What *ṚV* X.90.1 means is that the Purusa, making the whole his foot-stool, fills the entire universe, and rules over it by means of the powers of vision, etc., that proceed from his face, and to which man's own powers of vision, etc., are analogous—this face, whether of God or man, being, as explained in the *Brāhmaṇa*-texts, itself an image of the whole threefold universe..Vedic *daśāṅgulam* is really a designation of the Face of God; the Vedic psychology of Seven-fold Man and his Face is not in any exclusive sense an Indian doctrine, but much rather the Indian form of a traditional psychology of which the expressions are to be found almost everywhere; it becomes the more intelligible the more we realise its universality..

21. DE ZWART, H. J. Ṛgveda X. 95: Purūravas and Urvaśī. *Orientalia Neerlandica*, Leiden, 1948, 363–71.

..detailed exegetical treatment..

22. DHARMA DEVA, Vedamantro kā tulanātmaka anuśīlana. (Hindi). *Vedavāṇī* 10 (1–2), 1957, 65–70.

..contd. from *Vedavāṇī* (Nov. 1956)..*mantras* relating to Uṣas, explained acc. to Dayānanda and other comm...

23. DHAVAN, Thakur Datt. Truth regarding the Vedas: Exposition of the Vibhrāt Hymn of the Rig Veda (X. 170). *Ved. Dig.* 1 (1), 17–21; 1 (5), 1–8; 1 (6–7), 1–5; 2 (1), 4–8.

24. DURKAL, J. B. The Hymn of the Logos. *KKT* 19, 1955, 731–32.

..adaptation in English of the *Puruṣa-sūkta*..

25. FOWLER, Murray. Ṛg-Veda 10.27.14: *bṛhann achāyo apalāśo arvā*. *JAOS* 67, 270–73.

..a great, shadeless, and leafless horse (comm. understand *arvā* as 'swift', 'fire', etc.)..*achāya* and *apalāśa* occur only here, tho' related forms occur elsewhere (X.121.2; 135.1; VI.16.38).. Conclusion: the tree in which the *aśva* dwells is the *aśvattha*, but in the bold image of *ṚV*, the horse and the tree are one, as are spirit and body..*aśva* or *arvā* is Agni; this fiery spirit, latent in the wood, is that which sanctifies the tree, wherefore it becomes sacred and an object of worship..similar symbols in Nordic mythology..

26. FOWLER, Murray. Rig-Veda I, 31: A translation with commentary. *Art and Thought (Coomaraswamy Comm. Vol.)*, London, 1947, 186–92,

..an attempt at redefinition of *ṚV*..theological or metaphysical or psychological interpretation (distinct from the naturalistic and ritualistic interpretation)..metaphysics of Veda discovered..

27. FRIŠ, O. Z Védskych hymnu. Matka Země. *NO* 2, 1946–47, 24–28.

28. FRIŠ, O. Nad hrobem. Z Ṛgvédu. *NO* 3, 1947–48, 147.

29. GONDA, J. The so-called secular, humorous and satirical hymns of the Ṛgveda. *Orientalia Neerlandica*, Leiden, 1948, 312–348.

..the traditional view that part of the hymns of *ṚV*, especially in 10th *Maṇḍala*, are secular is rejected..for a more complete (or rather, a less incomplete) understanding of *ṚV*, a deeper understanding of primitive and semi-primitive culture, a deeper insight in thought, inner life, religion, literature, etc., of primitive man is necessary..A detailed study of the *Maṇḍūka-Sūkta* (VII.103) ..it is not humorous nor satirical. For the primitive man, a close contact, a parallelism, a mutual influence bet. nature and the world of man are always extant. There is nothing ridiculous in a Vedic poet addressing his "prayers" to frogs, as bringers of rain..*ṚV* consists of "hymns" and magical charms, for, in Vedic times, 'religion' and 'magic' are inextricably interlaced. Distinction bet. songs of high literary merit and dry and artless magical formulas is not proper; magical texts also possess aesthetic qualities..Cosmogonic hymns are not secular (as suggested by MACDONELL)..wedding hymn (X. 85) is not secular, because to primitive man marriage is not a secular matter. So too 'funeral'

hymns are not secular. Broadly speaking there is nothing 'secular' or 'profane' in *ṚV* (in the modern sense of the words)..In the Vedic society, characterised by primitive aspects of human state of mind and of human culture, the religious—the magico-religious—element can't be detached from other domains of human thought..G. undertakes a detailed consideration of IX. 112; X. 119; X. 136; VIII. 48; IX. 113; X. 97; X. 34; X. 102..

30. HAUSCHILD, R. Das Selbstlob (*ātmastuti*) des Somaberauschten Gottes Agni. *F. Weller Comm. Vol.*, 1954, 247–88.

..*ṚV* X. 119..

31. HEESTERMANN, J. C. A propos of *ṚV* 8.24.30 cd. *SP* (20th AIOC), Bhubaneshwar, 1959, 34–35.

..the mention of *gomatī* evokes the complex of interconnected notions—*uṣas*, *dakṣiṇā*, cows..*Vala* in this context is *yajamāna* in the *dīkṣā*-state prior to the giving of *dakṣiṇā*..(of course, this has to be regarded as an isolated case)..

32. HEILMANN, Luigi. Linguistica e Filosofia. *Quaderni dell'istituto di glottologia*, Univ. Degli Studi di Bologna, 1958, 3–19.

..*ṚV* X. 125; I. 164.45..

33. HEROLD, E. Social significance of a Vedic allegory (*ṚV* III 31. 1–2). *Arch. Or.* 26 (1), 1958, 81–87.

..scholars agree that the contents of these vss. is an allegoric description of preparing the sacrificial fire..Acc. to H., they reflect a common historical situation when a matriarchal form of society was yielding place to a new patriarchal society..ref. to a double incest—son-mother and same son-his sister..

34. INAZU, K. On the Varuṇa-Hymns of the Ṛgveda. (Japanese). *JIBS* 3 (1), 1954, 329–332.

35. IYENGAR, K. R. Srinivasa. The Secret of the Veda. *The Social Welfare* (22–3–1946), Bombay.

..review-article on Sri AUROBINDO's *Hymns to the Mystic Fire*, Pondicherry, 1945..

36. IYENGAR, K. R. Srinivasa. Urvasi. *Sri Aurobindo Mandir Annual*, Jayanti No. 8 (15–8–1949), 46–84.

..a running comm. on *ṚV* X. 95..Purūravas–Urvaśī story as a love-romance, as a veiled sacrificial rite, as a hunting ground for etymological exercises, as a poetical or fanciful description of everyday natural phenomenon..mystical interpretation of AUROBINDO..

37. JAMBUNATHAN, M. R. A study of Ṛgveda X. 135. *SP* (15th AIOC), Bombay, 1949, p. 7.

..this *Kumāra*-hymn, with V. 2 and VII. 102–103 (other *Kumāra*-hymns), regarded as fountain-source of Kumāra-cult..the seer of X. 135 seems to be a South Indian Siddha or Yogin, and his *devatā*, Yama, is not god of funeral rite..

38. JAMBUNATHAN, M. R. Buddha Saumia (A study of Ṛgveda X. 101). *SP* (20th AIOC), Bhubaneshwar, 1959, p. 16.

..the seer of X. 101 appears to have been an early farmer who had advocated co-operative farming..

39. KANTAVALA, S. G. A tentative interpretation of *ṚV* I. 143.3. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 16.

40. KAPALI SASTRY, T. V. The Gods of the Āprī Hymns–The Powers that fill. *Sri Aurobindo Mandir Annual*, Jayanti No. 10 (15-8 1951), 99–119.

..the special char. of Agni in his various functions in the inner and mystic sacrifice nowhere so clearly brought out as in *Āprī-sūktas*. In them, the higher powers of Agni are invoked to *fill* the ṛṣi in the inner sacrifice..gods of *Āprī-sūktas* are forms of Agni (= Divine Will)..The flame of the Divine Will is invoked in these hymns to effect step by step the advent of his own higher Powers and those of the high existence for the uplift of the aspiring soul thro' the means of utter self-offering, the consummate worship, the true *yajña*..explanation from this pt. of view of I. 13..

41. KARANDIKAR, J. S. Ṛgvedātīla eka kūṭa sūkta. (Marathi). *Kevalananda Comm. Vol.*, 1952, 145–55.

..A riddle-hymn in ṚV..I. 164..attempt to analyse and interpret..verses 1, 11–15, 44 refer to 'time' in the form of 'year'.. 2, 3, 7, 29, 52 are in praise of Sun-god..8, 40–43, 47 describe the good results of timely rains..24, 25, 37, 39, 45, 49 are in praise of "Speech" and its aspects like metres etc...

42. KRISHNA LAL. Gāyatrī—from Saṁhitā to Gṛhya-sūtras. *SP* (20th AIOC), Bhubaneshwar, 1959, 16–17.

..2

..*Gāyatrī* did not enjoy the position of *Sāvitrī* par excellence in the *Saṁ.*-period; in *Br.* and *ŚS*, it is found used in various sacrifices not with any appropriateness..its most appropriate employment to be seen in *ŚPB*, where it is prescribed to be recited in the *upanayana*-ceremony by the student; this usage followed by most of *GS*; in some *GS*, its meaning seems to have been misunderstood..

43. KRISHNAMACHARYA, V. (Ed.). *Puruṣasūkta-bhāṣyaṁ Śrīraṅgamunikṛtam.* Adyar Library, 1955, XVIII + 79.

..Sanskrit introduction, English translation of text and *bhāṣya*, introd. in English by K. C. VARADACHARI..(originally published in *ALB*, serially)..

44. KRISHNAMURTHY, R. Puruṣasūkta. *The Astrological Magazine* (Annual Number), Bangalore, 1950.

..explanation of *P-S.* in the language of astronomy..the essence of the hymn given here is that given in the *Mudgala Upaniṣad*..

45. MAINKAR, T. G. Mahābhārata I. 3.62: its text and meaning. *SP* (18th AIOC), Annamalainagar, 1955, p. 40.

..*MBh.* I. 362, an obscure verse from the corrupt Aśvin-hymn.. relation of this vs. with *ṚV* X. 39.13 made clear, and, in the light of this, a new text and meaning proposed..

46. MANOHAR. Amaratva kā bhoga. (Hindi). *GKP* 4(9), 1952, 9.

..*ṚV* V. 4.10.

47. MANOHAR. Nirbhaya kaise bane. (Hindi). *GKP* 5, Dec. 1952, 145.

..*ṚV* I. 11.2..

48. MANOHAR. Dāna se caturmukhī vṛddhi. (Hindi). *GKP* 5, 1953, 225.

..*ṚV* VIII. 27.16..

49. MEHENDALE, M. A. On *cakrán ná* in the Ṛgveda X. 95. 12-13. *BDCRI* 14(2), 1955, 109–118.

..OLDENBERG and GELDNER derived *cakran* from √*krand*..M. suggests that the form is : *cakraṁ na*; *padapāṭha* has misled later interpreters by giving it as *cakran | na |*..weeping child in this particular context is compared to a rolling wheel..

50. MICHALSKI, Stanislao F. Hymnes philosophiques du Ṛgveda. *Scientia* 46, April 1952, 123-29.

..X. 125, 129...

51. MONTESI, G. Il valore cosmico dell' Aurora nel pensiero mitologico del Rig-Veda. *Studi e materiali de storia delle religioni* 24–25, 1953-54, 111–132.

..interpretation of *ṚV* X. 108..

52. NAYAR, P. Gopalan. *Puruṣa-sūktam.* Lodhra Press, Madras, 1957, 25.

..with comm. in Malyalam..

53. OJHA, Madhusudana. *Sadasadvāda,* Jaipur, 1926, 59.

..exposition of the *Nāsadīya-sūkta*..doctrine of *sad* and *asad* as the cause of the universe..

54. OJHA, Madhusudana. *Vyomavāda-aparavāda-āvaraṇa-vāda-ambhovāda.* Manavashram, Jaipur, 1951.

..partial exposition of *Nāsadīya-sūkta*..

55. OJHA, Madhusudana. *Daśavādarahasyam.* Manavashrama, Jaipur, 1951, 24.

..exposition of the *Nāsadīya-sūkta* as referring to ten cosmological points of view—*sadasadvāda, rajovāda, vyomavāda, aparavāda, āvaraṇavāda, ambhovāda, amṛtamṛtyuvāda, ahorātravāda, daivavāda, saṁśayataducchedavāda,* and *siddhāntavāda*..

56. OTTO, R. *Varuṇa-Hymnen des Rig-veda.* Röhrscheid, Bonn, 1948, 28.

..transl. of religion-historical texts—No. 1..

57. PANDIT, Vishnudeva S. Gāyatrī-mantra-rahasya-darśanam. *SP* (17th AIOC), Ahmedabad, 1953, 12-13.

58. PARAB, B. A. Human miracles and hymns of will-power in the Rigveda. *SP* (15th AIOC), Bombay, 1949, p. 12.

..Human miracles: III. 33; V. 40..Semi-divine miracle: VII. 18.. Will-power (not magic): I. 191; II. 42, 43; V. 78; VII. 55; X. 58, 60, 145, 162, 163, 166, 183...

59. PARAMANANDA. Military ballads in the Rigveda. *Veda-vāṇī* 12 (3), Jan. 1960, 13–15.

60. PISANI, V. On two minor Ṛgveda problems. *Bh.Vid.* 10 (Munshi Jubilee Vol.), 65–69.

..*ṚV* I. 32.4 and 6..

61. PISANI, V. On *ṚV* VII. 28.4 and a second root *pū-* "to beat". *Turner Jubilee Vol.* I (*IL*), 147–48.

..*pavante* is presumably the only form still preserved in SK. of a root *pū* (or *pu*), which means 'to crush', 'to strike'; it is, however, found in other IE lgg..cf. Lat. *pav-īō*..

62. POTDAR, K. R. Āprī Hymns in the Ṛgveda: A Study and a Theory. *JBomU* 14, Sept. 1945, 29–57.

63. POTDAR, K. R. Āprī Hymns in the Ṛgveda. *PAIOC* (12th Session), Banaras, 1946, 211–222.

..(See: *VBD* I—5.31)..

64. POTDAR, K. R. Sacrificial setting of the philosophical hymns in the Ṛgveda. *Bh. Vid.* 12, 163–71.

..P. attempts to show the extent to which speculations in the philosophical hymns of the *ṚV* are expressed in the terms of sacrificial performances..consideration of speculations in threefold aspect: (1) agency of creation; (2) process of creation; (3) order of creation or created entities..*ṚV* X.72, 81, 82, 90, 121, 125, 129, 130, and 190 considered..

65. PRIYAVRATA. Yaha jagat kisa jaṅgala se āyā hai. (Hindi). *GKP* 6 (9), 257–60.

..*ṚV* X.81..

66. PRIYAVRATA. Ādhyātmika prabhāta. (Hindi). *Veda-vāṇī* 10 (8), 3–4.

..*ṚV* VII. 76..

67. RAJA, C. K. *Asya Vāmasya Hymn* (The Riddle of the Universe), with the Commentaries of Sāyaṇa and Ātmānanda. Ganesh and Co., Madras, 1956, XL+136+87.

..*ṚV* I. 164—English introd., transl., and notes..Acc. to R., Indian tradition recognizes no antithesis bet. (ritualism of) priests and (free rationalism of) warrior class, or even bet. Hinduism and Buddhism. The philosophy of *Up.* and the ritualism of the earlier phase of Veda formed a single harmonious unit; *Up.* simply interpret one side of this culture with the background of ritualism.. ritualism of early Vedic texts has very deep philosophical atmosphere permeating it..rationalism and philosophy of *Up.* grew up in a ritualistic setting..I. 164 illustrates this pt...Vedic Aryans not at all a primitive people..*ṚV* exhibits features of a mature civilization struggling against enemies physically stronger than Aryans..if there is an intellectual turn noticeable in a poem in *ṚV*, it must be put to an earlier date..*Nāsadīya-sūkta* and *asya vāmasya* belong to a very early date..From the time these hymns were composed to the later times, there had been a decadence and not a progression in philosophical thought of India..Dīrghatamas describes in I. 164 (recited at a sacrifice) the world and its origin and the nature of language and the secrets of the language understood by him in his poetic vision..symbolism lost to us in some places (e. g. cow and calf; numbers 5 and 7; etc.)..

Rev. : V. KRISHNAMACHARYA, *ALB* 21, 420; S. N., *PrBh* 62. 76–77; K. K. RAJA, *JORM* 25, 101–03; L. RENOU, *JA* 245, 404–05,

68. RAJWADE, S. R. *Nāsadīya-Sūkta-Bhāṣya*. (Marathi). *Uttarārdha-Caramakhaṇḍa*, Poona, 1949, 15+127.

..contains exposition of the last 3 verses of the hymn..

69. RENOU, L.; SILBURN, L. Consideration on *Ṛgveda* I.152. *Bh.Vid.* 10, 1949.

..meaning of the *mantras*..essence of all principles of Vedic knowledge..

70. SAHODA, T. On the historical significance of the so-called "philosophical hymns" in the Rig-Veda. (Japanese). *Ritsumeikan Bungaku Fifteenth Anniversary Comm. Vol.*, Oct. 1949.

..the various hymns, called "philosophical" by modern scholars were composed by priests who were at that time in charge of reciting the "cosmogony-hymns" (*jātavidyā*) at the later Ṛgvedic sacrifice..

71. SAHODA, T. A declaration of despair made by a Vedic poet. (Japanese). *Ritsumeikan Univ. Fiftieth Anniversary Comm. Vol.*, 1951.

..the significance of the *Nāsadīyasūkta* lies not so much in its philosophical speculations as in that it is the confession of a priest-poet, who had been despaired, having been conscious of his inability to believe in the traditional myths of cosmogony which had ever been accepted..

72. SAHODA, T. Problems concerning the philosophical hymns of the Ṛgveda. (Japanese). *JIBS* 2 (2), Mar. 1954, 418–21.

73. SARMA, B. N. Krishnamurti. A note on *yatra dvāviva jaghanā* (*ṚV.* I. 28.2). *PO* 13 (3-4), 52–56.

..Skandasvāmin and Veṅkaṭa-Mādhava interpret this as referring to the position of man and woman during coital act..Acc. to the author, Madhva (Ānandatīrtha) and his commentator, Jayatīrtha, are right in rejecting such interpretation and understanding the figure of speech in a more general sense: 'like a woman's *jaghana*-region'..

74. SARMA, Shri Ram. *Gāyatrī kā mantrārtha.* (Hindi). Akhanda Jyoti Karyalaya, Mathura, pp. 100.

75. SASTRI, P. S. Interpretation of Soma-Riks. (Telugu). *Bharati*, Madras, Dec. 1940–Jan. 1941.

76. SASTRI, P. S. Agastya-Lopāmudrā-Saṁvāda. (Telugu). *Navodaya*, Madras, 1943, 14–16.

..dialogue translated and commented upon..stage-directions in the dialogue explained..

77. SASTRI, P. S. Yama-Yamī-Saṁvāda. (Telugu). *Navodaya*, Madras, 1944.

..in this hymn, psychological realism is dramatised for poetical purposes..

78. SASTRI, P. S. Urvaśī-Purūravas-Saṁvāda. (Telugu). *Bharati*, Madras, June 1944, 483–86.

79. SASTRI, P. S. Some philosophical hymns of the Rig-Veda, *Pr. Bh.* 53 (4), 162–70.

..the author presents some of the imp. phil. concepts contained in a number of *ṚV* hymns, e. g., Hymn on Reality and Creation (X. 90); Hymn of Dirghatamas (I. 164): Knowledge, Individual

Self, Logos; Hymn on Prayer (X. 71); Hymns on Creation (X. 72, 81, 121, 129); Hymn on Spiritual Discipline (X. 136) ..the principal *Up.* have rendered explicit the leading ideas of the major philosophical hymns of *ṚV*..Acc. to Vedic seers, the best way of realizing reality is the way of ethical and religious discipline..

80. SASTRI, P. S. The *saṁvāda-sūktas* of the *Ṛgveda*. *PAIOC* (13th Session), Part II, Nagpur, 1951, 15–28.

..Yāska's confusion of *itihāsa* with *ākhyāna* has led to a gross misinterpretation of *saṁvāda-sūktas*..various theories—*ākhyāna* theory, ritual drama theory, vegetation theory, ballad theory—examined..Acc. to author, *saṁvāda-sūktas* are dramatic pieces, pure and simple..mentions various factors wh. contribute to their dramatic char..*saṁvāda-sūktas* are fragments of Vedic one-act one-scene plays of rare literary value. Vedic poet has even given stage-directions in the midst of dialogues..

81. SASTRI, P. S. The Soma lyricism of Ṛgveda. *IHQ* 30 (4), 301–10.

..Soma, the enlivening principle in the *ṚV* anthology..it is activity, the dynamic entity, the inspiring drought, the instigating mode..lit. appreciation of *Soma-sūktas*..

82. SASTRI, P. S. Ṛgvedic lyrics of love and beauty. *SP* (19th AIOC), Delhi, 1957, p. 12.

..central theme of *ṚV* songs is exposition of beauty, whether of nature or divinity or human form or latent principles..hymns to Savitṛ, Rātrī, Uṣas analysed..Uṣas appeared to Vedic seers as a truth pregnant with profound significance..dawns represented the cosmic dance of consciousness..

83. SASTRI, P. S. The vision of Dīrghatamas. *Pr. Bh.* 62, Feb. 1957, 63–66.

..I. 164—great but loosely knit song—is a beautiful philosophical ballad; raises a series of questions and answers them; employs symbols and dogmas in a lyrical net-work..the hymn opens with scepticism and burning desire to understand the nature of ultimate problems (4)..next the seer attempts to explain the transcendence of Reality (6–7)..dependence of world on god (8)..beautiful conception of Reality as Time or Duration (15–19) problem of knowledge (20–22)..problem of life (30–33)..possibility of a disembodied soul..moral law of the world is God realized as ethical..oneness of Reality..

84. SATAVALEKAR, S. D. (Ed.) *Pavamāna-Sūktam* (Text). Svādhyāya Maṇḍala, Pardi, 36.

85. SATYA PRAKASH. Whenceforth this creation? *Ved. Dig.* 2 (5), 29–35.

..cosmological hymns of *ṚV*..

86. SCHAYER, St. Staroruski wariant wedyjrkiego mitu o kosmicznym pramezu. *Collectanea Orientalia* 5, Vilna, 1934, 32–34.

..(See : *VBD* I—5.35)..

87. UDAYANA. Nāsadīya sūkta tathā anekāntavāda. (Hindi). *Vedavāṇī*, 12 (1–2), 33–38.

87 a. UPADHYAYA, Gangaprasad. *Aśrīrā tanūḥ* (*ṚV*. X. 85.30). *Vedavāṇī* 12 (6), 13–14.

..*a propos Vedavāṇī* (Aug. 1959), pp. 9 ff...

88. VAIDYANATHA. Magnitude of Gāyatri. *Ved. Dig.* 4 (1), 17–24.

89. VELANKAR, H. D. A Family-Hymn of the Agastyas. *PAIOC* (12th Session), Banaras, 1946, 223–31.

..(See : *VBD* I–5.38)..*ṚV* I. 165 (together with I. 170, 171).. English transl. with exegetical notes..Acc. to author, the order in wh. the *maṇḍalas* appear in *Saṁ*. is also the order in wh. they were compiled and introduced there..In *maṇḍalas* 2–7, the family-hymns find place in the midst of the Indra-hymns..

90. VELANKAR, H. D. Hymns to Indra in Maṇḍala VIII. *J Bom U* 15 (2), Sept. 1946, 1–28.

..English transl. with exegetical notes..

91. VELANKAR, H. D. Hymns to Indra in Maṇḍala I. *J Bom U* 17 (2), Sept. 1948, 1–22.

..English transl. with exegetical notes..I. 4–11, 16, 29, 30, 32, 33, 51–57..

92. VELANKAR, H. D. Hymns to Indra in Maṇḍala I. *J Bom U* 18 (2), Sept. 1949, 6–25.

..English transl. with exegetical notes..I. 61–63, 80–84, 100–104, 121..

93. VELANKAR, H. D. Hymns to Indra in Maṇḍala I. *J Bom U* 20 (2), Sept. 1951, 17–34.

..English transl. with exegetical notes..I. 129–133, 165, 169–171, 173–78..

94. VELANKAR, H. D. Hymns to Indra in Maṇḍala X. *J Bom U* 21(2), Sept. 1952, 1–20.

..English transl. with exegetical notes..X. 22–24, 27–29, 32, 38, 42–44, 47–50..

95. VELANKAR, H. D. Hymns to Indra in Maṇḍala X. *J Bom U* 22(2), Sept. 1953, 6–26.

..English transl. with exegetical notes..X. 54, 55, 73, 74, 86, 89, 96, 102, 103, 104..

96. VELANKAR, H. D. The Creation Hymns in *ṚV* X. *PAIOC* (17th Session), Ahmedabad, 1953, 61–66.

..(Presidential address: Vedic Section)..discusses X. 72, 81, 82, 90, 121, 129..in these creation-hymns, the Supreme Creator is conceived as an intelligent Principle, wh. produces out of itself the external world, either directly or indirectly thro' the medium of a couple consisting of a Male and a Female principle..

97. VELANKAR, H. D. Hymns to Indra in Maṇḍala X. *J Bom U* 23 (2), Sept. 1954, 1–18.

..English transl. with exegetical notes..X. 105, 111–113, 116, 119, 120, 131, 133, 134, 138, 144, 147, 148, 152, 153, 160, 167, 171, 179, 180..

98. VELANKAR, H. D. Hymns to Agni in Maṇḍala VI. *J Bom U* 24 (2), Sept. 1955, 36–64.

..English transl. with exegetical notes..

99. VELANKAR, H. D. Two philosophical hymns in the Family Maṇḍalas. *SP* (18th AIOC). Annamalainagar, 1955, p. 18.

..III. 18 and IV. 9 together teach that (1) the world has arisen from a single Principle; (2) different Vedic gods are but different aspects of this Principle; and (3) the whole creation lives in and owing to this Principle..

100. VELANKAR, H. D. Hymns to Agni in Maṇḍala VII. *J Bom U* 25 (2), Sept. 1956, 9–31.

..English transl. with exegetical notes..

101. VELANKAR, H. D. Agni Hymns in Maṇḍala VIII. *J Bom U* 26(2), Sept. 1957, 1–24.

..English transl. with exegetical notes..

102. VELANKAR, H. D. Hymns to Agni in Maṇḍala X. *J Bom U* 27(2), Sept. 1958, 1–28.

..English transl. with exegetical notes..1–8, 11, 12, 20, 21, 45, 46, 51, 52, 69, 70, 79, 80..

103. VIDEHA. *Gāyatrī mantra kā anuṣṭhāna.* (Hindi). Veda-Saṁsthāna, Ajmer, 16.

104. VIMALANANDA, Swami. *Asya vāmasya* Hymn. *Ved. Kes.* 43, 481–83.

..review-article on C. K. RAJA's book..

105. VISHVA BANDHU. The Tṛca (*ṚV.* I. 41. 7–9) re-interpreted. *Research Bulletin (Arts) of the Panjab Univ.* 9(1), 1952, 1–17 (reprint). (also in *PAIOC*, 16th Session, Lucknow, 1955, 20–35.)

..the word *ni-dhātoḥ* is described as gen. sing. of the noun *ni-dhātu* —'reviler', and Yāska's interpretation of *ā* as an emphatic particle is revived and supported..new meanings suggested : *stoma* = full, complete; *psaras* = praise; √*han* = to abuse; *sumna* = wholesome word; √*vivās* = to address..

106. VISHVA BANDHU. The *Gāyatrī* (*ṚV* III. 62. 10): its grammatical problem. *Research Bulletin (Arts) of the Panjab Univ.* 13(4), 1954, 1–15 (reprint). (also in *SP*, 17th AIOC, Ahmedabad, 1953, 107–08.)

..neuter *tat* in the first *pāda* syntactically correlated to masculine pronominal form *yo* in the third *pāda*: this is invalid in grammar.. two ways out of the difficulty suggested : (1) accusative pronominal form *tat* is taken as standing for *tasya* to be connected with *savituḥ*; (2) *yo* is taken to stand for *yat* (to be connected with *tat bhargaḥ*)..both are unacceptable..the proper solution is: *yaḥ* in the third *pāda* is neut. nom. sing. of the pronominal base *yas* (being postulated as variant of *yad*) (or may be **yavan*).. (cf. *ṚV* I. 155.4c, where *yaḥ* is adverbial neut. sing. of *yas*)..

107. VISHVA BANDHU. *Uccárat* > *úccarat*—A Vedic text-critical study. *Sarup Comm. Vol.*, 1954, 93–98.

..Vedic text-variation in *ṚV* VII. 66.16 studied with ref. to the shift of interest from poetry to ritual in the life of Vedic society..

108. WÜST, W. Arisches zur Sinnbild-Forschung. *Germanien* 12, 1940, 212–19 (5 illustrations).

..interpretation of some *ṚV* verses..

109. YUDHISTHIRA. *Ṛgveda kī dānastutiyo para vicāra.* (Hindi). Ramlal Kapur Trust, Lahore, Nov. 1945, 14.

..*ṚV* VIII. 3. 21–24; VI. 27.8; X. 62. 8–11; VIII. 55–56..

110. YUDHISTHIRA. Ṛgveda X. 85.30 ke artha me bhrānti tathā usakā nirākaraṇa. (Hindi). *Vedavāṇī* 11 (10), 9–14.

4. GENERAL STUDY.

1. AIYENGAR, T. K. Gopalaswami. Ṛg Veda and Veṅkaṭācala. *JSVOI* 7 (2), 122–34.

..suggests Ṛgvedic origin of the holy hill..*ṚV* X. 155.1 : *vyaṁhaḥ kaṭaḥ-vikaṭa* or *vyaṅkaṭa* or *veṅkaṭa*..or *vyenaḥ kaṭaḥ-veṅkaṭaḥ*..

2. AMARANATHA. *Spandra-syandra-pāṭhavimarśaḥ Siddeshwar Varma Comm. Vol.* I, 1950, 164–68.

..article in SK. discusses the readings *spandra* and *syandra* (I. 180.9; V. 52.3; VI. 12.5; X. 42.5)..concludes that *spandra* is better in I. 180.9; V. 52.3, 8..*syandra* is better in V. 87.3; VI. 12.5; X. 42.5..

3. BHATTACHARYA, Viman Chandra. Classification of Ṛgveda Mantras according to the Bṛhaddevatā of Śaunaka. *OH* 2 (2), 337–51.

..Śaunaka takes *stuti* (or *āśīḥ*) and *vibhūti* as the two basic principles of classification, and sorts the *mantras* into 36 groups corresponding to 36 modes of expression exhibited by them..

4. CHAKRAVARTHY, G. N. *Ṛk-Saṁhite*: Part I: *Cosmic Harmony in the Rig-Veda.* (Kannada). T. M. Smarakamale, Mysore, 1957, 188.

..ch. 1: Underlying cosmological outlook contained in *ṚV*; ch 2: *Īśvara-tattva*; ch. 3: Symbolism of *ṚV* (Doctrine of One Supreme Reality pervades the whole of Vedic lit.; Order and Sacrifice

are manifestations of Universal Law); ch. 4: Values of Life, worldly and spiritual; ch. 5: Essence of Vedic Philosophy; imp. of *Gāyatrī-mantra*..

Rev.: K. V. Sri Ram, *ALB* 22, 168.

5. Dandekar, R. N. The Ṛgveda and its recitation. *ABORI* 28, 138–40.

..refers to the unique mastery of Pandit Yedurkar, of Kurundwad..

6. Dike, I. N. The favourite animals of Vedic Aryans, *SP* (18th AIOC), Annamalainagar, 1955, 4–5.

..horse and cow given divine position in *ṚV*..

7. Gonda, J. "Ein neues Lied". *WZKM* 48, 1941, 275–90.

..*ṚV* poets now and then declare to have "a new song". The author connects this fact with the spring and fertility rites..

8. Gupta, S. K. Authorship of some of the hymns of the Ṛgveda. *PO* 18, 1955, 22–34. (also in *SP*, 15th AIOC, Bombay, 1949, 5–7.)

..it is possible to determine the authorship of many hymns and verses of *ṚV* by comparison of contents, words, grammatical forms, styles, metres, etc., supported by the ascription of vss. in a particular hymn occurring in other Vedas if this ascription is a definite one and relates to one person only..authorship of some hymns discussed and determined..*ṚV* I. 100 is ascribed to Kutsa Āṅgirasa..Acc. to author, *Jaiminīya Ārṣeya Brāhmaṇa* likely to be helpful in this connection..

9. Janert, K. L. Rigveda-Studies. *I-IJ* 2 (2), 1958, 85–109.

..(1) The expression *yatra madanti* and X. 82.2; this is a constant expression for that situation of being invigorated in the other world, about wh. nothing need be said further. (2) The verse I. 164.15 and the motif: 'The year as vehicle'..an excursus on I. 164.48 cd..

10. Kibe, M. V. Where is Ciklita gone? *SP* (14th AIOC), Darbhanga, 1948, p. 15.

..*Śrī-sūkta* 12: Ciklita asked to stay in one's house..Is C. son of Śrī, as suggested in a *bhāṣya*?..

11. MAHASABDE, M. V. Ṛgveda-pāda quotations in the Mahābhāṣya of Patañjali. *SP* (19th AIOC), Delhi, 1957, 22–23.

..about 61 such quotations..some are repeated for the same purpose..

12. PARANJPE, V. G. Parenthesis in the Ṛgveda. *PAIOC* (13th Session), Part II, Nagpur, 1951, 29–31.

..parenthesis (1) introduces an explanation; (2) introduces an after-thought, exhortation, or emphatic assertion; (3) prepares for a following idea; (4) accompanies action or gesture; (5) introduces indirect compliments to deities; (6) explains accents of verbs..

13. POTDAR, K. R. Stages in the growth of the Ṛgveda Saṁhitā. *OT* 3 (1), 1957, 62–73. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 13.)

..different hymns were collected at different periods of time, and, by the time the present collection came into existance, the *ṚV-Saṁ.* had passed thro' at least 3, if not more, stages..analytical study, from this pt. of view, of different *maṇḍalas*..

14. POUCHA, P. Schichtung des Ṛgveda. Bestimmung des relativen Alters der Lieder des Ṛgveda mit Hilfe zahlenmässiger Berechnung: I. II. III. Schluss. *Arch. Or.* 13 (1942), 103–41; 225–69; 15 (1944), 65–86.

15. SAHODA, T. The idea of mysterious in the Ṛgveda. (Japanese). *JIBS* 3 (2), 352–57.

..evolution of philosophical ideas in *ṚV*..sacrificial religion is religion of mystery..Vedic cult..

16. SASTRI, P. S. The fragmentary nature of the Rig Veda. *Pr. Bh.* 52, May 1947, 209–13.

..trad. tells us that Rākṣasas carried away and even burnt copies of the Veda..in the process of transmission, several portions must have been lost..Veda Vyāsa, acc. to trad., systematically arranged the Vedic lore for sacrificial purposes..there was recast of the entire lit...*Saṁ.*, *Br.*, *Up.* — all belong to the same period..long lapses of time bet. composition and compilation of the Veda.. Yāska's statements presuppose a few centuries of neglect of Vedic interpretation..Vedic lit. now available is only a fragment of a vast lit...study of *ṚV* metres will throw light on its fragmentary char. (1) *ṚV* poetry has its whole superstructure on the syllable (I. 166.24; X. 13.5); (2) *ṚV* poets fully realized the relationship bet. poetry and metre..on account of this fragmentary char., one

can't easily argue about the ignorance of Vedic Aryans re. certain objects..

17. SASTRI, P. S. Vedic mysticism. *Pr. Bh.* 63, May 1958, 193–97.

..*ṚV* is primarily a collection of beautiful songs full of lit. value, breathing the devout fervour of mystic communion. It is a microcosm of the entire Vedic lit...Like *Up.*, *ṚV* offers varied views ..denial of god not unknown..religion of Vedic times was 'healthy-minded'..three categories of Vedic gods : (1) Idealized human beings—Indra etc.; (2) Vital principles behind natural phenomena—Uṣas, Maruts, Vāyu; (3) Neither concrete human beings nor idealized phenomena—Rudra, Viṣṇu, Varuṇa..

18. STELLA, Jorge Bertelaso. *O Rig-Veda.* Sao Paulo, 1958.

19. TRIPATHI, Durgadatta. Ṛk-sāma sambandha para kucha vimarśa. (Hindi). *Siddhānta* 13, 1956, 18–23.

..(serially)..

20. VELANKAR, H. D. Magicians in the Ṛgveda. *Sarup Comm. Vol.*, 1954, 85-92.

..black, white, natural magic..VII. 104 aud X. 87 graphically describe the activities of devil-mongers and their devils..variously called: *atrin, arātivan, druhvan, yātudhāna, yātumāvat, rakṣas, huraścit*..different kinds of evil spirits, wh. served the above-mentioned magicians : *atra, arāti, kimīdin, ducchunā, druh, piśāci, yātu, yātudhāna, yātumat, rakṣas, rip, vandana, hur*..

21. WÜST, W. Rigveda. *Der grosse Brockhaus* 15, 1933, 742 ff.

22. WÜST, W. Die indogermanischen Bestandteile des Rig-veda und das Problem der "urindischen" Religion. *Veröffentlichungen der "Väterkunde"* 2, 1934, 155–164.

..see also: *FF* 10, Sept. 1934, 329 ff...

23. YUDHISTHIRA. *Ṛgveda kī ṛksaṁkhyā.* (Hindi). Prācya-Vidyā-Pratiṣṭhāna-Grantha-Mālā 4, Ajmer, 1949, 26.

..the no. of *ṛks* in *ṚV* is fixed at 10, 552..

24. YUDHISTHIRA. Dharmārya sabhā dvārā svīkṛta ṛgveda kī ṛksaṁkhyā. (Hindi). *Vedavāṇī* 11 (9), July 1959, 15–16.

..acc. to *dvipadā* theory: 10, 552; acc. to *catuṣpadā* theory: 10,472..

II. ATHARVAVEDA

5. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1. *Atharvavedasaṁhitā.* Ed. SATAVALEKAR, S. D. Svādhyāya Maṇḍala, Pardi, 1957, 567.

..third ed...(See: *VBD* I–10.6)..

2. SATAVALEKAR, S. D. *Sampūrṇa Atharvaveda kā subodha bhāṣya.* (Hindi). Svādhyāya Maṇḍala, Pardi, 1958.

..third ed...*mantra*, meaning, explanation, subjectwise index of Vedic sayings..Part I: *Kāṇḍas* 1–5, 1950, pp. 120 + 224 + 248 + 239 + 216; Part II: *Kāṇḍas* 6–10, 1950, pp. 246 + 208 + 192 + 104 + 74; Part III: *Kāṇḍas* 11–18, 1950, pp. 124 + 100 + 74 + 59 + 29 + 19 + 15 + 176...

3. SURYA KANTA. Was the commentator of the *AV* identical with Sāyaṇa of the *ṚV*? *Bh. Vid.* 11 (1–2), 75–84. (also in *SP*, 15th AIOC, Bombay, 1949, p. 219.)

..the author answers the question in the negative..The *AV* comm. did not even care to consult the comm. on the corresponding *ṚV* passages..The author supports his view thro' an exam. of the two comm. on *Yama-Yamī-sūkta*..in his ed. of *AV-Prātiśākhya*, the author has shown that the comm. on *AV* has not inherited an unbroken reliable Vedic trad., and that his explanations at places are wrong.

4. BHATTACHARYYA, Durgamohan. A Palm-leaf Manuscript of the Paippalāda Saṁhitā (Announcement of a rare find). *OH* 5 (2), 81–86.

..existence of Atharvavedins (of P. school) in Eastern India, specially Orissa and adjacent parts of West Bengal and Bihar.. *P-Saṁ.* ms. discovered at Vasudebpur in Puri Dist...ms. inscribed in Oriya char. on palm leaves..tho' incomplete, it is generally correct and in fairly good condition..*śaṁ. no devīr abhiṣṭaye* occurs as the first *mantra* of *P-Saṁ*...initial portion of *P-Saṁ.* (missing in birch-bark) presented here..imp. variations in the first few folios pointed out..

5. KARAMBELKAR, V. W. Āṅgirasa Kalpa and Pratyaṅgirā Kalpa. *PAIOC* (13th Session), Part II, Nagpur, 1951, 61–64.

..Nagpur Univ. Lib. Ms. (Acc. No. 170), entitled *Pratyaṅgirā Kalpa*, described..text of *Āṅgirasa Kalpa* not available now.. the theme of *Pr. K.* is counter (defensive) witchcraft..quotes *pratīkas* from *AV*-hymns..presumably, *Pr. K.* has something to do with the lost *Ā. K.*..it has nothing to do with the divinity Pratyaṅgirā praised in *Tantra* works..

6. MODAK, B. R. *A study of the Ancillary Literature of the Atharvaveda, with special reference to the Pariśiṣṭas.* Poona, 1951.

..(Doctorate thesis : typed copy in Poona Univ. Library)..3 parts ..Vol. I (Parts I & II), 22+741+37, Part I : Ancillary Literature of the *AV*; Part II : *Pariśiṣṭas* of the *AV*..Vol. II (Part III), 3+3+440, Text in Devanāgarī of *AVP*, *AV-Prāyaścitta*, *Śāntikalpa*..

7. RENOU, L. Review on the Kashmirian Atharvaveda, Books 19–20 (edited by L. C. BARRET). *JA* 235, 153.

..(See : *VBD* I-11.3)..

6. PARTICULAR HYMNS AND MANTRAS.

1. ABHAYA. *Vaidika brahmacarya-gīta.* (Hindi). Gurukul, Kangri, 1949.

..*AV* XI. 5..

2. BOSE, Abinash Chandra. *Hymn to the Earth: Atharva Veda XII. 1* Santiniketana Press, 1958, 14.

..reprint from *VBQ*..English transl. with brief notes..

3. GUPTA, S. K. A new interpretation of *AV* I. 14. *SP* (16th AIOC), Lucknow, 1951, 14–15.

4. HEROLD, Erich. A contribution to the interpretation of *AV* I. 14.4. *Arch. Or.* 24 (1), 1956, 117–19.

..*AV* I. 14 represents a very imp. source of information about social conditions during the Vedic period.. "I close thy womb like the brothers and sisters close their sexual organs among themselves "—this refers to prohibition of brother-sister incest..

5. JHA, Subhadra (Ed.). *Pratyaṅgirāsūktam (saṭippaṇam) Pippalādaśākhīyam. SS* 7, 1953, 1–24.

..ed. with *vyākhyāna* of Vāsudeva Dviveda..

6. LOMMEL, H. Das Varuṇa-und Fluch-Gedicht im Atharvaveda. *ZDMG* 92 (2–3), 1938.

7. MARATHE, G. H. Atharvavedātīla kāhi ṛcāṁcā indriyavijñānācyā dṛṣṭīne vicāra. (Marathi). *Āyurveda-Patrikā* 9 (8), 1955, 233–38.

..physiological study of X. 2.26, 28, 33..

8. MICHALSKI, S. F. *Atharvaveda* 10.2. *Rocz. Or.* 17, 1951–52, 273–80.

..transl. and notes in Polish..

9. OZA, U. K. The Rohita Sūktas of the Atharva Veda (Book XIII). *AP* 19 (1–2), Dec. 1948, 547–49.

..English transl...

10. PANDEY, R. B. Hymns of restoration in the Atharvaveda: their political significance. *SP* (17th AIOC), Ahmedabad, 1953, 11–12.

..*AV* III. 3; 8..(1) nature of the hymns; (2) mode of accession in Vedic period (in a tribal or primitive republic state, it was by election or selection; *ṚV* X. 173; *AV* IV. 2; in a big territorial state, it was by hereditary succession); (3) deposition due to various factors (thro' political coup effected by *sajātas, sapatnas, rājānaḥ*, and *niṣṭyas*); (4) places of refuge or exile (*āpaḥ, parvatāḥ* [forts], *anyasya kṣetra*); (5) attempts at restoration (with ritualistic drama, human efforts were pooled for reconstruction); (6) agencies of restoration (deposed king took the initiative; inspired and helped by Purohita); (7) methods of restoration (reconciliation or force)..

11. PANDEY, R. B. Hymn for commercial success in the Atharvaveda: economic significance. *PIHC* (16th Session), Waltair, 1955, 30–35.

..*AV* III. 15..text and English transl...economic significance: (1) safe routes essential for commercial enterprise; (2) agencies for making routes safe; (3) routes shd. have provision for maintenance of traders; (4) qualities required in a trader; (5) different processes of commerce; (6) concept of principal and compound sums; (7) perpetual vigilance necessary for commercial life; (8) lapses in commerce atoned; (9) end of commerce..

12. POTDAR, K. R. Āprī Hymn in the Atharvaveda: V. 27. *PAIOC* (13th Session), Part II, Nagpur, 1951, 47–56.

..*AV* contains 2 *Āprī* hymns—V. 12 and 27..V. 12 is just a reproduction of *ṚV* X. 110..analytical study of *AV* V. 27.. *AV-Āprī* separated from *ṚV-Āprī* by a long stretch of time..some changes in structure, placing, ritual, etc...on account of family and sacrificial associations, spirit of *Āprī* appears to have remained the same..transl. of the hymn with exegetical notes..

13. PRIYAVRATA. *Veda kā rāṣṭriya gīta.* (Hindi). Gurukul, Kangri, 250.

..*AV* XII. 1 expounded..

14. PRIYAVRATA. Vaiśvānara agni vālī mātṛbhūmi. (Hindi). *Vedavāṇī* 11 (10), 3–6.

.. XII. 1·6..

15. SAHODA, T. On the philosophical hymns in the Atharvaveda. (Japanese). *Yamaguchi Comm. Vol.*, Kyoto, 1955.

..an enquiry into religious background of the philosophical thoughts of *AV*..

16. SAMPURNANANDA. *Vrātya-Kāṇḍam.* Banaras, 1955, 62.

..text of *AV* XV with own SK. comm. called *Śrutiprabha* and Hindi exegesis..same with comm. in English (pub. Ganesh and Co., Madras, 1956, pp. VI+62)..

Rev.: (English ed.) ANON, *Pr Bh* 62, 444; Swami VIMALANANDA, *Ved Kes* 44, 76–77.

17. SARMA, Dinanath. Atharvavedīya vrātyakāṇḍa para bhāṣya. (Hindi). *Siddhānta* 12, 410 ff.

18. SASTRI, K. A. Nilakanta. A Vedic sleeping charm and its echo in Tamil literature. *C. K. Raja Comm. Vol.*, 1946, 24–26.

..*AV* IV. 5 is a charm for inducing sleep, particularly its sixth verse (= *ṚV* VII. 55.5)..poem from Ahanānūru (122) (2nd cent A. D.) recalls this *AV* stanza..it seems clear that the Vedic verse and the Tamil poem mentioned above reflect different stages in the hist. of one and the same set of popular notions, tho' in a conventionalised form..Likewise, *AV* III. 25 seems to have something in common with the Tamil conventions about *Maḍalūrdal*..

19. SASTRI, P. S. Lac in the Atharva Veda. (Telugu). *Bharati*, Madras, April 1951, 365–66.

..*AV* V. 5 translated with detailed exposition..imp. of medical and scientific data in it is brought out..

20. SASTRI, P. S. Atharva Vedic Hymn to the Earth. *IHQ* 30 (2), 101–119. (also in *SP*, 17th AIOC, Ahmedabad, 1953, 15–16.)

..*AV* XII. 1 is studied..the idea of motherhood, the spirit of patriotism, and an exalted lyrical fervour characterize the hymn.. reveals dignity and integrity of individual and concept of divinity ..interpretation of nature of society..idea of nationalism and concept of a well-established urban administration and civilization prominent throughout the hymn..

21. SOLOMON, E. A. *Skambha* hymns of the Atharva Veda (X. 7–8). *SP* (20th AIOC), Bhubaneshwar, 1959, 22–23.

..*skambha* as virile organ..links up the *skambha-sūkta* with *Up.* teaching..In X. 7, subtle distinction is drawn bet. *sat* (immutable) and *asat* (mutable) aspects of the ultimate reality, that is to evolve into phenomenal existence..

22. VISHVA BANDHU. An Atharvan Hymn to Lac (Lākṣā). *Siddheshwar Varma Comm. Vol.* I, 1950, 201–13.

..a text-critico-exegetical comm. on *AV* V. 5 (= *AVP* VI. 4)..

23. WILLIS, Malcolm. Note on *AV* 3.14.1. *Turner Jubilee Vol. I* (*IL*), 1958, 235–36.

..(an excerpt from author's doctoral dissertation, "The Role of Truth in the Magic of *AV*", presented to Yale Univ., Nov. 1957). ..*AV* 3.14 is, from internal evidence, a spell used when a herd of cattle is assigned to a new stall and a new cowherd. Then to what does *aharjūta* in 3.14.1 refer? The word occurs in *AV* 13.4.29, where it means 'sun'. Here too it must mean sun..ref. to 'name' of the sun implies magical associations..

7. GENERAL STUDY.

1. AGRAWALA, V. S. Gāhā aura Palhāyā. (Hindi). *Janapada* I (2), Jan. 1953, 70–74.

..shows relationship bet. these old songs (*Malhor*) and *AV Kuntāpa-sūktas*..

2. BHATTACHARYYA, Durgamohan. Lights on the Paippalāda recension of the Atharvaveda. *OH* 3, 1–14.

..P. popular in ancient times, and current in many parts of India..enjoyed wide recognition as a major Vedic school.. *Atharva-vidhāna* (a ritual text of P. school reconstructed from *Agni*, *Viṣṇudharmottara*, and other *Purāṇas*) is reproduced here.. nine *śākhās* of *AV* mentioned in *Purāṇas*..

3. BHATTACHARYYA, Durgamohan. The Paippalāda recension of the Atharvaveda. *SP* (19th AIOC), Delhi, 1957, 6–7.

..P. was popular in various parts of India including south of Narmadā; its sphere of influence extended to Gujarat, Utkal, and the territories under the rule of the Pāla and Sena kings of Bengal..The output of P. school was considerable..testimony of *GS* and little known Vedic comm. of old Bengal proves *śaṁ no devīr* to be the lost initial *mantra* of *P.Saṁ*..

4. BHATTACHARYYA, Durgamohan. The chronological position of the three Atharvan texts—*Gopatha-Brāhmaṇa*, *Vāitāna-Sūtra*, and *Kauśika-Sūtra*. *SP* (20th AIOC), Bhubaneshwar, 1959, 33–34.

..on the basis of Somāditya's *Ākṣepānuvidhi*..Kauśika also author of *Vaitāna-S*..K. wrote *GS* before *ŚS*..*Vait.S* based on *Gopatha-Br*..

4-a. BHATTACHARYA, Laksmijivana. On the significance of the name Brahmaveda as applied to the Atharvaveda. *OH* 5 (2), 205–19.

..the name *Brahmaveda* applied exclusively to *AV* in later lit... *BV*=(1) Veda of the Brahman-priest; (2) Veda of *brahmans* or prayers; (3) Veda of the doctrine of the supreme soul..attempt to determine from the contents as to wh. of these three definitions is most apt..

5. CHATTOPADHYAYA, Kshitish Chandra. On the text of the Atharvaveda. *Vāk* 4, Oct. 1954, 87–88.

..*AV* 19.27.2..suggests the reading, *mādbhiṣṭvā candro vṛtrahā*..

6. DISKALKAR, D. B. Atharvavedin Brāhmaṇas. *SP* (18th AIOC), Annamalainagar, 1955, 5–6.

..no. is very small..in epigraphical records, the provenance of such Brāhmaṇas (tho' few) found in different parts of India..some of their *gotras* not found in *Gotra-pravara-nibandha-kadambaka* ..author suggests reasons for their dwindling no...

7. GADGIL, V. A. The role of the Atharvanic ritual and ideology in Aryan culture. *SP* (14th AIOC), Darbhanga, 1948, 5–7.

..Brāhmaṇas appear to trace their origin to Bhṛgus, while Kṣatriyas inherit traits of Aṅgirases. The former got more of *sattva*, the latter of *rajas*. Their harmonious co-operation throughout long and eventful hist. of the Indo-Aryan race is a remarkable feature recorded in *ŚPB* 4.1.5.1, where Cyavana is designated as Bhārgava or Āṅgirasa..*AV* ritual simpler than the complicated sacrifice of the *Sam*.-period..the association of Kṛṣṇa of *ṚV* (an Āṅgirasa) and Ghora Āṅgirasa (teacher of Devakīputra) with Śrī Kṛṣṇa may be indicative of the part played by Atharvanic ritual and ideology in the shaping of the Aryan culture..

8. HORA, S. L. Lac and the lac-insect in the Atharvaveda. *JASB* 18, 1952, 13–15.

9. JHA, Subhadra. Studies on the Paippalādi Atharvaveda: Books I and II. *JBRS* 38 (1–2), 233–244; 39 (3), 331–354.

..introduction about *AV* in general..peculiar features of *P–AV*.. P. as residents of NW region (Kashmir)—not supported by evidence, internal or external..P. texts..information re. P. recension is brought together, and its eastern domicile is suggested ..the arrangement of the subject-matter of P..new ideas noticed in the first 2 books of P...comparison of the lg. of P. with that of the other Vedic texts, on the basis of identical passages..

10. JHA, Subhadra. Introduction to studies in the Paippalāda (Concluding Portion). *JBRS* 40 (4), 395–412.

..P. and Ś. recensions of *AV* compared and their divergences pointed out..phonetic, gender, declension of noun chronology of the Vulgate and P..P. belongs to a later date..

11. KARAMBELKAR, V. W. Atharvan witchcraft. *Annual Bulletin of Nagpur Univ. Hist. Soc.* 2, Oct. 1947, 16–31.

12. KARAMBELKAR, V. W. The Bhṛgus and the Atharvans. *JIH* 26 (2), 107–119.

..acc. to author, Atharvans and Bhṛgus were amalgamated in the Vedic times, and the post-Vedic Bhṛgus contd. to share the glory of the ancient Atharvans..

13. KARAMBELKAR, V. W. Brahman and Purohita (in Atharvanic Texts). *IHQ* 26 (4), 293–300.

..on some points, such as the office of the Brahman and Purohita in Vedic sacrifice, the ritual texts of *AV* fight a systematic battle against the *traividyas*..

14. KARAMBELKAR, V. W. Vedic osteology. *SP* (19th, AIOC), Delhi, 1957, p. 152.

..*AV* X. 2 mentions all the imp. bones of human body. Such detailed knowledge presupposes some form of dissection being known in the Vedic age..

15. KIBE, M. V. The date of the *Atharva-Veda*. *PO* 19, 55–56.

..*AV* XIII. 1.21,23 mention the vernal equinox as being in *Rohiṇī*; this shd. fix the date of *AV*..*AV* later than *ṚV*..

16. KIBE, M. V. The date, home, and content of the Atharva Veda. *SP* (18th AIOC), Annamalainagar, 1955, p. 11.

..mention of vernal equinox in *Rohiṇī* shd. fix the date of *AV*..the internal evidence indicates that the home of *AV* has to be located in the sub-mountain districts of the Himalayas..

17. MODAK, B. R. Agricultural hymns in the Atharvaveda and their usage. *SP* (19th AIOC), Delhi, 1957, p. 13.

..*AV* contains many prayers for agricultural welfare, and their use is expounded in *KauśikaS*..

18. MODAK, B. R. Symbolism in Atharvanic literature. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 25.

..brings together various symbolic statements made in *Kauśika-Sūtra*, *Śānti-Kalpa*, and *Pariśiṣṭas*..symbolism grouped under three heads..their practical significance explained..

19. NARAHARI, H. G. Vedic scholars and the Atharvaveda. *AP* 22 (5), May 1951, 209–12.

. *a propos* U. K. OZA, "The value and importance of *AV*" (*AP* 21, 360 ff.)..the controversial status of *AV* in ancient times.. early champions of *AV*..

20. NAWARE, H. R. Aspects of Brahman in Atharvaveda. *SP* (16th AIOC), Lucknow, 1951, p. 5.

..*AV* brings out all aspects of *brahman* described in *Up.* and maintains absolutism..

21. OZA, U. K. The value and importance of the Atharva Veda. *AP* 21 (8), Aug. 1950, 360–64.

..a general description..*AV* magic and sciences..

22. PANDEY, R. B. Atharvaveda me mātṛbhūmi kī kalpanā. (Hindi). *NPP* 63 (3–4), 233–41.

..*AV* XII. 1: (1) Sentimental basis; (2) physical basis; (3) people, tradition and organization; (4) ethical basis..

23. PRIYAVRATA. *Atharvavedīya mantravidyā.* (Hindi). Gurukul, Kangri, 1949.

..study of Atharvanic magic..

24. RENOU, L. Etudes védiques. *Bull. de la Maison Franco-Japanaise* 4 (1), 1955, 1–48.

..(1) Poetry of *AV*; (2) speculative hymns of *AV*..

25. SAMPURNANANDA. Atharvaveda kā paricaya. (Hindi). *Kashi Vidyapitha Silver Jubilee Volume*, Banaras, 1947, 11–29.

..(1) origin; (2) churning of 3 Vedas; (3) treatment of diseases; (4) secular life; (5) spiritual speculations; (6) Vrātya and Rudra..

26. SATYAVRATA. Atharvaveda me cikitsā. (Hindi). *GKP* 6, 1954, 144–46.

27. SHENDE, N. J. The contribution of the Atharvaveda to Upaniṣadic thought. *J Bom U* 19 (2), Sept. 1950, 28 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 14–15.)

..thoughts in *AV* about *brahman*, life, death, *svarga*, sacrifice, and *pitṛs*..philosophical thought in *AV* is pre-*Up.* and leads to the thought-ferment of the *Up.* period..fills up the gap bet. Brahmanism of sacrificial religion and *Brahmavidyā* of *Up*..

28. SURESH CHANDRA. Vedo me mānasika vijñāna. (Hindi). *VJ* 4 (12), 724–26.

29. THIEME, P. [*AV* V. 5.2 d] *KZ* 69, p. 209.

..suggests the reading **nyañjanī* (= paint) for *nyañcanī*..

30. VENKATAKRISHNA RAO, U. Is Atharva Veda black magic? *BJ* 4, 15–6–1958, 22–25.

..*AV*, most practical of all the Vedas, is really the first re-orientation not only in Vedānta, but in social sciences and humanities as well..

III. SĀMAVEDA

8. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1. *Sāmaveda-Saṁhitā*, ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Pardi, 1956, 4+16+161.

..third ed...exhaustive introd. in SK., text, alphabetical index of *mantras*..

2. *Sāmaveda (Kauthumaśākhīya)*, ed. DĪKṢITA, Nārāyaṇa Svāmī; Svādhyāya Maṇḍala, Aundh, 1942.

..Part I: *Grāmageya (veya-prakṛti)-gānātmaka*, pp. 1–306; Part II: *Āraṇyaka-gānātmaka*, pp. 307–418..Sanskrit indrod... first the *mantra* of *ṚV* is given, then *Sāmaveda-mantra*, then *gāna*.. *Prakṛti-gāna* comprises *agniparvan* (181 *gānas*), *aindraparvan* (633 *gānas*), and *pavamānaparvan* (384 *gānas*)..*Āraṇyaka-gāna* comprises *arkaparvan* (89 *gānas*), and *dvandvaparvan* (77 *gānas*), *śukriyaparvan* (84 *gānas*), and *vācovrataparvan* (40 *gānas*)..

3. VĪRENDRA ŚĀSTRĪ (Ed.). *Sāmaveda*. Adarsha Sahitya Mandal, Banaras, 1950.

..with Hindi rendering..*Pūrvārdha*, pp. 1–106; *Uttarārdha*, pp. 109–234.

4. BHAGAVADĀCARYA, Swami. *Ṣāma-saṁskārabhāṣya*. Śrī Rāmānanda Sāhitya Mandira, Alwar.

..Vol. I: Comm. on 650 *mantras* in *Pūrvārcika*, 1948; Vol. II: Comm. on 1225 *mantras* in *Uttarārcika*, 1957, pp. 806..

5. CHATTOPADHYAYA, Kshitish Chandra. Vāmadevyaṁ Sāma. *Mañjūṣā* 9 (11), 199–200.

..why called *vāmadevya*?..

6. BHATTACHARYYA, Durgamohan. The little known Vedic commentators of Bengal. *SP* (18th AIOC), Annamalainagar, 1955, 3–4.

..pre-Sāyaṇa comm. like Guṇaviṣṇu and Halāyudha wrote common select Vedic *mantras*..G.'s *Chāndogya-mantra-bhāṣya* represents perhaps the earliest specimen in the field..in that work, G. explains *mantras* used in *gṛhya* rites of the Sāmavedins..G. also commen-

ted upon a collection of *mantras* in 2 *prapāṭhakas* known as *Mantra-Br.* of *SV*..G. flourished some time before 12th cent. A. D...He was followed by a host of scholiasts in Bengal led by Halāyudha. Among these was Rāmanātha Vidyāvācaspati of 17th cent. A. D., one of whose works was *Sāmaga-mantra-vyākhyāna* being comm-on Vedic *mantras* recited by the Sāmavedins in connection with their *gṛhya* rites..

7. GUPTA. S. K. Sūrya-Daivajña-Paṇḍita vaidika bhāṣyakāra ke rūpa me. (Hindi). *SP* (15th AIOC), Bombay, 1949, 37-39.

..in *Paramārthaprabhā*, a comm. on *Bhagavadgītā* by Sūrya-Paṇḍita, there is indication of a metaphysical comm. on *SV* (based on available comm.)..

9. GENERAL STUDY.

1. FADDEGON, B. *Studies on the Sāmaveda*, Part I. Verh. d. Kon. Ned. Ak. v. Weten., Afd. Letterkunde, N. R. Deel 57, No. 1, Amsterdam, 1951, 83.

..in the introd., all new work on the subject is surveyed..the two chapters, wh. constitute the work, deal with Vedic and classical music, with special ref. to tonal system..also contain analytical studies on *SV*..acc. to F., the oldest form of the *SV* tone-scale was a *pentatone*..attempts to give a clearer idea of the *sāmans* in their tonal form and their relation to the basic speech..

Rev.: Hans LOSCH, *ZDMG* 102, 387–92.

2. GUPTA, Kishori Lal. Sāmaveda me paramātmaprāpti kā sādhana. (Hindi). *Vedavāṇī* 2 (4), 89–90.

3. OJHA, J. M. Setu Sāmagāna. (Gujarati). *R. B. Trivedi Comm Vol.*, Madras, 1958, 34–36,

4. RENOU, L. List of words and forms in the Sāmaveda. *Vāk* 2, Dec. 1952, 100–116.

..(both from *Kauthuma* and *Jaiminīya Saṁhitās*)..such words and forms as are missing in *ṚV* or are given there with different readings..

5. RENOU, L. Études védiques. *JA* 240 (2), 133–54.

..(1) verses of *SV* of non-*ṚV* origin; (2) the word *virāj*..

6. SASTRI, Naradeva. Sāmaveda kī sahasra śākhāe. (Hindi). *Vedavāṇī* 2 (4), 91-93.

..(this issue of *Vedavāṇī* is published as *Sāmaveda-Samālocanā* special number)..

7. SASTRI, Ramananda. Sāma kī vyāpakatā. (Hindi). *Vedavāṇī* 2 (4), 90-91.

..*sāma* means *ekatā*..

8. SASTRI, Virendra. Sāmaveda aura usake sāhitya kā paricaya. (Hindi). *Vedavāṇī* 2 (4), 81-85.

9. SIVAPUJANA SIMHA. Sāmaveda kā svarūpa. (Hindi). *Vedavāṇī* 2 (4), 93-96.

10. TSUJI, N. An outline of the extant Sāmaveda-literature. I: Saṁhitā. (Japanese). *Collection of Linguistic Treatises* No. 1, Keio Univ. Press, Tokyo, 1948, 1-37.

..schools of *SV*; *saṁhitās* of the Kauthumas etc. described..

11. VEDĀNANDA SARASVATI, Swami. Kyā sāmavedake mantra ṛgvedase lie gae hai? (Hindi). *Vedavāṇī* 2 (4), 87-88.

..*SV-mantras*, *ṛṣis*, and devatās are, in many cases, different from those of *ṚV*..

12. YUDHISTHIRA. Sāmavedasvarāṅkanaprakāraḥ. *Vedavāṇī* 2 (4), 97-101.

IV. YAJURVEDA

10. *Kṛṣṇa-YV*: TEXTS, EXEGESIS.

1. *Yajurvedīya Kāṭhaka-Saṁhitā*, ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Aundh, 1943, 18+480.

2. *Kṛṣṇa-Yajurvedīya Taittirīya-Saṁhitā*, ed. DHUPKAR, A. Y.; Svādhyāya Maṇḍala, Pardi, 1957, 84+397.

..Second ed. (First ed., 1945, 88+449)..SK. introd., called *Vedavedikā*, by Gajānanda DAIVARATA..

3. ANANTA NARAYANA SASTRI, K. V. (Ed.). Kāṇḍānukramaṇikā. *ABORI* 39, 266–88.

..Index of *Kāṇḍas* in *YV*..Text and *Vyākhyā* by Veṅkaṭarāma Śāstrin..3 *adhyāyas*..(first published in 1900)..

4. DUMONT, P. E. A note on the Taittirīya-Saṁhitā 5.2.8.5 and Śatapatha- Brāhmaṇa 7.5.1.1. *Belvalkar Felicitation Vol.*, 1957, 16–18.

..in *agnicayana*-rite, a tortoise is to be immured alive in the altar..KEITH translates *medha* in *TS* passage as 'intelligence'. This is, acc. to D., erroneous..*medha* means 'life-sap' or 'sap'.. in the corresponding *ŚPB* passage, we actually have *rasa* for *medha*.. why is *kūrma* regarded as *medha* or *rasa*?..acc. to D., the explanation is to be found in *ŚPB* cosmogonic legend (6.1.1.7 and 6.1.1.10–11): *tasyai yaḥ parāñ rasaḥ aty akṣarat sa kūrmaḥ abhavat*..in *ŚPB* 7.5.1.1, *kūrma* is called *eṣāṁ lokānāṁ (rasaḥ)*.. in *TB*, *kūrma=paśūnām medhaḥ*, because *paśus* are a symbol of this world; in *ŚPB* 7.5.1.2, *kūrma* is regarded as symbol of three worlds..acc. to D., tortoise was regarded as symbol of three worlds because of its shape..

11. *Śukla-YV*: TEXT, COMMENTARY, TRANSLATION, EXEGESIS.

1. *Śukla-Yajurvedīya Kāṇva-Saṁhitā*. ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Aundh, 1940, 19+216.

2. *Vājasaneyi-Mādhyandina-Śukla-Yajurveda-Saṁhitā*, ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Pardi, 1957. 8+167.

..Third ed...together with *varṇānukramasūcī*..introd. in SK..

3. JHA, Subhadra; DVIVEDA, Vrajavallabha (Ed.). Kāṇva-Saṁhitā-Bhāṣya-Saṁgrahaḥ: Ānandabodha-Bhaṭṭopādhyāyapraṇītaḥ. *SS* 7–9, 1953–55, 199.

..serially published..

4. *Dayānandakṛta-Yajurvedabhāṣya Vivaraṇa*, ed. BRAHMADATTA. Ramlal Kapur Trust, Delhi, 1959, 150+1100.

..First part: adhyāyas 1–10 (revised and enlarged)..*Vivaraṇa* by B. contains notes on ṛṣis, devatās, metres, etc...

5. SATAVALEKAR, S. D. *Yajurveda kā subodha bhāṣya*. (Hindi). Svādhyāya Maṇḍala, Pardi.

..*Adh.* 1: Śreṣṭhatama kārya kā ādeśa; *adh.* 30: Manuṣyo kī saccī unnati kā saccā sādhana, 1950, 200; *adh.* 32: Eka īśvara kī upāsanā arthāt puruṣamedha, 1950, 112; *adh.* 36: Saccī śānti kā saccā upāya, 1949, 116; *adh.* 40: Ātmajñāna—*Īśopaniṣad*, 1949, 218+6..

6. MISRA, Satya Swarup. The validity of the commentaries of Uvaṭa and Mahīdhara on Vājasaneyi-Saṁhitā from the philological standpoint. *SP* (20th AIOC), Bhubaneshwar, 1959, 31–32.

..U.'s discussions are more imp. in connection with etymology (tho' some of his etymologies are not acceptable from the pt. of view of comparative philology)..M.'s discussions are imp. from the pt. of view of grammar..both are imp. in connection with accentuation..

7. DEVI CHANDA. Liberal Translation of the Yajur-Veda. *Ved. Dig.* 3 ff. (being serially published).

8. DEVI CHANDA. *The Yajur Veda: English Translation.* Hoshiarpur, 364.

..introd. (21 pp.) gives a hist. of the Vedas, especially *YV*.. transl. based on Dayānanda's *bhāṣya*..

9. GRIFFITH, R. T. H. *The Texts of the White Yajurveda: Vājasaneya-Saṁhitā* (translated into English). Varanasi, 1957, XXII+409.

..third ed. ..

10 PURANDARE, Narayana Sastri. *Śukla-Yajurvedīya-Mādhyaṁdina-Vājasaneyināṁ Āhnikasūtrāvaliḥ.* Bombay, 1953, 8+6+10+392.

..11th ed. (revised by Vishnu Sastri PANASIKAR).. *nitya brahma-karma* and 428 items..

11. SATAVALEKAR, S. D. *Vājasaneyi-Mādhyaṁdina-Śukla-Yajurveda-Saṁhitāyā Mantra-pādānāṁ Varṇānukramasūcī.* Svādhyāya Maṇḍala, Aundh, 1929, 120.

12. SATAVALEKAR, S. D. *Vājasaneyi-Mādhyaṁdina-Śukla-Yajurveda-Saṁhitāyāḥ Sarvānukramasūtram (vivaraṇasahitam).* Svādhyāya Maṇḍala, Aundh, 1929, 104.

13. WARE, Anna Sastri (Ed.). *Kātyāyana-Maharṣi-praṇītaṁ Śuklayajurvidhānasūtram: Śāstrārtha-Prayoga-Mantravibhāga-Pārāyaṇa-saṁbandha iti pariccheda-catuṣṭayopetaḥ Śukla-Yajurveda-Mādhyaṁdina-Saṁhitā-Svāhākāra-Prayoga-Pradīpaḥ.* Bombay, 1943, 5+3+684.

14. WARE, S. A. (Ed.). *Kātyāyanīya-Pariśiṣṭa-Daśakam* (with the commentary, *Viṣamapadālaṁkriyā*). Mādhyandina Madhyavarti Maṇḍala, Poona, 1958, 2+6+5+7+228.

..*Yūpalakṣaṇa; Chāgalakṣaṇa; Anuvākasaṁkhyā; Caraṇavyūha; Iṣṭakāpūraṇa; Prāvarikāsūtrāparaparyāyavaṁśādhyāya; Mūlyādhyāya; Uñchaśāstra; Prasavotthāna; Kūrmalakṣaṇa*..

15. AGRAWALA, V. S. Adhyātma namovāka. (Hindi). *VJ* 1 (11), 8.

..a note on *YV* 16.41..the words, *śambhavāya, śaṁkarāya, śivāya,* ref. to the external world, while *mayobhavāya, mayaskarāya, śivatarāya* ref. to *adhyātma* world..

16. BUDDHA DEVA. Paśūnāṁ rūpam. *Vedavāṇī* 10 (1–2), 63–64.

..*YV* 24 : killing of animals with ref. to different divinities..

17. RENOU, L. La Vājasaneyi Saṁhitā des Kāṇva. *JA* 236 (1), 21–52.

..a detailed philological investigation of *Kāṇva-Saṁ*..

18. RENOU, L. Words and word-forms peculiar to the Kāṇvasaṁhitā. *Vāk* 4, 131–36.

12. GENERAL STUDY.

1. DANDEKAR, R. N. Yajurvedaviṣayaka eka 'kṛṣṇa' kṛtya. (Marathi). *Navabhārata* 4 (9), June 1951, 43–48.

..a lit. forgery perpetrated by Kṛṣṇa Brāhmaṇa of Trancenbar..

2. POTDAR, K. R. Āprī Hymns in the Yajurveda. *SP* (19th AIOC), Delhi, 1957, p. 1.

..the paper analyses the 10 Āprī hymns in *YV*..the analysis shows how the emphasis on the fire ritual of a generalised char. has shifted to either a specialised rite in honour of a particular divinity like Indra or a more complicated ritual developed by the time of *YV*..

3. RENOU, L. Les *Yājyānuvākyā* du Yajurveda. *JAOS* 68, 79–84.

..the *puronuvākyā* (or *anuvākyā*) is the stanza wh. announces in advance certain imp. oblations; *yājyā* is the stanza wh. accompanies the oblation itself..the first is intended as an appeal to gods, the second for presentation of the oblations..normally *p.* is in *gāyatrī*, *y.* in *triṣṭubh* (cf. *ĀśvŚS* 2.14.20)..*y.* usually taken from *KYV*..

4. VIJAYACHANDRA. Index to the myth-heads of the Taittirīya-Saṁhitā. *Siddheshwar Varma Comm. Vol.* I, 1950, 169–71.

5. VYAS, Bhola Shankar. Yajurveda ke mantro kā uccāraṇa. (Hindi). *Śodha-Patrikā* 4 (4), Sāhitya-Saṁsthāna, Udaipur, 1953.

..discusses some peculiarities of the pronunciation of *YV*..(1) pronunciation of *y*, *v*, and *ṣ*; (2) three *anusvāras*; (3) *kaṇṭha-nālīya sparśa*..

6. YUDHISTHIRA. Yajuṣāṁ śauklya-kārṣṇya-vivekaḥ. *SP* (15th AIOC), Bombay, 1949, 16–17.

..(1) *T.* was vomitted by Yājñavalkya; therefore, *kṛṣṇa*. *Vāj.* is *ayātayāma*; therefore, *śukla* (*Pauraṇika-mata*). (2) *Mantra-brāhmaṇa-sāṁkarya* in *T.*; *mantra-brāhmaṇa-pārthakya* in *Vāj.* (Dviveda Gaṅga and others). (3) *Prakaraṇa-sāṁkarya* in *T.*; *vyavasthita-prakaraṇatva* of *Vāj.* (Bhaṭṭa Yajñeśvara and others). (4) *T.* : (*vedopakramaṇe*) *pratipadyukta-paurṇamāsīgrahaṇāt kṛṣṇatvam*; *Vāj.* : *caturdaśīyukta-paurṇamāsīgrahaṇāt śuklatvam* (Mahīdāsa) (5) Author's view: In the matter of starting *Darśa-pūrṇamāsa* sacrifices, *T.* recommends *prāthamya* of *darśa*; therefore, *kṛṣṇa*; *Vāj.* recommends *prāthamya* of *paurṇamāseṣṭi*; therefore, *śukla*..the author asserts the modernity and unauthoritativeness of the available *Yājuṣa Sarvānukramaṇī*, because, in it, those portions, wh. are indicated as *Br.* portions by *ŚYV*, are shown as *mantras*..

V. BRĀHMAṆAS

13. *Brāhmaṇas* OF THE *Ṛgveda*.

1. *Aitareya Brāhmaṇa* with the *Vṛtti*, called *Sukhapradā*, by Śrī Ṣaḍguruśiṣya, TSS, Trivandrum, Vol. II (*adh.* 16–25), ed. PILLAI, P. K. Narayana, 1952, 9+III+330; Vol. III (*adh.* 26–32), ed. PILLAI, S. K., 1955, VII+IV+223.

..(See : *VBD* I–23.2)..
Rev. : (Vol. III) K. K. RAJA, *ALB* 21, 165–66.

2. UPADHYAYA, Gangaprasad. *Aitareya-Brāhmaṇa : Hindi Translation.* Hindi Sahitya Sammelana, Allahabad, 1956, 580.

..Introd. deals with general questions re. *AB*..Appendixes : Technical Terms and Etymologies in *AB*; Historical Persons..

3. BHATTACHARYYA, Viman Chandra. Application of Ṛgveda Mantras rubricated in the Aitareya Brāhmaṇa. *OH* 1 (2), 289–305.

..Purposes : (1) justifying a *devatā*; (2) justifying a sacrificial material *(dravya)*; (3) justifying a *yāga*..Devices : (1) single word device; (2) pattern device: (3) analogy, simile or symbol device..

4. BHATTACHARYYA, Viman Chandra. On the Gāthās, Yajñagāthās, and Ślokas in the Aitareya Brāhmaṇa. *OH* 3, 89–96.

..orthodox view : all *ṚV*-verses are intended for ceremonial uses and have ceremonious origin..For the justification of the liturgical employment of the *ṚV mantras*, *AB* has some stock devices of wh. two, namely, *gāthā*-device and *śloka*-device, are considered here. By these devices, *AB* testifies to the prevalence of a ritual even in an age far anterior to its age..*AB* does not make any definite distinction bet. *gāthā*, *yajñagāthā*, and *śloka*..While other devices are mainly employed in *AB* to show the propriety of a particular ritual or a particular *mantra*, *gāthā*-device indicates a long-standing tradition behind a ritual or liturgical practice..

5. BHATTACHARYYA, Viman Chandra. An aspect of justification of ṛk-mantras in the Aitareya Brāhmaṇa. *OH* 3, 239–44.

..The author of *AB* always tries to justify the application of particular *ṚV-mantras*, but it seems that, only in a very few places, is he himself satisfied with his own mode of justification..*AB* too can't successfully fit all *ṛk-mantras* in their ritual frames..One of the stock-devices of *AB* is the *Ṛk*-device, introduced with the words: *tad etad ṛṣiḥ paśyann abhy anū 'vāca* or *tad etad ṛcā 'bhyuktam*. By having recourse to this device, the author alludes, in his favour, to an authority for the particular ritual even in the very body of *ṚV-Saṁ*..e. g. *AB* 9.1; 10.1; 10.5; 12.1; 12.9; 40.3..

6. BHATTACHARYYA, Viman Chandra. On the justification of *rūpasamṛddha* ṛk-verses in the Aitareya Brāhmaṇa. *OH* 4, 99–106; 227–237; 5, 119–46.

..*abhirūpa* and *rūpasamṛddha* are synonymous..a concordance of *rūpasamṛddha* and *abhirūpa* verses from *ṚV*, occurring in *AB*, is given..a crit. exam is then attempted of the arguments adduced in favour of the justification of *rūpasamṛddha* verses..

7. GAJENDRAGADKAR, S. N. Decorative style and alaṁkāras in the Aitareya Brāhmaṇa. *SP* (16th AIOC), Lucknow, 1951, 19–20.

..The earliest figures of speech are : *upamā*, *utprekṣā*, *rūpaka*, and *atiśayokti*. All these are employed in *ṚV*. By the very nature of the contents of *Br.*, they don't afford much scope for *rūpaka* and *atiśayokti*; they frequently use similes and metaphors..these figures are employed, in many cases, not so much for embellishment as for helping the understanding of a passage..comparisons and identifications from every-day life..some based on casual resemblance or relationship..

8. JOSHI, Rasik Vihari. Aitareya-Brāhmaṇasya kāle sāmājikī vyavasthā. *Bhārati* 7 (7), 1957, 2–4.

..social conditions in the days of *AB*..caste-system well-established .. marriage-customs .. polygamy .. every king had a Brāhmaṇa as Purohita..

9. MANGALADEVA, Sastri. Śrutivimarśaḥ : Kauṣītaki-brāhmaṇa-ācāra-vicāraḥ or Kauṣītaki-brāhmaṇa-paryālocanam. *SS* 9, 1955, 1–16 (and in later instalments).

..study of the ideology of *Kauṣ Br*...

10. PILLAI, P. K. Narayana. Saṅgraha-ślokas in Sāyaṇa's commentary on the Aitareya-Brāhmaṇa. *SP* (15th AIOC), Bombay, 1949, 60–61.

..more than 40 *saṅgraha-ślokas* given by Sāyaṇa, wh. enlist topics discussed in 40 chapters of *AB*..some of them found in a comm. on *AB* by Govindasvāmin..acc. to author, S. borrowed from G. (who lived before S.)..

14. THE *Brāhmaṇa* OF THE *Atharvaveda*.

15. *Brāhmaṇas* OF THE *Sāmaveda*.

1. BHATTACHARYYA, Durgamohan (Ed.). *Chāndogya-Brāhmaṇa with the Commentaries of Guṇaviṣṇu and Sāyaṇa*. Calcutta Sanskrit College Research Series—Texts, No. 1, 1958, XXVII+226.

..only first two chapters, wh. comprise *Mantra-Brāhmaṇa*; ch. 3–10 constitute *Ch. Up*...the two *bhāṣyas* published for the first time..The *Br.* does not concern itself with any *śrauta* sacrifice as such, but consists of *mantras* wh. are recited in some domestic rites ..it is most intimately connected with *Gobhila GS* and *Khādira GS* ..*Ch. Br.* seems to be a supplement to *Gobhila GS*..full concordance of *mantras* given by B..all quotations in the comm. traced to their original sources..

Rev.: R. G. BASAK, *I-AC* 7, 102–03; G. H. BHATT, *JOIB* 9, 224–25; J. BROUGH, *BSOAS* 21, 675; L. RENOU, *JA* 246, 211.

2. LOKESH CHANDRA (Ed.). *Jaiminīya-Brāhmaṇa of the Sāmaveda II. 1–80 (Gavāmayana)*. Sarasvatī-Vihāra Series, No. 21, International Academy of Indian Culture, Nagpur, 1950, XXVIII+106.

..crit. edited for the first time..text with exegetical notes, parallel passages, etc...introd. contains a hist. of the editing of *JB* and discusses grammatical peculiarities, new lexicographical material, etc...

Rev. : G. M., *AO* 22, 89; W. RAU, *OLZ* 48, 273.

3. RAGHU VIRA and LOKESH CHANDRA. *Jaiminīya-Brāhmaṇa of the Sāmaveda*. Sarasvatī-Vihāra Series, No. 31, International Academy of Indian Culture, Nagpur, 1954, VIII+513.

..complete text crit. edited for the first time..Foreword by L RENOU..(first book of *JB* was edited and published by RAGHU VIRA, Lahore, 1937)..

Rev.: D., *Journal of Siam Society* 42, 153; V. GAMPERT, *Arch Or* 26, 170; J. GONDA, *Museum* 59, 191–92; L RENOU, *JA* 243, 126–27; N. TSUJI, *Tōyō Gakuhō* 37, 104-07.

4. BOLLEE, W. B. *Ṣaḍviṁśa-Brāhmaṇa* (English Translation). Bilthoven, 1956, 118.

..Utrecht Univ. thesis..introd., extracts from comm., notes, and indexes..a ch. on *Adbhuta-Br.* (about omens and portents)..parallel texts from *JB*..signification of *sāmans*..sense of certain ways of melodic recitation..

5. BHATTACHARYYA, Durgamohan. A pre-Sāyaṇa commentary on the Mantrabrāhmaṇa of the Sāmaveda. *OH* 2(2), 203–19.

..gives Guṇaviṣṇu's comm. on first 2 *kāṇḍas* of the second prapāṭhaka of *Mantra Br*...

6. LOKESH CHANDRA. The Cyavana-Vidanvat legend in the Jaiminīya-Brāhmaṇa. *JAOS* 69, 84–86.

..E. W. HOPKINS ("The Fountain of Youth", *JAOS* 26, 1-67) presented a tentative text of *JB* 2, 159-61..L. tries to establish the text with the help of three mss..adds notes..

7. LOKESH CHANDRA. Brāhmaṇica. *ABORI* 35, 67–72. (also in *SP*, 16th AIOC, Lucknow, 1951, 233–35; issued as a separate monograph by International Acad. of Ind. Cult., Nagpur, 1955, 1–8.)

..brief hist. of *JB* exegesis..corrections suggested in *Das JB im Auswahl* by CALAND..

8. OERTEL, H. Volkstümliche Erzählungsmotive im Jaiminīya-brāhmaṇa. *KZ* 69, 26–28.

..(1) Vedic parallels of shadow-wonder in Buddhistic legends; (2) cooking without fire; harvest immediately after sowing; (3) killer in the form of a bird..

9. RAGHU VIRA; LOKESH CHANDRA. Studies in Jaiminīya-Brāhmaṇa: Book I. *AO* 22, 55–74. (also in *Kirfel Comm. Vol.*, 1955, 255–76.)

..variants from WHITNEY's transcript (as supplied by OERTEL) to *JB*, Book I (ed. and pub. by RAGHU VIRA, SVS 2, Lahore, 1937)..also considers work of CALAND and HOPKINS..

16. *Brāhmaṇas* OF THE *Kṛṣṇa-Yajurveda.*

1. DUMONT, P. E. The Horse-Sacrifice in the Taittirīya-Brāhmaṇa (The Eighth and Ninth Prapāṭhakas of the Third Kāṇḍa). *Proc. Am. Philosoph. Soc.* 92 (6), 1948, 447–503.

..accented transliterated text, English transl., detailed table of contents, introd. describing the whole ceremony of *Aśvamedha*, and a list (with the text printed) of those passages of *TB* which are to be found also in *ŚPB*..

Rev.: J. BROUGH, *BSOAS* 13 (3), 785ff.; M. FOWLER, *JAOS* 70, 122–24; C. G. KASHIKAR, *ABORI* 32, 287–91; E. LAMOTTE, *Le Muséon* 62, 188–89; G. M., *AO* 22, 88.

2. DUMONT, P. E. The Special Kinds of Agnicayana (or Special Methods of Building the Fire-Altar) according to the Kaṭhas in the Taittirīya-Brāhmaṇa (The Tenth, Eleventh, and Twelfth Prapāṭhakas of the Third Kāṇḍa). *Proc. Am. Philosoph. Soc.* 95 (6), 1951, 628–75.

..continuation of the preceding..

Rev. : C. G. KASHIKAR, *ABORI* 32, 292–94.

3. DUMONT, P. E. The Iṣṭis to the Nakṣatras (or Oblations to the Lunar Mansions) in the Taittirīya-Brāhmaṇa (The First Prapāṭhaka of the Third Kāṇḍa). *Proc. Am. Philosoph. Soc.* 98 (3), 1954, 204–223.

..on the same lines as the preceding..

4. DUMONT, P. E. The Full-moon and New-moon Sacrifices in the Taittirīya-Brāhmaṇa: First Part (The Second Prapāṭhaka of the Third Kāṇḍa). *Proc. Am. Philosoph. Soc.* 101 (2), 1957, 216–43.

..continuation of the preceding..

5. DUMONT, P. E. The Full-moon and New-moon Sacrifices in the Taittirīya-Brāhmaṇa: Second Part (The Third Prapāṭhaka of the Third Kāṇḍa). *Proc. Am. Philosoph. Soc.* 103 (4), 1959, 584 608.

..continuation of the preceding..

6. SURYAKANTA (Ed.). *Kāṭhaka-Brāhmaṇa-Saṁkalana.* Meherchand Lachman Das SK. and PK. Series 12, Lahore, 1943, liii+142+46.

..ed. with notes..(See : *VBD* I–26.1)..

Rev. : L. RENOU, *JA* 236, 128–29.

17. *Śatapatha-Brāhmaṇa.*

1. *Śatapatha-Brāhmaṇa*, with commentaries by Sāyaṇa and Harisvāmin.

2. *Śatapatha-Brāhmaṇam Śukla-Yajurvedīyam Mādyaṁdinīyam*, ed. CHINNASWAMI SASTRI, A. and SASTRI, P.; Banaras, 1950, pp. 413–639.

..Vol II : *Kāṇḍas* 5–7..crit. ed. with *tippaṇīs*..(See : *VBD* I–27.2)..

3. MOTILAL, Sarma. *Śatapatha-Brāhmaṇa*, with *Vijñāna-Bhāṣya* in Hindi. Vedic Tattvaśodha Saṁsthāna, Jaipur.

..Vol. I, 1933, 608; Vol. II, 1934, 752; Vol. III, 1941, 423; Vol. IV, 1942, 177; Vol. V (Parts 1–2), 1943, 178..

4. KARMARKAR, R. D. The measure of Brahmānanda and the location of Devaloka. *ABORI* 28, 281–88.

..ref. to *ŚPB* 14.7.1. 31–39 (= *BAUp.* 4.3. 33–39 = *TUp.* 2.8).. *BAUp.* passage refers to actual *lokas*, the ancient abodes of the people named, and *TUp.* has simply elaborated the contents of *BAUp.* in order to make them conform to the prevailing notions about the persons concerned..

5. KATRE, S. L. Harisvāmin, the commentator of the Śatapatha-Brāhmaṇa: A protégé of Vikramāditya the Great of tradition: His Date–54 B. C. *Bh.Vid.* 9 (K. M. Munshi Diamond Jubilee Vol., Part I), 325–340.

6. MANGALA DEVA, Sastri. Śrutivimarśaḥ: Śatapatha-Brāhmaṇa-ācāravicārāḥ athavā Śatapatha-Brāhmaṇa-paryālocanam. *SS* 11 (p. 24)–12 (15–38).

..critical survey of the first *kāṇḍa*..

7. MINARD, A. *Trois Enigmes sur les Cent Chemins. Recherches sur le Śatapatha-Brāhmaṇa-I.* Annales du l'Univ. de Lyon (Les belles lettres), Fasc. 17, Paris, 1949.

..deals at length with the first of the three problems touched upon by WEBER in the preface of his Ed. of *ŚPB* : (1) Denotation and reciprocal influence of accents at the joints of the sections and subsections of the text; (2) form and function of the *pratīkas*; (3) precise import of *kaṇḍikās* and, in general, of the subdivisions of the work..acc. to M., these problems are created not by the authors of the text, but by later redactors..many passages of the *Br.* discussed..

Rev. : A. FERRARI, *RSO* 25, 137; J. GONDA, *AO* 22, 77.

8. MINARD, A. *Trois Enigmes sur les Cent Chemins. Recherches sur le Śatapatha-Brāhmaṇa-II.* Publ. de l'Inst. de Civilisation indienne, No. 3, E. de Boccard, Paris, 1956, 8+422.

..discusses the problem of subdivision of *kaṇḍikās* into two parts, the *pratīka* and the rest (called by M. *anīka*)..(Division into *brāhmaṇas* and *kaṇḍikās* will be the subject of Vol. III)..many observations on syntax, style, and grammar of *ŚPB*..peculiarities of *Brāhmaṇa*-prose..

Rev. : J. BROUGH, *BSOAS* 21, 440; L. RENOU, *JA* 244, 319–21; P. THIEME, *Kratylos* 3, 131–39.

9. RENOU, L. Les relations du Śatapathabrāhmaṇa avec la Bṛhadāraṇyakopaniṣad et la personnalité de Yājñavalkya. *IC* 14 (3), 75–89.

..The *yājñavalkya-kāṇḍa* of *BAUp.* contains authentic and essential element of the work..

18. GENERAL STUDY.

1. DIXIT, V. V. *Relation of the Epics to the Brāhmaṇa Literature.* Poona Oriental Series 89, 1950, II+96.

..with regard to hist., religion, sociology..

2. GONDA, J. The etymologies in the ancient Indian Brāhmaṇas. *Lingua* 5 (1), 61–85.

..they are imp. not for scientific rigour; they deserve consideration as luminous sources of the thought of ancient authors..first part

of the paper discusses the imp. of these etymologies from the pt. of view of linguistic concepts of Indians; the second part with etymologies as instruments of thought..these etymologies were for the authors an imp. means of penetrating into the reality lying behind the phenomena..such etymologies as occur repeatedly in many texts may be regarded as reflecting more or less fixed convictions..

3. KARNIK, H. R. The *Brāhmaṇas*–what can they teach us? *Bh.Vid.* 13, 65–77.

..*Br.* are not theological twaddle; they enlighten us on many points and form a nucleus of many branches of learning judiciously developed in later times..

4. KARNIK, H. R. Morals in the Brāhmaṇas (based on legends found in them). *J Bom U* 27 (2), Sept. 1958, 95–127.

..discusses such concepts as *ahiṁsā*, truthfulness, *brahmacarya* (studentship), *tapas*, self-control and endurance, virtuous acts (*sucarita*), hospitability, faith, knowledge, magnanimity or generosity, moderation, loyalty, friendship..

5. KASHIKAR, C. G. Vaidika ṛṣīnce laukika nirīkṣaṇa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 121–28.

..observations on secular matters found in the *arthavādas* in the *Br.*..

6. RENOU, L. Le passage des Brāhmaṇa aux Upaniṣad. *JAOS* 73, 138–144.

..problem of the transition from *Br.* to *Up.*..*brahmodya*—its two characteristics, namely, dialogue form and statement of riddle in cosmogonic-ritualistic terms..

7. SARDA, Harbilas. Brāhmaṇas are not Vedas. *Ved. Dig.* 1 (4–7), 1955.

8. SIDDHESHWAR, Sastri. Traiṁśa-cātvāriṁśa-śabdau kauṣītakibrāhmaṇaitareyabrāhmaṇayoḥ saṁjñābhūtau. *SP* (17th AIOC), Ahmedabad, 1953, p. 16.

..the commentators of Pāṇini have merely said, *triṁśad adhyāyāḥ parimāṇam eṣām brāhmaṇānāṁ traiṁśāni brāhmaṇāni*, suggesting that *traiṁśa* is a general term for certain *Br.*; this is not correct. *Traiṁśa* and *cātvāriṁśa* are terms specifically used to denote *Kauṣ Br.* and *A Br.* respectively..

9. TRIVEDI, C. V. Brāhmaṇālocanam. *SP* (15th AIOC), Bombay, 1949, p. 187.

..deals more particularly with the style of *Br*...

10. TSUJI, N. *On the Relation between Brāhmaṇas and Śrautasūtras.* (Japanese, with extensive English summary [pp. 181–247]). The Tōyō Bunko Ronso, Ser. A, Vol. 33, Tokyo, 1952, 247.

..a minute comparison bet. the *vidhi* elements of the *Br*.-texts and *ŚS*, with special ref. to the animal-sacrifice..the *paśubandha* of the *Kaṭha* school reconstructed by means of the *vidhi*-element of the *Kāṭhaka-Saṁ*..

Rev.: C. G. KASHIKAR, *ABORI* 35, 285–87. L. RENOU, *JA* 241, 280–81.

11. TSUJI, N. From the lost Brāhmaṇas. (Japanese). *K. Kindaichi Comm. Vol.* (Pub. Sanseido), Tokyo, 1953, 933–49.

..comparative studies on the legends of the Wild Boar (cf. B. K. GHOSH, *Collection of Fragments of lost Br.* [*VBD* I–28.1] pp. 104–105), of Vṛśa Jāna (*ibid*, pp. 41 ff.), of the Black Antelope (*ibid*, pp. 111 and 113–14), and of Svarbhānu (*ibid*, p. 114).. also on *Vināyaka Śānti* (*Baijavāpa GS*)..

19. ĀRAṆYAKAS.

1. APTE, V. M. Language and literature of the Āraṇyakas. *HCIP* I, 1951, 420–21.

2. MANGALADEVA, Sastri. Aitareyāraṇyaka-paryālocana. *SS* 7 (published serially), 1952–53, 79–94; 161–173.

3. SATAVALEKAR, S. D. (Ed.). *Yajurvedīyaṁ Maitrāyaṇīyam Āraṇyakam.* Svādhyāya Maṇḍala, Pardi, 1956, 35.

4. SURYAKANTA. Yuvā syāt sādhuyuvā'dhyāpakaḥ. *GKP* 12 (8-9), 80–81.

..*TA* 8.8..

VI. UPANIṢADS

20. MAJOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS).

1. Īśa:

1. BUCCA, S. Īśa Upaniṣad. *Notas Estud. Filos.* 3 (9), Argentina, 1952, 47–55.

..transl. with introd. and notes..

2. CHATTOPADHYAYA, B. K. Śaṅkara and Rāmānuja. *KKT* 12 (12), 682–85.

..discussion of comm. by Ś. and R. on *IUp* 9 and 11..acc. to author, R.'s comm. is more satisfactory..Uvaṭa, in his comm. on *YV*, has explained the passage in the same way as R...

3. CHATTOPADHYAYA, B. K. A passage of Īśopaniṣad. *KKT* 17 (10), 566–67.

..st. 12–14..acc. to author, Madhva's explanation of *sambhūti*, *asambhūti*, and *vināśa* is best..

4. CINMAYANANDA, Swami. *Īśāvāsyopaniṣad*. Lodhra Press, Madras, 1957, II+64.

..collection of the Swami's lectures..

5. DAS, Motilal. The message of the Ishopanishad in modern life. *CR* 144 (3), Sept. 1957, 343–46.

..message of joy of life and its activities..surrender to godhead is the keynote of this *Up*...

6. DHRUVA, B. M. The conception of Brahman in the Īśāvāsya Upaniṣad. *SP* (19th AIOC), Delhi, 1957, 130–31.

7. INDRA. *Īśopaniṣad-bhāṣya*. (Hindi). Gurukul, Kangri, 1957, 132.

..text, transl., and detailed comm...

Rev.: R. D. VADEKAR, *ABORI* 38, 322.

8. KAMAKSHI DASA. *Īśāvāsya Upaniṣad*. Madras, 1956, XIII+4+96+2.

Rev.: A. S. GOPANI, *BJ* (15–12–57), 75.

9. MAHADEVAN, T. M. P. *Īśāvāsya Upaniṣad.* Upanishad Vihar, Jayanti Series 2, Madras, 1957, 32.

..text in Devanāgarī and Roman scripts, introd., transl. and notes (based on Śaṅkara's comm.) in English..

10. MAJUMDAR, J. *Īśopaniṣad* (with the *bhāṣya* by Satyānanda). Ganesh and Co., Madras, 1953, VIII+83.

..introd. in English, a new SK. comm. by S., English transl. of text and comm...a tantric interpretation of *Īśa* on the basis of 'World as Consciousness'..(Foreword by Arthur AVALON)..

11. MOTILAL, Sarma. *Īśopaniṣad* (*Vijñānabhāṣya*). Vedic Tattvaśodha Saṁsthāna, Jaipur, pp. 362.

12. POUCHA, Pavel. Īśāvāsyopaniṣad (Yajurveda 40). Ueber die Entwicklung eines upanischadischen Textes. *LF* 68, 1941, 351–64. (also in *ZDMG* 94, 409–17.)

13. RAJAGOPALACHARI, C. Isa Vasya Upanishad (A Study). *Ved. Kes.* 40 (7), 285–88.

14. RAJAGOPALACHARI, C. Īśopaniṣad : A free rendering. *AP* 26 (6), June 1955, 243–44.

15. RAJAGOPALACHARI, C. Īśa mantras 6 and 7. *Ved. Kes.* 43 (8), Dec. 1956, p. 348.

..ethical and disciplinary content indicated..

16. RAJWADE, S. R. *Īśāvāsyopaniṣad-bhāṣya.* (Marathi). Ahitagni Mandir, Poona, 1948.

17. RENOU, L. *Īśa Upaniṣad.* "Les Upanishad" 1, Adrien Maisonneuve, Paris, 1943, 7+3.

..text, and introd., transl., and notes in French..

18. SATAVALEKAR, S. D. *Īśa Upaniṣad.* Svādhyāya Maṇḍala, Aundh, 1929, 80.

..with transl. and notes in Marathi..

19. SATAVALEKAR, S. D. *Īśa Upaniṣad.* Svādhyāya Maṇḍala, Pardi.

..transl. and notes in Hindi..

20. SATYADEVA. *Iśāvāsyopaniṣad-darpaṇa.* V. V. R. Inst., Hoshiarpur, 1957, 5+86.

21. VARADACHARI, K. C. Meditation on the Īśāvāsyopaniṣad. *JGJRI* 3 (3–4), 241–61.

..*mantras* 15-18..the subject of all experiences is the Self, in respect of all individuals..spiritual universe is the eternal universe in a sense, for, from it proceeds all types of presentation in space-time-events..

2. *Aitareya:*

22. SATAVALEKAR, S. D. *Aitareya Upaniṣad.* Svādhyāya Maṇḍala, Pardi, 1953, 75.

..with transl. and notes in Hindi..

23. SHARVANANDA, Swami. *Aitareyopaniṣad.* Ramakrishna Math, Madras, 1944, 80.

..2nd ed...text, word for word transl. in English, copious notes, introd. containing summary of *Ait. Ār...*

24. SILBURN, L. *Aitareya Upaniṣad.* "Les Upanishad" 10, Adrien Maisonneuve, Paris, 1950, 34+7.

..text, and translation and notes in French..

25. VENKATARAMIAH, D. (Ed.). *Aitareyopaniṣad* with the *bhāṣya* of Śaṁkara.

3. *Kaṭha* :

26. ABHEDANANDA, Swami. *Mystery of Death : A Study in the Philosophy and Religion of the Kaṭha Upaniṣad.* Calcutta, 1953, 21+395.

27. AGRAVAL, Madan Mohan. *Kaṭha Upaniṣad.* India Printing Works, Almore, 1946, XX+264.

..with Hindi transl., comm., and notes..

Rev. : ANON, *Pr Bh* (Dec. 1946).

28. ALSDORF, L. Contributions to the textual criticism of the Kaṭhopaniṣad. *ZDMG* 100 (2).

29. AUROBINDO, Sri. *Kaṭha Upaniṣad*. Sri Aurobindo Ashram, Pondicherry, 1952, 45.

30. BISSONDAYAL, B. The modern version of the Kathopanishad. *Ved. Dig.* 1 (6-7), 40–46.

..Somerset MAUGHAM's *The Razor's Edge* may be regarded as a modern version of *KaṭhaUp*..

31. BUCCA, S. Katha-Upanishad. *Rev. de la Facultad de Filosofia y Letras* 1 (2), Univ. Nacional de Tucuman, Argentina, 1953, 229–301.

..text, and introd., transl., and notes in Spanish..

32. CHINMAYANANDA, Swami. *Kaṭha Upaniṣad and the Philosophy of the Ātman*. (Hindi). Indra Printing Works, Almora, pp. 264.

..text and Hindi exposition based on Śaṁkara's comm...

Rev. : ANON, *Ved Kes* (June 1946).

33. CHINMAYANANDA, Swami. *Discourses on Kaṭhopaniṣad*. Jñāna-Yajña Committee, Poona, 1952, 487.

34. FRIŠ, O. Two readings of the Kaṭhopaniṣad. *Arch. Or* 23, 6–9.

..(1) *mahābhūmau* (I. 24) = having great abundance or wealth; (2) *śarīratva* (VI. 4) = *śrīra* + *tā*..

35. NARMADA PRASAD. Teachings of the Kaṭhopaniṣad. *Maharawal S. J. Comm. Vol.*, 1950, 314–317.

36. PARADKAR, M. D. Similes in Śaṁkara's Bhāṣya on the Kaṭhopaniṣad. *JGJRI* 16 (1–2), 159–69.

37. RAMA GOPAL. *Kaṭhopaniṣad-Bhāṣya*. K. M. Vaidyacharya, Delhi, 110 + 4 + 8.

38. RENOU, L. *Kaṭha Upaniṣad*. " Les Upanishad " 2, Adrien Maisonneuve, Paris, 1943, 20 + 9.

..text, and introd., transl., and notes in French..

39. SATAVALEKAR, S. D. *Kaṭhopaniṣad.* Svādhyāya Maṇḍala, Pardi, 1950, 127.

..with transl. and notes in Hindi..

40. SHARVANANDA, Swami. *Kaṭhopaniṣad.* Ramakrishna Math, Madras, 1952, XIV + 273.

..7th ed...text, and transl. and notes in English..

41. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed.). *Kaṭhopaniṣad-Bhāṣyam of Śrī Raṅgarāmānuja.* SVOI Series 15, Tirupati, 1949, XVIII + 67 + XV + 145 + VI.

42. VARADACHARI, K. C. The Gītā and the Kaṭhopaniṣad. *JSVOI* 13 (1), 1–5.

..the problem of *Kaṭha* is the problem of attainment of the immortal status thro' *Yajña* or works..

43. WELLER, Friedrich. *Versuch einer Kritik der Kaṭhopaniṣad.* Inst. für Orientforschung (Deutsche Akad. d. Wiss. zu Berlin), No. 12, Akademie-Verlag, 1953, 229.

..*Kaṭha* is a composite compilation..different authors and periods ..interpolations found out..

Rev.: F. Otto SCHRADER, *OLZ* (1954), 446–47.

4. Kena:

44. AUROBINDO, Sri. *Kena Upaniṣad.* Aurobindo Ashram, Pondicherry, 1952, 62.

45. AUROBINDO, Sri. Kena Upanishad (A revised translation). *Sri Aurobindo Mandir Annual,* Jayanti No. 14, 1955, 1–4.

46. CHAUDHURY, P. J. Kena Upanishad. *Pr Bh* 59, 547–50; 582–86.

..a philosophical exposition..

47. DIVANJI, P. C. Brāhmī Upaniṣat in the Kena. *ALB* 12 (4), 195–205. (also in *SP,* 14th AIOC, Darbhanga, 1948, 120–21.)

..philosophical contents of this *Up.* point to its hist. position as that bet. the few old ones such as *TUp.* and *AitUp.* on the one hand and the remaining later ones (*Kaṭha, Muṇḍaka, Īśa,* etc.) on the other..stage at wh. the empirical world was held to be real, and the highest deity was understood to be an impersonal *brahman*..

48. PANDIT, M. P. Sri Aurobindo and the Upanishads: Kena Upanishad. *Sri Aurobindo Mandir Annual,* Jayanti No. 14, 1955, 39–56.

49. RAMA GOPAL. *Kenopaniṣad-Bhāṣya.* K. M. Vaidyacharya, Delhi.

Rev. : YUDHISTHIRA, *Vedavāṇi* 11, 23.

50. RENOU, L. *Kena Upaniṣad.* "Les Upanishad" 3, Adrien Maisonneuve, Paris, 1943, 9+5.

..text, and introd., transl., and notes in French..

51. SACCIDANANDA SARASVATI, Swami. *Kena Upaniṣad.* Adhyātma Pracāra Kāryālaya, Holenarasipur, 1959, 111.

..with Śaṁkara's comm. and brief notes in SK. by the Swami..
Rev.: ANON, *Ved Kes* (March 1960), 479 ; Swami ATMANANDA, *BJ* 6 (11), 83.

52. SARMA, Ratnachandra. Kenopaniṣad kā sāra. (Hindi). *VJ* 2, 250–51.

53. SATAVALEKAR, S. D. *Kena Upaniṣad.* Svādhyāya Maṇḍala, Pardi, 1953, 164.

..with transl. and notes in Hindi..

54. SATYA DEVA. *Kenopaniṣad-darpaṇa.* V. V. R. Inst., Hoshiarpur, 1956, 8+62.

55. SUBRAHMANYA SASTRI, S. Kenopaniṣad-vyākhyā Śaṅkarahṛdayaṅgamā Kṛṣṇalīlāśukamuni-viracitā. *AORM* 9 (1–2), 1952.

56. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed.). *Kenopaniṣad-Bhāṣya by Śrī Raṅgarāmānuja.* SVOI Series 8, Tirupati, 1945, 10+22+18.

Rev. : M. GHOSH, *IHQ* (June 1949).

5. Kauṣītaki :

57. ANTOINE, R. Religious symbolism in the Kauṣītaki Upaniṣad. *JOIB* 4 (4), 330–337. (also in *SP*, 16th AIOC, Lucknow, 1951, 225–26.)

> ..a detailed comparison of the *Kauṣ. Up.* with the other *Up.* and with similar specimens of other religious literatures wd. enable us to follow the normal development of mythical symbolism..*Kauṣ. Up.* represents an older trad. than other *Up.*..it expresses a more primitive form of religious quest than the speculations on the identity of *ātman-brahman*..prospective tendency of religion is earlier than introspective quest..similarity bet. *Kauṣ.Up.* I and *Book of Revelation* of Apocalypse..

58. BHATTACHARYA, Sivaprasad. A passage in the Kauṣītaki-brāhmaṇopaniṣad (I. 2–6): some suggestions as to the proper readings and a clue to its import. *PAIOC* (16th Session), Lucknow, 1951, 1–9. (also in *PO* 15, 130–142.)

> ..full exposition of the symbolism in the passage thro' collection of related materials from Vedic texts..tenor of the whole passage is insistence on personal immortality..

59. RENOU, L. *Kauṣītaki Upaniṣad.* " Les Upanishad " 6, Adrien Maisonneuve, Paris, 1948, 72+165–175.

> ..text, and introd., transl., and notes in French..

60. THIEME, P. Der Weg durch den Himmel nach der Kauṣītaki-Upaniṣad. *Wissenschaftliche Zeitschrift der Martin Luther Univ. Halle-Wittenberg* 1 (3), Gesellschafts-und Sprachwissenschaftliche Reihe No. 1, 1951–52, 19–36.

6. Chāndogya :

61. AUROBINDO, Sri. Notes on the Chhandogya Upanishad (First Adhyaya). *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 50–54.

> ..*Ch. Up.* is the summary hist. of one of the greatest and most interesting ages of human thought..A.'s comments on the initial sentence of the *Up.*..

62. BRAHMAMUNI, Swami. *Chāndogyopaniṣat-kathā-mālā.* Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1959, 180.

63. MISHRA, Vijayakanta. Life in India as revealed in the Chāndogyopaniṣad. *IC* 13 (2), 126–34.

..starts with D. R. BHANDARKAR's observation: 'Nobody doubts that this *Up.* was put together in the North of India, especially in the Panjab, and the SK. lg. in wh. it is composed represents the current speech of the day'. discusses family life, social life, political life, moral and spiritual life..the period was a prosperous one; kingdoms were well-governed, and people were left free to pursue the arts of peace..

64. OERTEL, H. Zu *Chānd. Up.* 5.9.2. *KZ* 68, 58–61.

..parallel text in *ŚPB* 14.9.1.16..*itaḥ* and *diṣṭam* create difficulty.. with the help of *Vādhūla-sūtra*, O. changes *itaḥ* to *itam..diṣṭa* means (1) natural death thro' old age; (2) death determined by destiny..

65. RAMANATHA. Satyakāma kī śikṣā. (Hindi). *GKP* 5, 321–24.

66. ROERICH, N. Chhāndogya Upanishads. *Art and Thought* (*Coomaraswamy Comm. Vol.*), 1947, 193–96.

..(the author sings a rhapsody on India)..

67. SVAHANANDA, Swami. *Chāndogya Upaniṣad.* Ramakrishna Ashram, Madras, 1956, VIII+623.

..text, word-by-word English meaning, notes based on Śaṁkara's comm. (understood in the light of Ānandagiri's gloss)..exhaustive introd. by Swami VIMALANANDA..

Rev.: ED., *Pr Bh* 62, 79.

68. TYAGISANANDA, Swami. The Chāndogya Upaniṣad. *Ved. Kes.* 33–34 (in instalments).

..General introduction (33, 52–57: 104-09); Spiritual practice, spiritual value of Vedic ritual (33, 179–83; 250–56 : in each practice, *tyāga* and *bhoga* are involved; the Veda has only one purpose in view, namely, to lead man to the realization of *brahman*); Sama-Yoga (34, 26–33; 71–77); Textual Introduction : Sāmaveda (34, 133–37); Date and Authorship (34, 191-98); Qualifications for *brahmavidyā* (34, 268–73); Subject-matter and plan of arrangement (34, 299–304); The Goal (34, 339–344)..

69. VIRARAGHAVACHARYA, W. T. *Chāndogya-Upaniṣad.* Ubhayavedanta Granthamala, Tirupati.

7. *Taittirīya:*

70. CARPANI, E. G.; PIZZAGALLI, A. M. (Ed.). *Taittirīya-Upaniṣad.* Milan-Bologna, 1943.

..SK. text in Devanāgarī..

71. LESIMPLE, Em. *Taittirīya Upaniṣad.* "Les Upanishad" 9, Adrien Maisonneuve, Paris, 1948, 42+13.

..text, and introd., transl, and notes in French..

72. LOMMEL, H. Vedische Einzelheiten. [ueber Taittirīya Upaniṣad III. Schluss. (Bhṛguvallī 7-10)]. *ZDMG* 99, 43-49.

..HILLEBRANDT (*Aus Br. and Up.*, Jena, 1921, 102) regarded the concluding part of the *Up.* as an appendix. L. agrees and affirms that it formed an independent unit..

73. PANDIT, M. P. Sri Aurobindo and the Upanishads: The Taittiriya Upanishad. *The Advent* 13 (2), Madras, 1956.

74. SATAVALEKAR, S. D. *Taittirīya Upaniṣad.* Svādhyāya Maṇḍala, Pardi, 1956, 144.

..with transl. and notes in Hindi...

75. SHARVANANDA, Swami. *Taittirīyopaniṣad.* Ramakrishna Math, Madras, 1949.

8. *Praśna:*

76. BOUSQUET, J. *Praśna Upaniṣad.* "Les Upanishad" 8, Adrien Maisonneuve, Paris, 1948, 74+12.

..text, and introd., transl., and notes in French..

77. IWASAKI, Shin-e. On the concept of transmigration in the Praśna Upaniṣad. (Japanese). *JIBS* 5, 170-71.

78. SATAVALEKAR, S. D. *Praśnopaniṣad.* Svādhyāya Maṇḍala, Pardi, 1950, 176.

..with transl. and notes in Hindi..

79. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed.). *Praśnopaniṣad with Śrī Raṅgarāmānuja's Bhāṣya.* SVOI Series 25, Tirupati, 1951, II+69+VIII+68.

Rev.: N. A. GORE, *AP* (Oct. 1952), 465; S. R. SHASTRI, *Bh Vid* 11, 319.

9. *Bṛhadāraṇyaka:*

80. *Bṛhadāraṇyakopaniṣad*, pub. Ramakrishna Math, Madras, 1951, XXXIX+515.

..2nd ed...[first ed. in 1945; Rev.: A. C. Das, *CR* (Sept. 1949)]..

81. *Brihadaranyaka Upanishad*: English Translation. *The Kalpaka* 41–44 (in instalments).

82. Adidevananda, Swami. *Bṛhadāraṇyakopaniṣad:* Kannada Translation. Sri Ramakrishna Ashram, Mysore, 1959, 456+32.

Rev.: Ed., *Ved Kes* (Mar 1960), 479; U. Venkatakrishna Rao, *BJ* 6 (19), 78.

83. Aurobindo, Sri. The Great Āraṇyaka. *Sri Aurobindo Mandir Annual*, Jayanti No. 12, 1953, 12–26.

..a short comm. on the symbolism of " The Horse of the Worlds " in the opening ch...

84. Brahma, Nalini Kanta. Studies in the Brihadaranyaka Upanishad. *Pr. Bh.* 56.

..Introduction, validity of the *Up.* as a source of knowledge (19–23); Self or Brahman (101–107); Brahman is both the One and the Many (174-81); *Up.* as *ātmavidyā* (261–67); Emancipation—sudden and gradual (296–301); Life of the Liberated (342–47); Conclusion (377–81)..

85. Raju, P. T. The psychology of the Bṛhadāraṇyaka Upaniṣad. *JORM* 15 (4), 173–82.

..In *Up.*, what is called psychology is as much metaphysics and ethics this is due to the central position of *ātman-brahman*..In *BAUp.*, there are 4 points of psychological interest: (1) *ātman*-psychology with its three states; (2) imp. given to *prāṇa* or vital force; (3) consideration about the nerves called the *hitas*, wh. consciousness enters in dream and deep sleep; (4) psychology of transmigration..

86. Rau, W. Zur Text-kritik der Bṛhadāraṇyakopaniṣad. *ZDMG* 105 (2), 58.

..Kāṇva and Mādhyaṁdina versions go back to an *archetype*..

87. VISHVA BANDHU. A Vedic study in social culture. *M. Hiriyanna Comm. Vol.*, 1952, 248–51.

..a socio-cultural study of *BAUp.* V. 2. 1–3..

88. VISHVA BANDHU. *Sukhī saṁsāra.* (Hindi). V. V. R. Inst., Hoshiarpur, 1953.

..Hindi version of the above..

10. Māṇḍūkya :

89. AGNIHOTRI, B. S. The influence of Yogopaniṣad on the Gauḍapāda-kārikās. *SP* (14th AIOC), Darbhanga, 1948, p. 126.

..the conclusions reached by G. on such points as the nature of *oṁkāra*, the varied conditions of the individual soul, the nature of the existing world, etc., bear the stamp of the philosophic tone of the *Yogopaniṣads*..so too with regard to the Yogic concepts, *GK* are under the influence of *Y Up*...

90. BHATTACHARYA, Vidhusekhar. *Gauḍapādīyam Āgamaśāstram.* Calcutta Univ., 1950, 249.

..*avataraṇikā* in SK. deals with various topics relating to *Māṇḍūkya Up.* and *GK*..

91. CARPANI, E. G. *La Māṇḍūkya-Upaniṣad.* Reggio Emilia, 1936.

..text, and transl. and notes in Italian..

92. DIVANJI, P. C. Teaching of the Brahmavidyā in the Māṇḍūkyopaniṣad. *JGJRI* 14 (1–4), 1–16.

..*Brahmavidyā* of *Māṇḍūkya Up.* formulated earlier than the *adhyātmavidyā* of *Kaṭha Up*...*BG* represents a later stage..

93. KARMARKAR, R. D. (Ed.). *Gauḍapāda-Kārikā.* GOS, B9, BORI, Poona, 1953, lii+158.

..text, transl., introd., notes..

94. LESIMPLE, Em. *Māṇḍūkya Upaniṣad et Kārikā de Gauḍapāda.* "Les Upanishad" 5, Adrien Maisonneuve, Paris, 1944, 46+23.

..text, and introd., transl., and notes in French..

95. MAJUMDAR, J. L. The philosophy of Gauḍapāda (in Mahāyāna technology). *IHQ* 23 (1), 1–16.

96. MOTILAL, Sarma. *Māṇḍūkya-Upaniṣad kā Hindi bhāṣya.* (Hindi). Veda Tattva Śodha Saṁsthāna, Jaipur, 1936, 48.

97. NAKAMURA, H. On the fourth chapter of the Māṇḍūkyakārikā. (Japanese). *JIBS* 1 (2), 100–101.

98. PANDYA, J. J. The relation between the Māṇḍūkya Upaniṣad and Gauḍapāda-Kārikā. *SP* (17th AIOC), Ahmedabad, 1953, 128–29.

..refutes the view of Vidhusekhar BHATTACHARYA..*GK* (Book I) presupposes the *Up.* and not *vice versa*...

99. RAJU, P. T. An unnoticed aspect of Gauḍapāda's Māṇḍūkya-Kārikās. *ABORI* 26, 192–200.

..G. was a *smārta* Vedāntin, and not a Buddhist..

100. RAVI VARMA, L. A. A short study of Māṇḍūkyopaniṣad or the states of consciousness according to Vedānta. *Ved. Kes.* 44, 68–71.

..*turīya* or the fourth state is the state of Primordial Consciousness —and the other three states are but the manifestations of that Consciousness..

101. SACCIDANANDA SARASVATI, Swami. *Māṇḍūkya-rahasyavivṛttiḥ.* Holenarasipur, 1958, 12+VII+128+490.

..*GK* ed. with exhaustive introductions in English and SK...full exposition of the *Kārikās*..

Rev.: M. P. PANDIT, *Ved Kes* 45, 118–19.

102. SASTRI, A. D. Gauḍapādakārikā IV. 1 : An interpretation. *Bull. Chunilal Gandhi Vidya Bhavan* 5, Aug. 1958.

103. SATAVALEKAR, S. D. *Atharvavedīya Māṇḍūkya-Upaniṣad.* Svādhyāya Maṇḍala, Pardi, 1952, 40.

..with transl. and notes in Hindi..

104. THORNTON, Ronald C. Māṇḍūkya Upaniṣad. *The Astrological Magazine*, Bangalore, Annual No., 1950.

..mind and cosmos are identical..

11. Muṇḍaka:

105. DIVANJI, P. C. Teaching of the Brahmavidyā in the Muṇḍakopaniṣat. *SP* (17th AIOC), Ahmedabad, 1953, 250–51.

..*Muṇḍaka* contains a complete and exhaustive exposition of whole of *brahmavidyā*..instructions imparted by sage Aṅgiras to Śaunaka..*M.* must have been composed at an earlier stage in the development of Vedānta doctrine, when it was not necessary for the *sādhaka* to purge his mind of all kinds of desires for the acquisition of power and wealth..

106. MAURY, Jacqueline. *Muṇḍaka Upaniṣad.* "Les Upanishad" 4, Adrien Maisonneuve, Paris, 1943, 18+15.

..text, and introd., transl., and notes in French..

107. MEHENDALE, M. A. Satyam eva jayate nā 'nṛtam. (Marathi). *Navabhārata* 13 (April 1960), 49–53.

..*Muṇḍaka* III. 1.6..to be interpreted as: *(ṛṣiḥ) satyam (=brahman) jayate (āpnoti)*..

108. SATAVALEKAR, S. D. *Atharvavedīya Muṇḍaka-Upaniṣad.* Svādhyāya Maṇḍala, Pardi, 1952, 103.

..with transl. and notes in Hindi..

12. Maitrī:

109. ESNOUL, A. M. *Maitry Upaniṣad.* "Les Upanishad" 15, Adrien Maisonneuve, Paris, 1952, 75+32.

..text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259–60.

110. SAHODA, T. Metaphysical construction of Maitrī Upaniṣad. (Japanese). *Palaeologia* 1 (4), 285–295.

..analysis and investigation of Sāṁkhya terminology in *Maitrī*..discusses question re. the relationship of the so-called Later *Up.* (*Up.* later than *Kaṭha*) with Sāṁkhya..Is Sāṁkhya the result of the minor development of the orthodox philosophy of the *Up.* or is its origin to be sought outside *Up.*? Acc. to S., it can be shown that the Sāṁkhya terminology found in *Up.* is nothing but a mere simulation of the orthodox *Up.* thought..analysis of *Maitrī* from this pt. of view..It is concluded that the apparent Sāṁkhya terminology in *Maitrī* only accelerates the new development of metaphysical principles proper to *Up.* philosophy, that is,

puruṣa, ātman, brahman. This shows that Sāṁkhya philosophy did not originate in the sphere of *Up.* thought. It wd. appear that Sāṁkhya terminology in later *Up.* only represents a response of the orthodox thought to Sāṁkhya influences from without..

111. TSUJI, N. On the saṁdhi of the Maitrī Upaniṣad. (Japanese). *Linguistic Studies* 14, Ling. Soc. of Japan, Tokyo, 1949, 1–21.

..on the recensions of *M.* and the peculiar *Saṁdhi* of the Maitrāyaṇī school observed in it..

112. TSUJI, N. Gengo Kenkyū. (Japanese). *J Ling Soc. Japan* 14, 1949, 2–9.

..two recensions of *M.*..recension 1 consists of five *prapāṭhakas*, and is usually called Maitrāyaṇa or Maitrāyaṇīya..recension 2, called Maitrī, is represented by COWELL's ed. in *Bibl. Ind.* (1862–70) ..the kernel of *Maitrī Up.* is I. 2—IV. 3 of rec. 2..

13 Śvetāśvatara:

113. SILBURN, A. *Śvetāśvatara Upaniṣad.* "Les Upanishad" 7, Adrien Maisonneuve, Paris, 1948, 77+12.

..text, and introd., transl., and notes in French..

114. WARRIER, A. G. Krishna. Bhakti and mukti in the Śvetāśvataropaniṣad. *ALB* 17 (3), 81–104.

..by virtue of its central metaphysical concept of the great Puruṣa, the *Śv. Up.* promotes the harmonious development of emotions, will, and intellect, guiding man to the goal of self-realization or *mukti* thro' *bhakti*..

Collections :

115. AUROBINDO, Sri. *Trois Upanishads* (*Isha, Kena, Mundaka*). Ed. Albin Michel, Paris, 1949, 283.

..(second Vol. of the Complete Works of A. in French)..

116. AUROBINDO, Sri. *The Eight Upanishads.* Sri Aurobindo Ashram, Pondicherry, 1953, XVII+247.

.. *Īśa, Kena, Kaṭha, Muṇḍaka, Praśna, Māṇḍūkya, Taittirīya,* and *Aitareya*..texts with rendering in rhythmic English..note by A. "On Translating the Up."..

117. CHATTOPADHYAYA, B. K. *Upaniṣad* (First Part): *Iśa, Kena, Kaṭha.* (Bengali).

Rev.: D. C. BHATTACHARJI, *Pr Bh* 62, 160.

118. GAMBHIRANANDA, Swami. *Eight Upaniṣads* (with the Commentary of Śaṅkarācārya). Calcutta.

..Vol. I: *Īśa, Kena, Kaṭha, Taitt.*, 1957, IV+427; Vol. II : *Ait., Muṇḍaka, Māṇḍ.* (with *GK*), *Praśna*, 1958, 515..Text in Devanāgarī and English transl. of text and comm. of Ś...

119. HILLEBRANDT, A. *Upanishaden: Altindische Weisheit*, 1958, 260.

..new ed...transl. and introd. by. H...foreword to new ed. by H. von GLASENAPP..

120. HUME, R. E. *The Thirteen Principal Upanishads.* OUP, 1949, XVI+588.

..English transl. with an Outline of the Philosophy of the *Up.* and an Annotated Bibliography..second revised ed...a list of recurrent and parallel passages by George C. O. Haas..

Rev.: ANON, *Pr Bh* (Jan. 1951), 65.

121. KENDHE, B. T. *Puruṣasūktāsaha upaniṣadāṁcā padyamaya anuvāda.* (Marathi). Poona, 1958, 93.

..metrical transl. in Marathi of *Īśa, Kena, Kaṭha, Muṇḍaka, Ait., Taitt.* (Part I), and *Ch.* (1–6)..

121a. LIMAYE, V. P.; VADEKAR, R. D. *Aṣṭādaśa Upaniṣadaḥ*: Vol. I: Text with Notes and Index. Vaidika Saṁśodhana Maṇḍala, Poona, 1958, 748.

..Index of words and clauses (225 pp.)—a notable feature..gives ref. to practically every word or clause of the 18 *Up.*..

Rev.: S. A., *Pr Bh* 65, 237-38.

122. MASCARO, J. *Himalayas of the Soul.*

..transl. in English of Prin. *Up.*..Preface by S. RADHAKRISHNAN..

123. NIKHILANANDA, Swami. *Upaniṣads.* Phoenix House, London. (also Harper Brothers, New York.)

..in 4 Selections..General Introductions, transl. in English, notes based on *Śāṁkarabhāṣya*..Sel. 1 : *Kaṭha, Īśa, Kena, Muṇḍaka,*

(two introd. chapters on hist. background, metaphysics, and psychology of *Up.*), 1951, X+319; Sel. 2: *Śvetāśvatara, Praśna, Māṇḍūkya* (with *GK*), (introd. about Hindu Ethics), 1954, VIII+390; Sel. 3: *Ait.* and *Bṛhad.*, (introd. about creation, cosmos, soul and its destiny), 1957, XI+392; Sel. 4: *Taitt.*, and *Ch.*, 1959, 406..

Rev.: Sel. 1—Ronald N. SMITH, *AP* (Aug. 1951), 375. Sel. 1 and 2—W. Norman BROWN, *Rev. Rel.* 17, 155–58; S. C. CHATTERJEE, *PEW* 3, 81–82; P. SANKARANARAYAN, *Ved Kes* 39, 439–41. Sel. 3—ED., *Pr Bh.* (May 1957), 239–40; Swami VIMALANANDA, *Ved Kes* (Feb. 1957), 435–36. Sel. 4—H. G. NARAHARI, *AP* (Oct. 1959), 469.

124. PRABHAVANANDA, Swami; MANCHESTER, Frederick. *Die schönsten Upanischaden: Der Hauch des Ewigen.* Rascher, Zürich, 1951, XII+212.

..German transl. by Frank DISPEKER of the first English ed. (1948)..

Rev.: M. MAYRHOFER, *DLZ* 73, 585–87; W. RUBEN, *OLZ* 48, 461.

125. PRABHAVANANDA, Swami; MANCHESTER, Frederick. *The Upanishads: Breath of the Eternal.* Mentor Books, New York, 1957, XII+128.

..(reprint of ed. first pub. in 1948 by Vedānta Society of South California)..free transl. of portions from 12 *Up.*..

126. RADHAKRISHNAN, S. *The Principal Upaniṣads.* Muirhead Library of Philosophy, George Allen and Unwin, London, 1953, 958.

..18 *Up.* (among them 11 principal ones commented upon by Śaṁkara and Rāmānuja), text in Roman char., transl. in English, introd. essay on the Teaching of *Up.*, notes and vocabulary, comments and argument, appendices..

Rev.: Swami AGEHANANDA, *Philos. Lit. Anzeig.* 10, 221; A. J. BAHM, *J. Bibl. Rel.* (U. S. A.) 23, 152; S. G. F. BRANDON, *Philosophy* 30, 71–73 (acc. to BRANDON, R. appears to be inspired by an apologetical motive. R. lives and thinks in a world fundamentally different from that of the Western thinkers); E. A. BURTT, *Philos. Rev.* 66 (2), 275–77; B. HEIMANN, *Hibbert Journal* (April 1954), 303–05; *JRAS* 1954, 190–91.

127. RENOU, L. (Dir.). *Upanishads. Texte et traduction.* "Les Upanishad," Libraire d'Amerique et d'Orient, Adrien Maisonneuve, Paris, 1943–1956.

..sixteen *Up.* published separately..(mentioned at different places under major and minor *Up.*)..

Rev.: P. L. VAIDYA, *ABORI* 33, 267–68.

128. SIVANANDA, Swami. *Ten Upanishads.* Yoga-Vedānta Forest Academy, Rishikesh, 1959, 304.

..7th ed...184 *mantras* (including *śāntimantras*) from ten *Up.* commented upon by S...

Rev.: Dayal SHARAN, *BJ* (20–3–60), 85.

129. TUXEN, P. *De aeldste Upanishader.* Verdensreligionernes Hovedvaerker IV, Copenhagen, 1953, 287.

Rev.: G. M., *AO* 22, 84.

130. VIRARAGHAVACHARIAR, Sri. *Iśa, Kena, Kaṭha Upaniṣads.* Ubhaya Vedānta Grantha Mālā 1–3, 48+15+76.

..texts with *Bhāṣyas* of Śrī Veṅkaṭanātha and Śrī Kūranārāyaṇa on *Īśa* and of Śrī Raṅgarāmānuja on *Kena* and *Kaṭha*..expl. notes and short comm. called *Pariṣkāra* on the *Bhāṣyas*..Viśiṣṭādvaita Vedānta..

Rev.: D. T. TATACHARYA, *JSVOI* 10 (2).

21. MINOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS).

1. TUBINI, B. *Atharvaśira Upaniṣad.* "Les Upanishad" 11, Adrien Maisonneuve, Paris, 1952, 15+5.

..text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259-60; F. WELLER, *OLZ* 48 (1953), 546.

2. VISWANATHAN, K. Kalisantaraṇa Upaniṣad. *Kalpaka* 45 (1), 9–11.

..a late Vaiṣṇava *Up...*

3. TUBINI, B. *Kaivalyopaniṣad.* "Les Upanishad" 13, Adrien Maisonneuve, Paris, 1952, 9+2.

..text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259–60; F. WELLER, *OLZ* 48 (1953), 546.

4. TSUJI, N. On the Chāgaleya Upaniṣad. *Iwanam* (Comm. Vol. dedicated to H. UI), Tokyo, 1951, 311–29.

..an emended text and transl. with linguistic remarks..

5. CARPANI, E. G. *Talavakāra e Vājasaneyi-Saṁhitā-Upaniṣad*. Reggio Emilia, Bologne, 1935.

..philosophical comments..

6. WARRIER, A. G. Krishna. The Tripura Upaniṣad. *ALB* 18 (1-2), 1954, 101–106.

..a Śākta *Up.* of Tripurā Devī..English transl. with notes based on the comm. of Śrī Upaniṣadbrahmayogin..

7. DANIELOU, Alain. The Devī-Upaniṣad. *ALB* 19, 77–84.

..a Śākta *Up.*..."The 'Nearest-Approach' to the Resplendent (Goddess)"..English transl. with notes based on the comm. of Śrī Upaniṣadbrahmayogin..

8. VISWANATHAN, K. Paramahaṁsa Upaniṣad. *Kalpaka* 47 (2), 22–26.

..text with English transl...

9. DANIELOU, Alain. The Bahvṛcopaniṣad. *ALB* 18 (3-4), 301–305.

..a Śākta *Up.*..."The Secret Doctrine of the Ṛgveda"..English transl. with notes based on the comm. of Śrī Upaniṣadbrahmayogin..

10. TSUJI, N. Bāṣkalamantropaniṣad. *Mélanges Miyamato*, 1954, 3.

11. RENOU, L. Remarques sur la Bāṣkala-Mantra-Upaniṣad. *JIBS* 3 (2), 782–774.

12. RENOU, L. *Bāṣkala-Mantra-Upaniṣad*. "Les Upanishad" 16, Adrien Maisonneuve, Paris, 1956, 13+5.

..text with introd., transl., and notes in French..

13. TUBINI, B. *Brahmabindūpaniṣad*. "Les Upanishad" 12, Adrien Maisonneuve, Paris, 1952, 7+1.

..text with introd., transl., and notes in French..

14. VIMALANANDA, Swami. *The Mahānārāyaṇopaniṣad* (of the *Kṛṣṇa-Yajurveda*). Ramakrishna Math, Madras, 1957, XXIII + 402.

..(originally published serially in *Ved. Kes.* 42–43)..text with accents, introd., English transl., notes..traces the source, background, significance, and rel. application of the *mantras* and formulas..

Rev.: G. H. BHATT, *JOIB* 6, 304; ED., *Pr Bh* (May 1957), 240–41.

15. PATANKAR, R. K. Śrīmad-Yājñavalkya-gītopaniṣad āṇi Śrī Yājñavālkya-sahadharmacāriṇī. (Marathi). *BISMQ* 24 (2), 41–49.

..notice of a *Gītopaniṣad* ascribed to Y. and a comm. thereon..

16. KRISHNAMACHARYA, V.; SARMA, K. Ramachandra (Ed.). *Yājñikyupaniṣadvivaraṇam by Puruṣottamānanda Tīrtha.* Adyar Library Series 71, 1949, XII + 76.

..(originally pub. serially in *ALB* 13–14)..*Yājñikyupaniṣad* is also known as *Nārāyaṇopaṇiṣad*..*Mahānārāyaṇopaniṣad* belonging to *AV* is only another version of *Y*...*Y*. is generally regarded as a *Khila* of the *Taitt.Up*...The present text is a comm. in the form of *Kārikās* (545 in number), with an occasional note in prose..text based on a unique Ms. wh. was available at Adyar..

17. WARRIER, A. G. Krishna. Sarasvatīrahasyopaniṣad. *ALB* 23 (1–2), 115–27.

..a Śākta *Up.* consisting of 68 st...English transl. and notes..

18. TUBINI, B. *Sarvasāropaniṣad.* "Les Upanishad" 14, Adrien Maisonneuve, Paris, 1952, 10+2.

..text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259–60; F. WELLER, *OLZ* 48 (1953), 546.

19. DANIELOU, Alain. The Sītā-Upaniṣad. *ALB* 19 (3-4), 313–26.

..a Śākta *Up*..."The 'Nearest-Approach' to the Divine Furrow"..this *Up.* is an appendix to *AV*..English transl. with notes based on the comm. of Śrī Upaniṣadbrahmayogin..

20. VISWANATHAN, K. Haṁsa Upaniṣad. *Kalpaka* 45, 168–70.

21. AIYANGAR, T. R. Srinivasa. *Yoga Upaniṣads : English Translation.* Adyar Library, 1952.

22. MAHADEVA SASTRI, A. (Ed.). *Vaiṣṇava Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 8, 1953, 406.

..2nd ed...(See : *VBD* I–44.8)..

23. AIYANGAR, T. R. Srinivasa. *The Vaiṣṇava Upaniṣads : English Translation.* Adyar Library Series 52, 1949, 498.

..(See : *VBD* I–44.9)..

Rev.: P. C. BAGCHI, *VBQ*; R. N. GAIDHANI, *ABORI* 27, 167–68; A. V. R., *QJMS* 40, 77–78.

24. MAHADEVA SASTRI, A. (Ed.). *Śākta Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 10, 1950, 131.

..2nd ed...(See : *VBD* I–44.3)..

25. MAHADEVA SASTRI, A. (Ed.). *Śaiva Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 9, 1950, 243.

..2nd ed...(See : *VBD* I–44.2)..

26. AIYANGAR, T. R. Srinivasa. *The Śaiva Upaniṣads : English Translation.* Adyar Library, 1953.

27. *Minor Upaniṣads*, pub. Advaita Ashram, Calcutta, 1956, 92.

..original text, introd., English rendering and comments..

Rev.: ANON, *Ved Kes* 43, 481.

28. RATANLAL. Upanishads. *Ved. Dig.* 3 (2), 53–63.

..*Śāṇḍilya-Up.*, *Mahopaniṣad*, etc...a brief indication of the contents of some minor *Up*...

22. NOTES : GENERAL STUDY.

1. ACHARYA, P. K. Catholicity in Upanishads. *KKT* 14 (8), 443–46.

..the catholicity of *Up.* is implied by those who cd. be the teachers of their doctrines..'From the mystical doctrines of *Up.* one current of thought may be traced to the mysticism of Persian Sufism, to the mystic theosophical logos–doctrine of the Neo-Platonics and the Alexandrian Christians down to the teachings of the Christian mystics Eckhart and Tanler, and finally to the philosophy of the great German mystic of the 19th century, Schopenhauer..

2. ANON. Need of Upanishadic teaching in modern world. *Chetana* 4 (5), May 1959, 4–8.

3. AUROBINDO, Sri. The Upanishad of Upanishads. *BJ* 3 (19), 21-4-1957, 13–17.

..(compiled from A.'s transl. of *Kena, Kaṭha, Muṇḍaka,* and *Īśa*)..

3a. BAHADURMAL. *The Religion of the Buddha and its relation to Upaniṣadic Thought.* V. V. R. Inst., Hoshiarpur, 1958, XVI+310.

..both are closely related to each other..

Rev.: P. S. SASTRI, *Pr Bh* 65, 237.

4. BHATTACHARYA, B. The immortal voice of the Upanishads. *KKT* 18, 471–76.

5. BHATTACHARYA, Vidhusekhar. *The Upanishads.* Viśva-Bhāratī, Calcutta, 1947.

Rev.: H. P. CHATTOPADHYAYA, *NR* (Dec. 1947).

6. BHATTACHARYA, Vidhusekhar. What are the Upaniṣads? *I-IC* 1 (1), 51–57.

7. BHAWE, S. S. The advice from the Upanishads. *Ved. Dig.* 2 (6), 32–38.

8. CARPANI, E. G. Chāndogya and Bṛhadāraṇyaka Upaniṣads: Philosophical Notes. *Punjab Univ. Oriental College Journal,* Lahore.

9. CARPANI, E. G. Note esegetiche intorno alla mistica upanishadica. *SICL* 1 (1), Bologna, March 1956, 23–24.

10. CHATTOPADHYAYA, B. K. The influence of the Upaniṣhads on western scholars. *KKT* 14 (6), 389–91.

..the earliest foreign scholar to appreciate the glory of Vedāntic thought was Al Beruni (11th cent.)..SCHOPENHAUER, MAX MUELLER, DEUSSEN, Frederick SCHLEGEL, Aldous HUXLEY..

11. CHATTOPADHYAYA, B. K. "Why the husband is dear". *KKT* 17 (7), 481–82.

..Rāmānuja's interpretation of *BAUp.* II. 4.5 is more satisfactory than Śaṁkara's..

12. CHATTOPADHYAYA, B. K. 'Neti' in Vedanta. *KKT* 18, 411–14.

..*BA Up.* II. 3. 1–6 and interpretation of Śaṁkara and Rāmānuja..

13. CHATTOPADHYAYA, B. K. Bhakti in the Upanishads. *IPC* 1 (2), 22–24.

..*Up.* prescribe the worship of *brahman*, and lay down that *brahman* can be attained thro' His grace..cf. *Kaṭha Up.* I. 2. 10, 23; *Muṇḍaka* III. 1.1; 2.3..

14. DAFTARI, K. L. Upaniṣadarthavyākhyā. (Marathi). *Yugavāṇī* 10–11 (serially published), 1955–56.

15. DAFTARI, K. L. *Aupaniṣadika jīvanasaukhya.* (Marathi). Vidarbha Saṁśodhana Maṇḍala Granthamālā 8, Nagpur, 1957, 20+175.

..(1) Some preliminary questions about *Up.*; (2) End and aim of human life as taught by *Up.*; (3) Ethics of *Up.*..

16. DEVASTHALI, G. V. Bhagavadgītā and Upaniṣads. *Sarup Comm Vol.*, 1954, 132–42.

..discusses parallel passages and parallelism of ideas..*BG* has not merely borrowed its ideas from *Up.*, but it has utilised them in its own way..there are certain ideas in *BG* wh. are not met with in *Up.*..

17. DIVANJI, P. C. Yogavāsiṣṭha, a vārttika on the Upaniṣads by a Kasmir śaivaite. *Bh.Vid.* 12, 26–29.

..In *Y.*, the author has expounded the teaching contained in the *Up.* not only by interpreting the texts acc. to their plain meanings but also by stating their hidden meanings, filling up many ellipses etc...

18. DIWAKAR, R. R. *Upanishads in Story and Dialogue.* Hind Kitabs Ltd., Bombay, 1950, VI+130.

Rev. : K. VENKATARAMAN, *VBQ* (Feb.-April 1951), 314–15.

19. DIWAKAR, R. R. The claim of the Upanishads. *BJ* 4 (6), 20–10 1957, 68–72.

20. DIWAN CHANDRA. *Upaniṣad Digdarśana.* (Hindi). V. V. R. Inst., Hoshiarpur, 1960, 204.

..based on the principal *Up.*..

Rev. : DHARMADEVA, *GKP* 12, 242.

21. ED. The immortal inspiration of the Upanishads. *Pr. Bh.* 59, April 1954, 245–49.

..equality of the highest and widest type prominently mentioned in *Up.*..this equality is neither a rigid uniformity nor a utopian sameness of human conditions, but a harmonious outlook of unity in variety..*Up.* deal with and touch the entire gamut of life at its various levels..

22. FILLIOZAT, J. A propos de la religion de Bhartṛhari. *ZKK* (Silver Jubilee Vol.), Kyoto Univ., 1954, 116–20.

..*Tejobindu-Up.* (III. 43) and *Nītiśataka* and *Vākyapadīya* of Bhartṛhari..*brahman–cinmātra* identification..

23. GODE, P. K. References to the nose-ornament in the *Sāmarahasyopaniṣad* and their bearing on its date (after A. D. 1000). *PO* 21, 44–46.

24. HEILER, F. *Il misticismo delle Upanishad.* Milan, 1944.

25. IWASAKI, Shinye. On the *brahmaloka* in the Upaniṣads. (Japanese). *JIBS* 7 (2), 632–35.

26. JAGADISWARANANDA, Swami. The Upanishads abroad. *Pr. Bh.* 51, 472–79.

..a hist. of the study of *Up.* outside India..1656–57 : Dara Shukoh (son of Shah Jehan) had made a Persian rendering of 50 *Up.* with the help of Banaras Pandits; 1801–02 : Latin rendering (called *Oupnekhat*) of Dara Shukoh's Persian transl. by A. Duperon; 1882 : German transl. of this Latin work published in Dresden; 1897 : German transl. of more than 50 classical *Up.* from SK. by DEUSSEN (Kiel) 1899 : work on *Up.* by D. (pub. in Leipzig); 1906 : D.'s work rendered into English; 1891 : JACOB's concordance to 66 *Up.* and *BG*; *JAOS* (42) : list of recurrent and parallel passages in the principal *Up.* and *BG* by HAAS.. Charles Edgar LITTLE's *Grammatical Index to Ch.Up.* is a dictionary and concordance..1896 : G. R. S. MEAD's English rendering of *Up.*; 1905 : French transl. of the same by MARCAULT; 1908 : Dutch transl. of the same by Clara STRAUBEL; 1922–24 : Japanese transl. of 116 *Up.* by 27 translators (pub. in 9 volumes); 1805 : COLEBROOKE's transl. of *Ait.Up.* (*Asiatik Researches* 8); 1857 ; same in German by POLEY; 1856 : ROER's English transl. of *BAUp.* (Bibl. Ind.); 1894 : French transl. of *BAUp.* by HEROLD; 1899 : German transl. of the same by BOEHTLINGK..

27. JAUHARI, P. N. Socrates and the Upaniṣads. *Allahabad Univ. Mag.* 33 (1), Nov. 1955, 21–24.

..points out similarities..

28. KARANDIKAR, J. S. A new interpretation of old stanzas. *SP* (15th AIOC), Bombay, 1949, 8–9.

..*Muṇḍaka Up.* III. 1. 1–3 : *dvā suparṇā* represent not *jīvātman* and *paramātman*, but *ajña jīvātman* and *prājña jīvātman*..*Īśa Up.* 15 : *hiraṇmaya pātra* = perishable body..

29. LÜDERS, H. Zu den Upaniṣads. I. Die Saṁvargavidyā. *Philologica Indica*, Göttingen, 1940, 361–90.

..(originally pub. in *BSB* 1916, 278–309)..German transl. and crit. discussion of *Ch.Up.* IV. 1–3; also of the teaching as given in *Jaiminīya Up. Br.* III. 1–2..comparison of the two versions of the teaching..

30. LÜDERS, H. Zu den Upaniṣads. II. Die Ṣoḍaśakalā-vidyā. *Philologica Indica*, Göttingen, 1940, 509–525.

..German transl. and crit. discussion of *Ch. Up.* IV. 4–9..legend of Satyakāma Jābāla..

31. MALLIKARJUNA SASTRI, N. Teachings of Upaniṣads. *SP* (17th AIOC), Ahmedabad, 1953, p. 264.

32. MANGALA DEVA, Sastri. Aupaniṣada dhārā kī bauddhika pṛṣṭhabhūmi. (Hindi). *Kalpanā* 10 (7), July 1959.

33. MOTILAL, Sarma. *Ātmasvarūpa-Vijñānopaniṣad*. Veda-tattva-Śodha-Saṁsthāna, Jaipur, 1953, 401.

34. MOTILAL, Sarma. *Sāpiṇḍya-vijñānopaniṣad*. Veda-tattva-Śodha-Saṁsthāna, Jaipur, 1954, 532.

35. MOTILAL, Sarma. *Upaniṣad-vijñānabhāṣya-bhūmikā*. Veda-tattva-Śodha-Saṁsthāna, Jaipur, 1956.

..Vol. 1, pp. 462; Vol. 2, pp. 428; Vol. 3, pp. 448..

36. MUKHERJEE, Gobinda Gopal. The goal of the Upanishads. *Pr. Bh.* 51, Sept. 1946, 350–56.

..What is the goal? The *Up.* answer: *brahma tal lakṣyam ucyate (Muṇḍaka* 2.2.4 *), lakṣyaṁ tad evā 'kṣaram (Muṇḍaka* 2.2.3 *)* ..What is *brahman?* The *Up.* answer: *satyaṁ jñānam anantaṁ brahma (Taitt. Up.* 2.1 *)*..in order to make the Absolute seizable by our intellect, *Up.* point 3 aspects of its being: *oṁkāra*, wh. is considered to be the supreme symbol of *brahman* in *Up.*, is described by *Ch. Up.* (1.1) in three aspects—*rasatama* (supreme and transcendent, *paramaḥ parārdhyo aṣṭamaḥ); mithuna* (immanent aspect, wh. is unity in difference); *samṛddhi* (exuberance of creation)..from expansion to union or illumination, and thence to identification—these are the three broad steps indicated by *Up.* ..*bheda-bhedābheda-abheda*..to skip over any of these will be to retard our growth and delay ' realisation '..

37. NAGARAJA RAO, P. The Himalayas of the Soul. *Pr. Bh.* 55 (9), 361–63.

..The Spanish author, J. MASCARO, described the *Up.* as the " Himalayas of the Soul ". In the light of that description, N. stresses the imp. of *Up.*..the universal, progressive, non-sectarian, rational rel. of *Up.* has attracted the West..

38. NAKAMURA, H. On the age of the Upaniṣads. (Japanese). *Toyo Gakuho* (Tokyo, 1947) 31 (2), 71–95; 31 (3), 67–78.

..chronology of *Up.* (cf. NAKAMURA, *Early Vedānta Philosophy*, Vol. I, Tokyo, 1950, pp 14–60)..the group consisting of *Kaṭha, Muṇḍaka, Praśna, Śvetāśvatara* belongs to post-Buddhistic age..

39. NAKAMURA, H. Upaniṣadic tradition and the early school of Vedānta as noticed in the Buddhist scripture. *HJAS* 18 (1-2), June 1955, 74–104.

..Vedic scriptures were known to early Buddhistic scriptures; but *Up.* not specifically mentioned..Early Buddhism and *Up.* Thought: "In the days of early Buddhism, the school with an established philosophical system wh. one may call Vedānta was not yet founded ..the thoughts of early *Up.* teachers were known to people in many parts of India, but were rejected as heretical by the early Buddhists"..The Hīnayāna Sects and *Up.*: "Specific *Br.* and *Up.* quoted verbally in Hīnayāna texts"..The *Mahāyāna-Sūtras* and Vedāntic thought: (A) Nāgārjuna and *Up.*; (B) Orthodox Brahmanical Systems in Āryadeva's work..Ref. to *Up.* ideas in early Yogācāra school..

40. NIKHILANANDA, Swami. The spirit of the Upaniṣads. *BRMIC* 7 (11), 241–47.

41. OBERHAMMER, G. Zur Beziehung von Feuer und Prāṇa in den vedischen Upaniṣaden. *Ammann Festgabe* 1 (Innsbruck-Beiträge zur Kultur 1), 1953–54, 27–35.

..fire and *prāṇa* in the sense of central life-potence..

42. PANDIT, M. P. The Upanishads: need for a new approach. *Sri Aurobindo Mandir Annual*, Jayanti No. 10, 1951, 137–58.

..The *Up.* seek to bring out the truth of the *mantras*..the *Up upāsanās* (like *madhuvidyā*, *vaiśvānaravidyā*) are inspired by the hymns of *ṚV*..acc. to AUROBINDO, *Up.* are not a revolutionary departure from the Vedic mind and its temperament and fundamental ideas, but a continuation and development..an enlarging transformation..the main truths wh. form the basic fabric of *Up.* are woven round the Odyssey of the human soul, wh. in truth is a progressive self-revelation of the Supreme Creator amid the symphony of the rhythms of the Universal spirit..

43. PATIL, G. M. Upaniṣadic references in Bhagavadgītā. *SP* (19th AIOC), Delhi, 1957, p. 147.

..parallel thoughts and teachings bet. *BG* and *Up.* like *Avadhūta*, *Varāha*, *Nirālamba*, *Mahā*, *Adhyātma*, etc...

44. PATWARDHAN, K. A. *Upaniṣad and Modern Biology*. Popular Book Depot, Bombay, 1957, XVI+139.

..*rasa* = protoplasm; *prāṇa* = respiratory system; *apāna* = digestive-cum-excretory system; *vyāna* = nervous system; *udāna* = reproductory system..

45. PATWARDHAN, K. A. Jīva ke rahane kā sthāna. (Hindi). *Siddhānta* 14, 345–48 (and in later instalments).

46. PODDAR, Hanuman Prasad (Ed.). *Kalyāṇa-Upaniṣad-Aṅka*. (Hindi). Gita Press, Gorakhpur, 1949, 776.

..special no. of the Hindi Journal, *Kalyāṇa*..54 *Up.* : text, literal meaning, comm...essays on *Up.* philosophy..

47. RADHAKRISHNAN, S. The Upanishads. *The Call Divine* 3 (2), July 1955, 583–85.

..*Up.* are utterances of sages who speak out of the fullness of their illumined experience..they repudiate the doctrine of self-sufficiency of the ego and emphasize the practice of moral virtues..the absolutistic and theistic views of *Up.* are not exclusive of each other; they are only different aspects..

48. RAMA GOPAL. Mṛtyu ke paścāt kā jīvana aura Upaniṣad. (Hindi). *Vedavāṇī* 12 (1–2), 25–27.

49. RAMASWAMI SASTRI, K. S. Yoga-Vāsiṣṭha and Upaniṣads. *Ved. Kes.* 36 (9), 419–20.

..*Y.* contains the quintessence of the philosophy of *Up.*..

50. RATANLAL. Upanishads. *Ved. Dig.* 2 (12), 12–18 (and in later issues).

51. RATNACHANDRA. Brahmajñāna ke adhikārī. (Hindi). *VJ* (Aug. 1953).

52. RATNACHANDRA. Agnisevana se brahmacārī. (Hindi). *VJ* (Oct. 1954).

53. RUBEN, W. *Die Philosophen der Upanishaden*. A. Francke AG., Bern, 1947, 338.

..I. Prephilosophical Philosophy. (A) Prehistory 1. Hunters and 'Sammlerinnen' of the old stone-age; 2. Agriculturists; 3. Cowherds and shepherds. (B) Protohistory of ancient oriental city-cultures. (C) Antiquity : End of Prehistory. II. Philosophy and Mysticism of *Up.*..The main philosophers of the 5 old *Up.* (*BA.*,

Ch., *Ait.*, *Kauṣ.*, *Taitt.*, and *ŚPB*) arranged in five generations (bet. 700 and 550 B. C.)..five phases : (1) original local ideas; (2) certain resemblance with the concepts of anterior Asia; (3) current of pronouncedly realistic thought; (4) a certain kind of idealism dominates the fourth phase; (5) moralistic philosophy ..R. relates the *Up.* thought to the lives and experiences of 109 clearly distinguishable philosophical personalities of the *Up.* period ..He even dates them..this he has done with the help of later accounts..*Up.* thought considered as part of world-thought, and not as occurring *in vacuo*..

Rev. : E. A., *AS* 1948 (1–2), 80–83; E. CONZE, *Oriental Art* 1 (3), 148–49; F. EDGERTON, *JAOS* 68, 200–203; P. HACKER, *ZDMG* 100, 393–98; B. HEIMANN, *PEW* 2, 347–49; G. PATTI, *Orientalia* 23, 90–93; C. REGAMEY, *Anthropos* 45, 936–39; Ronald M. SMITH, *JRAS* 1951, 117–18.

54. SAHAL, Kanhaiyalal. Upaniṣado kī sūktiyā aura kahāvate. (Hindi). *Śodha-Patrikā* 7 (2–3), 109–111.

55. SAHODA, T. The Karma-theory in the Upaniṣads and freedom. (Japanese). *Ritsumeikan Ronso* (Journal of Ritsumeikan Univ.), Jan. 1948.

..*Karma*-theory in its early form as seen in *Up.* is not determinism; it stands in close relation to the idea of human freedom..

56. SAHODA, T. *The Upaniṣads and their philosophical thoughts*. (Japanese). Hakuyosha Publ., Kyoto, 1950.

..philosophy of *Up.* can be rightly understood only if they are considered as being founded on the mysticism, wh. was reached for the first time in the Vedic rel. by the *Up.* thinkers..

57. SAHODA, T. On the Kṣatriya origin of the Upaniṣadic philosophy. (Japanese). *Palaeologia* 1, Jan. 1952, 5–19.

..study of the accounts in *Up.* (7–10 passages) where Kṣatriya kings are said to have instructed Brāhmaṇas on philosophical problems. S. believes that the formation of *Up.* thought is not the result of a homogeneous continuity but of heterogeneous leaps. He, accordingly, makes a thought-typological rather than historiological or philological approach to the present problem. He points out that some teachings of the Kṣatriya thinkers are more or less heretical or opposed to the orthodox Brahmanic thought..

58. SAHODA, T. A hermeneutic study of the Upaniṣads. (Japanese). *Ritsumeikan Bungaku* (Rit. Lit. Rev.), May 1951 and April 1952.

..the substantial conceptions of *Up.*, namely, *brahman*, *ātman*, and *puruṣa*, shd. not be taken as separate principles, but as different aspects of one and the same principle..

59. SAKAI, H. Some problems of the Upaniṣads. (Japanese). *JIBS* 1 (1), 33–38.

..chiefly the problems relating to transmigration and emancipation..

60. SEKHRI, S. D. Prince Dara Shikuh and his Persian translation of the Upanishads. *Indo-Iranica* 12 (3), 1–9.

61. SEN GUPTA, Anima. Philosophy of Sāṁkhya in Upaniṣads. *Pr. Bh.* 62, 107–110.

..germs of many imp. Sāṁkhya ideas can be discovered in *Up.* in a scattered form..e. g. *prakṛti* as constituted of 3 *guṇas*; *guṇas* as the stuff of all things and beings of the universe; *saṁyoga* bet. *puruṣa* and *prakṛti* as the starting point of world-creation; creation by evolution; plurality of selves..Sāṁkhya philosophy takes up the dualistic and realistic elements from *Up.* and gradually strengthens its emphasis on those aspects..

62. SESHADRI, K. Gandhian philosophy and Upanishadic thought. *BJ* (26–7–1959), 35–37.

..author equates *satyam, jñānam, anantam* of *Up.* with Gandhiji's Truth and Nonviolence..

63. SIVANANDA, Swami. Vidyās in Upaniṣads. *BJ* 5 (1–3).

64. SRIVASTAVA, Saligram. Dārāśikoh ke pārasi upaniṣad. (Hindi). *NPP* 47, 179–86.

65. SYED, M. Hafiz. The Aryan view of life. *IPC* (Mar. 1957), 26–31.

..based on *Up.*..

66. TARAPOREWALA, I. J. S. A quaint Gāthā stanza. *C. K. Raja Comm. Vol.*, 1946, 61–64.

..*tat thwā pərəsa*..(SBE 31, 120)..This verse embodies a very ancient occult symbology, wh. has been explained at length in *Kaṭha* (I. 3. 3–6)..'mares' (in *Gāthā*)='horses' (of *Kaṭha*)

..Zarathrushtra hopes that thro' *Asha*, he may get his ten senses under complete control of the 'mighty one' (=mind) and the resulting illumination (*uštra*)..

67. TATWANANDA, Swami. *Upanishadic Stories and their Significance.* Ramakrishna Advaita Ashram, Kaladi, 1957, 164.

..(ed. by V. A. THYAGARAJAN)..

Rev.: ED., *Pr Bh* (May 1957), 241; T. S. RAGHAVAN, *Ved Kes* 44, 114.

68. TATWANANDA, Swami. Satyakāma's realization of Brahman. *Chetana* 4 (1), 6–7, 14–15.

69. TRESMONTANT, C. Le personnalisme biblique et l'anti-personnalisme des Upanishad. *Table ronde* 123, Mar. 1958, 33–47.

..a comparative study of *Up.* metaphysics and biblical tradition..

70. TSUJI, N. Etymologia Upanishadica. (Japanese). *JIBS* 1 (1), 242–58.

..etymological statements in old *Up.* collected and explained..

71. TYAGARAJAN, V. A. Myth-Making in the Upanishads. *Ved. Kes.* 35 (2), 50–52.

..4 kinds of myths : myths of creation, nature myths, super-natural legends, and human stories wh. give framework for exposition of truth..the purpose of a story is to indicate the ascending and the descending line of consciousness..

72. TYAGARAJAN, V. A. The principal symbols in the Upanishads. *Ved. Kes.* 35 (3), 87–90.

..symbol is a figure of thought; it is an attempt to express the infinite in terms of the finite..

73. TYAGARAJAN, V. A. The sacred and the secular attitude to Nature. *H-YJMU* 10 (2), 105-108.

..the contrast bet. the two attitudes is beautifully brought out in *Śvetāśvatara Up...*

74. VARADACHARI, K. C. The Pāñcarātra-Śāstra and the Upaniṣads. *NIA* 8, April-June 1946, 87–90.

..P. is an *āgama* and *tantraśāstra*..scholars have found out that the ref. to *ekāyana* in *Ch.Up.* (VII. 2) means the P. systems. (S. K. AIYANGAR has, in his introd. to *Parama-Saṁhitā*, tried–unsuccessfully–to connect *pāñcarātra* sacrifices [of *TS* 7.1.10] with P. system.) Acc. to V., *rātra* means knowledge that abolishes the night of ignorance. The 'night' is dealt with in *Praśna Up.* (1)..ref. to five *rayis* or *rātris*, *candramas* and *rayi* as 2 superior *rayis*, and *pitṛyāṇa*, *kṛṣṇa-pakṣa*, and *rātri* as 3 inferior or temporal *rayis*..Kṛṣṇa-Vāsudeva born under the five *rayis*..Kṛṣṇa born in *candra-vaṁśa*, at the beginning of *pitṛyāṇa*, in *kṛṣṇa-pakṣa* night ..*Praśna* thus enunciates the doctrine of five *rayis* or *rātris*..

75. WHO (K. LAKSHMANA SARMA). *Mahā Yoga or Upaniṣadic Lore.* Tiruvanmalai, 1950, 243.

..explains Ramaṇa-Maharṣi's teachings in the light of the *Up.* lore..

76. ZAEHNER, R. C. Abū yazīd of Bisṭām. *I-IJ* 1 (4), 286–301.

..ideas in A. Y.'s *Shathiyyāt* derived from *Śvetāśvatara Up.*, *ṚV* (I. 164.20; X. 114.4), and *Kaṭha Up.*..Vedāntic concepts came into Islam thro' A. Y...

VII. VEDĀṄGAS

23. ŚIKṢĀ : PRĀTIŚĀKHYA.

1. RENOU, L. (Review on) *Atharvaveda-Prātiśākhyam* (ed. SURYAKANTA), *JA* 235.

..(See : *VBD* I–48.1)..

2. YUDHISTHIRA. *Śikṣāsūtrāṇi Āpiśali-Pāṇini-Candragomi-viracitāni.* Prācya-Vidyā-Pratiṣṭhāna, Ajmer, 1949, 5+17.

..with brief introd. in Hindi..

3. *Nāradīyā Śikṣā*, with the *Vivaraṇa* by Bhaṭṭa Śobhākara and the *Vivaraṇa-Prakāśa* by Nārāyaṇa-Svāmi-Dīkṣita. Published by Government Sanskrit College, Mysore, 1949.

4. KEŚAVA-ŚIVA, Ghanapāṭhin (Ed.). Vyāḷi-Śikṣā. *Saṁskṛta-Mahāpāṭhaśālā-Patrikā* 24 (1–2), Mysore, 1948.

..in instalments..

5. KṚṢṆA, Ghanapāṭhin (Ed.). Vyāsa-Śikṣā. *Saṁskṛta-Mahāpāṭhaśālā-Patrikā* 27 (1–4), Mysore, 1951.

..in instalments..

6. GUPTA, S. K. Authorship of the Phonetic Sūtras edited by Dayānanda. *PO* 16, 66–69. (also in *SP*, 16th AIOC, Lucknow, 1951, 174–76).

..the phonetic *sūtras* edited by D. in his *Varṇoccāraṇa-Śikṣā* are a genuine work of Pāṇini..(author rejects the view of M. GHOSH that the *sūtras* are neither Pāṇini's nor very old)..

24. SŪTRAS : ŚRAUTA, GṚHYA, DHARMA.

1. Āpastamba :

1. *Āpastambīyaṁ Śrautasūtram*, ed. CHINNASWAMI SASTRI, A. pub. Oriental Inst. Baroda, GOS 121, 1955, 467+70.

..with Dhūrtasvāmin's *Bhāṣya* and the *Laghuvivṛtti* (based on the *Vṛtti* by Rāmāṇḍāra) by the ed...Vol. I–*Praśnas* 1–7..

2. *Āpastambīyaṁ Śrautasūtram*, with the *Bhāṣya* of Dhūrtasvāmin and the *Vṛtti* of Rāmāgnicit: Vol. I, *Praśnas* 1–5, ed. NARASIMHACHAR, S., Oriental Library Publications No. 83, Mysore Univ., 1945, CXXXVI+659; Vol. II, Praśnas 6–8, ed. SRINIVASAGOPALACHARYA, T. T., Oriental Res. Inst. Pub. No. 93, Mysore Univ., 1954, XII+83+569+14.

Rev.: (Vol. I). L. RENOU, *JA* 238, 414–15.

3. AIYANGAR, A. N. Krishna. Some additional sūtras of Āpastamba-Dharmasūtra. *C. K. Raja Comm. Vol.*, 1946, 392–97.

4. AYYAR, A. S. Nataraja. The Āpastamba-Dharmasūtra and the 'Dharma' portion of Tiru-Kural. *PAIOC* (16th Session), Lucknow, 1955, 290–98.

..Tiruvalluvar has followed Āpastamba in the main fundamentals of his section on 'Dharma'..

5. GODE, P. K. Date of Sudarśanācārya, the commentator of the Āpastambagṛhyasūtra—between c. A. D. 1300 and 1500. *ABORI* 37, 55–57.

2. *Āśvalāyana*:

6. CHOUDHURI, Gouri. Some critical observations on the Āśvalāyana-Śrautasūtra. *SP* (19th AIOC), Delhi, 1957, p. 9.

..after examining some evidence to the contrary, one is tempted to challenge the trad. view that *Āśv ŚS* is attached to *Ait. Br.*.. the school of Aitareyins is actually cited as a separate authority.. once Ait. ref. to as *pūrvapakṣa*..same *mantra* enjoined for different purposes by *Br.* and *Sūtra*..at least the *Sūtra* is not loyal to *Br.*..

3. *Kātyāyana:*

7. HAZRA, R. C. The Chandoga-Pariśiṣṭa (alias Kātyāyana-Smṛti). *NIA* 7, 61–65.

8. KATRE, S. L. Three works by Rāma Vājapeyin pertaining to Kātyāyana's Śulbasūtra. *PAIOC* (13th Session), Part II, Nagpur, 1951, 72–78.

..(1) *Śulbavārttika*, (2) *Śulbavārttikaṭīkā*, (3) *Śulbasūtravṛtti* ..Mss. in Scindia Oriental Inst. Library, Ujjain..

4. *Kauthuma*:

9. SURYAKANTA (Ed.). *Kauthuma-Gṛhyasūtra*. Calcutta, 1956, IV+119+31+5.

..based on the copy of the only Ms. deposited in Mysore Or. Inst. Lib...introd., notes, and indices..

5 *Khādira*:

10. PATTABHIRAMARYA (Ed.). *Khādira-Gṛhyasūtra*. P. Ramadoss, Madras, 1955, 210.

..with an original comm. called *Sūtrārthabodhinī*..

6. *Gautama*:

11. AIYANGAR, A. N. Krishna. Gautama-Dharmasūtra-Manuscripts in the Adyar Library. *ALB* 10 (3), 199–208.

GDS is the earliest *DS*, specially sacred to the followers of *Sāmaveda*..*Baudhāyana DS* makes specific ref. to G.'s views..

Manu, Yājñavalkya, and Vasiṣṭha mention G. as an ancient writer on Dharma..*GDS* is written entirely in prose..date is probably bet. 600 B. C. and 400 B. C...Adyar Library has 22 Mss. of the work..

12. AIYANGAR, A. N. Krishna. *Gautama-Dharmasūtra-Pariśiṣṭa : Second Praśna.* Adyar Library Series 64, 1948, XIV+130.

..(originally pub. serially in *ALB* 11–13)..first *Praśna* of the *Pariśiṣṭa* printed in the Mysore ed. of the *GDS* with *Maskari-Bhāṣya*..

Rev.: S. S., *QJMS* 44, 11–13.

7. *Jaiminīya* :

13. CHOUDHARY, R. K. Some aspects of social history as gleaned through Jaiminīya-Gṛhyasūtra. *JOIB* 3(4), 391–402.

..sacrifice ; birth of a male child ; educational system ; marriage; funeral ; house ; planets ; Vedic recitation..

8. *Baudhāyana* :

14. KASHIKAR, C. G. The Text-Problem of the Baudhāyana Ādhāna Sūtra. *ABORI* 29, 107–117.

..apparent disorder in *BaudhŚS* II pointed out..text-rearrangement suggested..

15. KASHIKAR, C. G. A re-examination of the Baudhāyana-Śrautasūtra (Praśna II—Agnyādheya). *SP* (17th AIOC), Ahmedabad, 1953, 9–10.

..(continuation of the above)..it appears that original *agnyādheya* portion of *BaudhŚS* covered only II. 12–21, and that the other parts were joined—not necessarily at different periods—to II. 12 in a reverse order..

16. KASHIKAR, C. G. Baudhāyana-Śrautasūtra : Praśna II—A Fresh Study. *JGJRI* 15 (3–4).

9. *Bhāradvāja* :

17. KASHIKAR, C. G. Ritual Notes : A study of Bhāradvāja Śrauta Sūtra, Praśna VII. *D. V. Potdar Comm. Vol.*, 1950, 238–42.

..suggests modifications in the printed text of *Praśna* VII, wh. deals with the *Nirūḍha-Paśubandha*..

18. KASHIKAR, C. G. An introduction to the Bhāradvāja Pariśeṣa Sūtra. *SP* (16th AIOC), Lucknow, 1951, p. 8.

..contents discussed..

19. KASHIKAR, C. G. A critical study of the ritualistic Sūtras: Bhāradvāja-Śrautasūtra, Praśnas VI and VIII. *Sarup Comm. Vol*, 1954, 41–48.

..errors in the printed text pointed out..correct readings suggested..

20. KASHIKAR, C. G. Textual sources of the Bhāradvāja Śrautasūtra. *SP* (19th AIOC), Delhi, 1957, 8–9.

..367 citations of *BhŚS* (*Pra'nas* 1–9)..some have to be traced to *Bhāradvāja-Pariśeṣasūtra* and *Bhāradvāja-Pitṛmedhasūtra*..from a large no. of citations wh. can't be traced, it has to be surmised that some parts of *BhŚS* must have been lost..

21. KASHIKAR, C. G. The Pitṛmedhasūtras of Bhāradvāja *vis-a-vis* Āpastamba and Satyāṣāḍha Hiraṇyakeśin. *SP* (20th AIOC), Bhubaneshwar, 1959, 32–33.

..a comparative study of *Pitṛmedhasūtras* of Bh., Āp., and Sat made by CALAND (1896) in his *Pitṛmedhasūtrāṇi* and *Die altindischen Todten-und Bestattungsgebraueche*..a fresh study is now necessary..K. concludes that *Bh Pitṛ.S* is the original *Pitṛ.S.*, wh. was adopted by the followers of Āp. and Sat...minor variations and omissions due to passage of time and freedom taken by copyists..

10. Mānava :

22. DRESDEN, M. J. *Mānava-Gṛhyasūtra*. Utrecht Univ. Dissertation, 1941.

11. Vārāha :

23. KASHIKAR, C. G. The revised Sautrāmaṇī text of the Vārāha-Śrautasūtra. *JBBRAS* 26 (1), 10–20. (also in *SP*, 15th AIOC, Bombay, 1949.)

..two types of *Sautrāmaṇī*, *Carakā* and *Kaukilī*—described in *VārŚS* 3.2.7–8..the text there is mixed up..K. has revised the text with the help of *MS*, *MānŚS*, and *VārŚS* rearranged text given..

12. Vaitāna :

24. GHOSAL, S. N. The *Vaitānasūtra* : English Translation with Notes. *IHQ* 34–35 (being published serially).

25. BHATTACHARYA, Durgamohan. Materials for further study of the *Vaitānasūtra* (specially in its relation to the *Saṁhitāvidhi*, *Yajñaprāyaścittasūtra*, and *Gopatha-Brāhmaṇa*). *OH* 5 (1), 13–27.

..refers to *Ākṣepānuvidhi* of Somāditya, wh. is a comm. on *Vait S*.. this work clearly associates the name of Kauśika with *Vait S*... *Saṁhitāvidhi* is another name of *Kauśika S*.. *Vait S.* presupposes and greatly depends upon *Saṁhitāvidhi*..Somāditya takes the *Yajñaprāyaścittasūtras (6 adhyāyas) (= AV Prāy.)* as original part of *Vait S (14 adhyāyas)*..Somāditya takes *Gopatha Br. to be* the source book of *Vait S*..*Saṁhitāvidhi* and *Yajñaprāy.* also follow *Gopatha Br*..

13. Śāṅkhāyana :

26. CALAND, W ; RAGHU VIRA; LOKESH CHANDRA. The Śāṅkhāyana Śrautasūtra (being the major *yājñika* text of the Ṛgveda), translated into English for the first time. *ABORI* 32, 174–97.

..English transl. of Ch. I, with notes and parallel passages..

27. LOKESH CHANDRA. *Studies in the Śāṅkhāyana-Śrautasūtra*. International Acad. of Ind. Cult., Nagpur, 1953, 1–24.

..gives grammatical and lexicographical peculiarities; corrections in the text and comm.; inter-relationship of *Śāṅkh SS* with other Vedic texts; Schemata; synopsis of the *Sūtra*..

28. CALAND, W.; LOKESH CHANDRA. *Śāṅkhāyana-Śrautasūtra*. Sarasvatī-Vihāra-Series 32, International Acad. of Ind. Cult., Nagpur, 1953, XXIV+483.

..(transl. in English by CALAND, ed. with introd. by L.)..

Rev.: P. E. DUMONT, *JAOS* 75, 136; J. GONDA, *Museum* 56 (6); N. TSUJI, *Toyo Gakuho* 37 (1), 118–22.

14. Hārīta :

29. BANERJI, S. C. Reconstruction of Dharmasūtras. *JOIB* 8 (1), 14–37.

..attempt to reconstruct *Hārīta DS* from references to Hārīta in various *Dharmaśāstra*-texts..

30. BANERJI, S. C. Dharmasūtro kā punarnirmāṇa : Hārīta. (Hindi). *NPP* 63 (2), 176–95.

..Hindi transl. of above..

General Study :

31. APTE, V. M. Mantra-rubrics in ritual literature (New lines of investigation). *C. K. Raja Comm. Vol.*, 1946, 233–40.

..several problems: (1) the applicability of *mantra*-rubrics to the ritual context; rubrication of *mantras* (*ṚV* and non-*ṚV*) is not arbitrary; well-defined principles, e. g., sacramental, invocational, mythological, and oblational; (2) a far large no. of *mantras* in *ṚV* appear to have had a genuinely ritualistic origin (besides marriage and funeral hymns, many *ṚV-mantras* have a *gṛhya* origin); (3) *ŚS* and *GS* are compilations recording *traditional* stock of *śrauta* and *gṛhya* rules; extent of genuine *gṛhya* material in *pre-GS* lit.; (4) rearrangement of *ṚV* acc. to ritualistic purposes: (5) interpretation of non-*ṚV mantras*; (6) *mantra*-variants in *ŚS* and *GS*; (7) determination of exact source of a non-*ṚV mantra*; consideration of *pratīka*, *śākhā*, contextual affinity, textual agreement; (8) possibility of improvisation of *mantras* wh. can't be traced in any earlier source; (9) problem of *viniyoga-vikāsa* or 'contextual evolution'; BLOOMFIELD's hint re. 'subtle blend of song and rite'; (10) determination of original context for wh. a *mantra* was most appropriately composed; (11) some *mantra*-rubrics used in parallel settings; (12) rise of varied settings; (13) study of *mantra*-rubrics reveals surprisingly large no. of *saṁskāra*-affinities within *gṛhya*-ritual and bet. *śrauta* and *gṛhya* rituals..*ŚS*, as a class, earlier than *GS*..tho' *gṛhya* worship was earlier, its elaboration thro' multiplication of ritual acts and rubrication of *mantras* is later than the development of *śrauta* worship..

32. BANERJI, S. C. Flora and fauna of Dharmasūtras. *JOIB* 5 (3), 274–80.

33. BANERJI S. C. Reconstruction of Dharmasūtras. *JOIB* 6 (2–3), 156–68; 7 (1–2), 44–52.

34. BANERJI, S. C. Aspects of ancient Indian society as revealed in the Dharmasūtras. *JGJRI* 16 (1–2), 49–89.

..*varṇāśramadharma*; manners, morals, customs; *āpad-dharma*; superstitions, etc...

35. BHAGAVAD DATTA. Kalpa-śāstra kī prācīnatā. (Hindi). *Vedavāṇī* 10 (1–2), 22–29.

..*Kalpa-Vedāṅga* has been in existence since the beginning of *tretāyuga*..

36. KANGLE, R. P. The relative chronology of the Dharmasūtras. *SP* (14th AIOC), Darbhanga, 1948, 128–29.

..the chronological order of the composition of *DS* wd. appear to be: Āpastamba, Baudhāyana, Vasiṣṭha, and Gautama..this conclusion confirmed by linguistic and stylistic evidence..

37. KASHIKAR, C. G. A critical and exegetical study of the ritualistic sūtras. *Belvalkar Felicitation Vol*, 1959, 28–35.

..suggests corrections in certain parts of *Mān ŚS* and *Kauś GS*, mainly on ritualistic grounds..

38. KEVALANANDA SARASVATI, Swami. *Mīmāṁsādarśanam nāma Jaimini-mīmāṁsā-sūtra-pāṭhaḥ*. Prājña-Pathaśālā Maṇḍala Series, Wai, 1948, 30+281+26+227.

39. PANDE, Alakh Niranjan. The evil spirits of Gṛhya-sūtras, *JBRS* 34 (1–2), 59–74.

..Vedic conception of evil beings is both spiritual and material, but the fundamental idea of evil beings is spiritual and philosophical..the rākṣasas and the evil beings are the representations of everything evil..manifestations of evil forces of nature taking shape in the physical frame as diseases vindicating both the mental and physical trouble..

40. RAMASWAMI SASTRI, K. S. *The Dharmasūtras and the Dharmaśāstras*. S. V. O. Studies No. 5, Tirupati, 1952, IV+45.

..three lectures dealing with the origin and growth of these texts and the main topics treated in them..

Rev.: P. K. GODE, *AP* (June 1953), 276–77; V. KRISHNAMACHARYA, *ALB* 18, 395–96; M. B. N., *QJMS* 44, 113–14.

41. RENOU, L. (Reviews on) *Ṛgveda-Mantras in their ritual setting in Gṛhyasūtras*, by V. M. APTE (*VBD* I–6.1)

and *Non-Ṛgvedic Mantras rubricated in the Āśvalāvana-Gṛhya-sūtra*, by V. M. APTE (*VBD* I-56.8). *JA* 236, 132 ff.

42. SASTRI, Vaidyanath. Vaidikaṁ vagmijñānam. *SS* 7 (1), 63–74.

43. TALWALKAR, V. R. Shulva-sutra and Indian architecture. *Weekly Shilpa-Samsara* 2 (3), 24–29.

..about Vedic altars..

44. TRIPATHY, Maya Prasad. Survey and cartography in the Śulvasūtras. *JGJRI* 16 (3–4), 469–75.

..*Śulvasūtras* are texts dealing mainly with survey and cartography, and only secondarily with mathematics (geometry)..nine texts mentioned..

45. VENKATAKRISHNA RAO, U. The spirit of our Dharma-sūtras. *Ved. Kes.* 46 (6), 255–57.

46. YUDHISTHIRA. *Duṣkṛtāya carakācāryam*-mantra para vicāra. (Hindi). Prācya-Vidyā- Pratiṣṭhāna, Delhi.

25. VYĀKARAṆA: PĀṆINI.

1. AGRAWALA, V. S. Pūrvācārya Saṁjñās for Lakaras. *NIA* 3, 39–40.

2. AGRAWALA, V. S. Religious conditions in the Aṣṭādhyāyī. *JUPHS* 19 (1–2), 10–47.

..picture of rel. life portrayed in *A.* is dominated by the Vedic form of rel. centering round various sacrifices at wh. Vedic gods were invoked acc. to the elaborate ritual prescribed in *Br.* and *ŚS*.. (1) Deities : post-Vedic deities ; *bhakti*, Mahārāja (as *devatā*); Vasudeva-cult; images ; demons ; (2) *Yajñas* ; (3) Ascetics : *ayaḥśūla, maskarin, śramaṇa* ; (4) religious practices and beliefs ; *śrāddha, dharma* ; (5) philosophical thought ; intellectual ferment; various schools ; *lokāyata* ; philosophical terms ; soul ; *indra* and *indriya* ; next world..

3. AGRAWALA, V. S. Food and drink in ancient India from Pāṇini's Aṣṭādhyāyī. *JGJRI* 4 (1), 11–33.

4. AGRAWALA, V. S. Pāṇini. *JORM* 19 (2), 124-34.

..briefly deals with P.'s text; biographical details; commentaries; geographical data; social life; economic conditions; education; grammatical theories; religion; polity..P.'s *A.* is a compendium of ancient institutions. The picture of cultural and hist. import portrayed in it enhances the depth and interest of that great work..

5. AGRAWALA, V. S. The fauna in Pāṇini's Aṣṭādhyāyī. *IC* 15 (1-4) (*B. M. Barua Comm. Vol.*), 1948-49.

6. AGRAWALA, V. S. Games and amusements in Pāṇini's Aṣṭādhyāyī. *C. S. Srinivasachari Comm. Vol.*, Madras, 1950. 1-8.

..*krīḍā*; *samajyā*; *saṅgrāha* (wrestling); jousts; hunting; dice; wager; board-games; accessories of play..

7. AGRAWALA, V. S. Pre-Pāṇinian technical terms. *Siddheshwar Varma Comm. Vol.* II, 1950, 135-37.

..comparative study of technical devices and terms used in *Prātiśākhyas* and other *Lakṣaṇa*-works from the *Pārṣada* lit. wd. provide a good basis for throwing light on their relative chronology ..the trad. of technical terms evolved by P.'s predecessors survived for a long time in the writings of authors of the Pāṇinian school.. the author gives, in this article, a list of such *termini technici* as are not explained, and for the most part not used, in P.'s *A*...

8. AGRAWALA, V. S. Some chronological considerations about Pāṇini's date. *IHQ* 27 (4), 269-86.

..various dates assigned to P. range from 7th to 4th cent. B. C... acc. to author, P.'s date is nearer to 5th cent. B. C...P. was a contemporary of Mahānanda of the Nanda dynasty and lived about the middle of 5th cent. B. C...

9. AGRAWALA, V. S. Pāṇini aura unakā śāstra. (Hindi). *NPP* 56 (3-4), 185-225.

..a general introduction to P. and his work..

10. AGRAWALA, V. S. Ancient coins as known to Pāṇini. *JNSI* 15 (1), 27-41.

11. ALLEN, W. S. Zero and Pāṇini. *S. K. Chatterji Comm. Vol.*, 1955, 106-13.

..the linguistic zero is parallel rather to the fictional quantities employed in algebra, wh. are ultimately cancelled by the antithetic error of equation with zero..P. never uses the mathematical term for zero, but he was operating with his device of *lopa* long before any mathematician..

12. BHANDARI, M. S. Pāṇini-vyākaraṇasya aitihyam. *Woolner Comm. Vol.*, 1940, 7–16.

13. BHATTACHARYA, Rama Shankara. Some principles of tracing pre-Pāṇinian portions in Pāṇini's works. *JGJRI* 8 (4), 407–18.

14. BHATTACHARYA, Rama Shankara. Some chief characteristics of Pāṇini in comparison to his predecessors. *JOIB* 2 (2), 167–73; 5 (1), 10–18.

..P.'s work is but rational compendium of the treatises of his predecessors; but he has also introduced several new features in his work..

15. BHATTACHARYA, Rama Shankara. Pāṇinīya-sūtra-pāṭhāntara-saṁkalanam. *Sarasvatī* 7 (1), 47–61.

16. BHATTACHARYA, Rama Shankara. Prācīna ācāryo ke prati Pāṇini kī āsthā. (Hindi). *NPP* 57, 29–39.

17. BHATTACHARYA, Rama Shankara. Nipāta yā nipātana. (Hindi). *NPP* 57, 57–59.

..a propos the note by Ray Krishna DAS in *NPP* 56 (1) under *Vimarśa*..

18. BHATTACHARYA, Rama Shankara. Aspects of knowledge as depicted by Pāṇini. *Bh. Vid.* 14, 99–108.

..study of the inner import of terms and propositions in P.'s *A.*, wh. are directly or indirectly related to the sphere of knowledge, such as, *jñā, vid, budh, man, dṛś, diś, luc, car*..

19. BHATTACHARYA, Rama Shankara. Pāṇini's notion of the authoritativeness of the views of his predecessors. *JGJRI* 9 (2–4), 163–81.

20. BHATTACHARYA, Rama Shankara. Kinds of agents (*kartā*) as depicted by Pāṇini. *Vāk* 3, 129–33.

21. BHATTACHARYA, Rama Shankara. Pāṇini kī dṛṣṭi me bhāṣā kā svarūpa. (Hindi). *Śodha-Patrikā* 5 (2), 1953, 13–22.

22. BHATTACHARYA, Rama Shankara. Importance of the first words of the Gaṇapāṭhas. *Bh. Vid.* 15, 29–34.

23. BHATTACHARYA, Rama Shankara. Some unknown senses of plural number as shown by Pāṇini. *J Bom U* 23 (2), Sept. 1954, 45–48.

24. BHATTACHARYA, Rama Shankara. On the original reading of a Pāṇinian sūtra. *JOIB* 4 (2-3), 268–69.

..6.1.115..

25. BHATTACHARYA, Rama Shankara. Pāṇinīya-cchāndasa-sūtrālocanam. *SS* 9, 40–51.

26. BHATTACHARYA, Rama Shankara. Some objections on the textual order of the Aṣṭādhyāyī and their refutation. *JGJRI* 13, 119–29.

27. BHATTACHARYA, Rama Shankara. Pāṇini ke praśaṁsārthaka tathā pūjārthaka sūtra. (Hindi). *NPP* 61, 141–49.

28. BHATTACHARYA, Rama Shankara. Saṁjñāniṣpādaka-sūtrālocanam. *SS* 12, 69–75.

29. BHATTACHARYA, Vidhusekhara. Saṁskṛta vyākaraṇa kī prācīna aura navīna paddhatiyā. (Hindi). *NPP* 43, 361–74.

30. BHAWE, S. S. Pāṇini's rules and Vedic interpretation. *PAIOC* (17th Session), Ahmedabad, 1953, 231-40. (also in a revised form in *S. K. Chatterji Comm. Vol*, 1955, 237–249.)

..(1) WHITNEY, comparing P.'s Vedic rules with the fact of Vedic texts, concluded that former were quite inadequate; (2) Sylvain LEVI: P. lay no claims to teach Vedic lg. or grammar, yet he noted old (Vedic) irregularities with a view to laying down proper usage; (3) THIEME refutes WHITNEY's view and improves upon LEVI's view. Acc. to him, P.'s treatment of Vedic grammar is quite systematic and is based on an intimate knowledge of the *Saṁhitās* ..acc. to author, interpreters of Veda do not take into consideration P.'s rules sufficiently. He discusses a few instances: (1) consideration of an imp. rule of accentuation : P. 6.2.48 ;

..7

(2) consideration of *vibhvataṣṭa* (= big-sized; megaformic) in *ṚV* III. 49.1; V. 42.12; 48.4; (3) exact significance of *vibhvan* (= spreading, being big); (4) *mahādhana* and *mahākula*..Indian trad. of Vedic exegesis has throughout paid the greatest attention to points of grammar..imp. of P.'s rules for Vedic exegesis is well established; a few points of Vedic chronology also wd. be clarified thro' their application..

31. BIRWE, R. Interpolationen in Pāṇini's Aṣṭādhyāyī. *Kirfel Comm. Vol.*, 1955, 27–52.

..Kaiyaṭa, in his *Pradīpa* (= comm. on Patañjali's *Mahābhāṣya*), has suggested that several *sūtras* in *A.* are not Pāṇini's. In recent times, BÖHTLINGK, WEBER, KIELHORN, LIEBICH, SKÖLD, FADDEGON, and BLOOMFIELD have dealt with this problem..BIRWE attempts to show as to wh. *sūtras* among the 3996 so-called *sūtras* of P. are really Kātyāyana's *vārttikas*. (Acc. to BÖHTLINGK, 7 *vārttikas* are included as *sūtras*; acc. to GOLDSTUECKER, 3 or 4 *sūtras* are not P.'s; acc. to BELVALKAR, 5 *sūtras* are doubtful)..Acc. to BIRWE, IV. 2.8; IV. 3.132; IV. 3.133; V. 1.136; VI. 1.66; VI. 1.100; VI. 1.156 are interpolated. They had, however, already become part of *A.* before 15th cent. A. D...

32. BIRWE, R. Variae lectiones in Adhyāya IV und V der Aṣṭādhyāyī. *ZDMG* 108 (1), 133–54.

33. BRELOER, B. Studie zu Pāṇini. *ZII* 7, 1932, 114 ff.

..on the strength of the argument based on *bhāvin*-vowels, B. tries to prove that P. was the author of the *Śivasūtras*..

34. CHANDRASEKHARAN, T. (Ed.). *Pāṇini-sūtra-vyākhyā by Vīrarāghavācārya of Manalur.* Madras Govt. Or. Mss. Series No. 33 and 47, Vol. I: *Pūrvārdha*, 1954, VII+675; Vol. II: *Uttarārdha*, 1955, 623+297.

..(ed. with illustrations from classical works)..

Rev.: ANON, *JGJRI* 11–12, 251–52; H. G. NARAHARI, *AP* (Jan. 1955), 38; *AP* (Nov. 1955), 511–12.

34a. CHARUDEVA. Pāṇinīye dhātupāṭhe 'rthanirdeśaḥ. *JORM* 27, 79–84.

35. CHATTOPADHYAYA, Kshitish Chandra. Saṁskṛta vyākaraṇa me lakāravācī saṁjñae. (Hindi). *Premi Comm. Vol.*, 88–89.

..technical terms in SK. grammar indicating moods and tenses..

36. CHATTOPADHYAYA, Kshitish Chandra. Technical terms of Sanskrit grammar. *NIA* 8 (2–3), 51–53.

..names of moods and tenses..

37. CHATTOPADHYAYA, Kshitish Chandra. The Śiva-Sūtras and the Sanskrit alphabet. *Mañjūṣā* 5 (7), 1–16; 5 (8), 17–30.

..SK. alphabet appears to have been extant in two different orders even from a very early period. *Uddeśa* (= simple enumeration) is the basis of order of letters found in *Prātiśākhyas; upadeśa* (=scientific classification) is the basis of *Śivasūtras*..

38. CHATTOPADHYAYA, Kshitish Chandra. Pāṇini-sūtrāṇāṁ vaijñānikī vyākhyā. *Mañjūṣā* 5 (8), 247–48.

39. CHATTOPADHYAYA, Kshitish Chandra. Pāṇinīya-sūtra-vimarśaḥ. *Mañjūṣā* 5 (12), 295–97.

40. CHATTOPADHYAYA, Kshitish Chandra. Pāṇini and Whitney. *CR* 125, 55–58.

..W.'s suggestion that the formation of the word *aśvatara*, among others, is peculiar and obscure is wrong..in the word *aśvatara*, the suffix is *-ṣṭarac* and not *-tarap*..*aśvatara* = a horse which is unproductive..

41. CHATTOPADHYAYA, Kshitish Chandra. Pāṇini and Whitney. *CR* 126, 49–52.

..W. (*SK. Gr.* 473 c) and KEITH (*HSL*, 19) refer to the comparative of verb (like *upāpadyatetarām*) as a linguistic monstrosity.. grammatically, however, there is nothing wrong in this, for, *prakarṣa* is quite possible in the case of verbs also..

42. CHATTOPADHYAYA, Kshitish Chandra. Pāṇini-sūtra-pāṭha-vimarśaḥ. *Mañjūṣā* 10 (3), 50–52.

..P. 4.4.131..

43. CHATTOPADHYAYA, Kshitish Chandra. On the interpretation of a rule of Pāṇini. *S. K. Chatterji Comm. Vol.*, 1955, 194–95.

..P. 1.1.36: *antaraṁ bahiryogopasaṁvyānayoḥ*..*antara* is used in connexion with *bāhya* in *ŚPB* VI. 6.2.16; VII. 1.1.16..

44. CHATTOPADHYAYA, Kshitish Chandra. How Pāṇini has been misunderstood. *Taraporewala Mem. Vol.* (*IL* 17), 100–102.

..later grammarians, like Kramadīśvara (*Saṁkṣiptasāra*) and Padmanābha (*Supadma*), have misunderstood P. and have sanctioned forms wh. are manifestly ungrammatical..

45. CHATURVEDI, S. P. Pāṇini's vocabulary: its bearing on his date. *Woolner Comm. Vol.*, 1940, 46–50.

46. CHATURVEDI, S. P. On the technique of anticipation in the application of the Pāṇinian sūtras. *SP* (15th AIOC), Bombay, 1949, p. 189.

..(1) *nimittaṁ vināśonmukhaṁ dṛṣṭvā tatprayuktaṁ kāryaṁ na kurvanti;* (2) *nimittāpāye naimittikasyā 'py apāyaḥ* (*Kaiyaṭa*); (3) *lakṣyānurodhād vyavasthā;* (4) Nāgojī Bhaṭṭa's two ways of forming a word: *padasaṁskārapakṣa* and *vākyasaṁskārapakṣa*..

47. CHATURVEDI, S. P. Pāṇini's vocabulary and his date. *Siddheshwar Varma Comm. Vol.* II, 1950, 144–47.

..(ref. No. 45 above; KEITH disagrees with the views expressed in that paper: *R. K. Mookerji Comm. Vol.* I, 345 ff.)..Acc. to C., P.'s date can't be later than 8th cent. B. C...(K. regards cir. 350 B.C. as the probable date)..

48. CHATURVEDI, S. P. Some aspects of the technique of the *anuvṛtti* procedure in the Aṣṭādhyāyī. *PAIOC* (13th Session), Part II, Nagpur, 1951, 109–112.

..for serving his aimed brevity, P. employs two means, *adhikāra* and *anuvṛtti*..*adhikāra* refers to a key-word, wh. is used only once in the beginning and is taken to the successive *sūtras*; it covers a large no. of *sūtras* and often goes to more than one *pāda* or even *adhyāya*; its scope covers a whole topic..*anuvṛtti* concerns itself with a small group of *sūtras*, sometimes even two *sūtras*; in *anuvṛtti*, the aim is not division of topics and subjects, but economy of words and avoidance of repetition; different words in a *sūtra* have, if necessary, different spheres of *anuvṛtti*..the part of a compound word in a *sūtra* not separated for *anuvṛtti*..a word syntactically connected, tho' not actually compounded, with another word is not treated as an independent word for *anuvṛtti*..in the sphere of *anuvṛtti*, words go to all the *sūtras* in sequel and don't skip over..a word in *anuvṛtti* may undergo change in number if necessary..even words indicating option have *anuvṛtti* and go to the subsequent sūtras..

49. CHATURVEDI, S. P. A study into the principles of preference in the application of Pāṇinian sūtras and their working. *SP* (17th AIOC), Ahmedabad, 1953, 91–92.

..study of the various devices of P. and his followers for ascertaining the relative strength of any two (simultaneously applicable) *sūtras* and thereby deciding wh. of the two should be applied: (1) the first device is *utsargopavādanyāya*; (2) P. formulates another rule: *vipratiṣedhe paraṁ kāryam* (I. 4.2). Between two *sūtras*, wh. are of exclusive sphere, but are applicable simultaneously in a certain case, the latter *sūtra* shd. be given preference; (3) P. arranges his *sūtras* in two blocks; the *sūtras* in the first block are regarded as stronger than those in the second block (*pūrvatrāsiddham*—VIII. 1.1); in the second block (i.e. *Tripādī*), earlier *sūtra* is preferable to the later *sūtra*..commentators of P. have brought other considerations, e.g. *śāstrāsiddhatva* and *kāryāsiddhatva*, to bear on P.'s plan, and have postulated a no. of new rules..

50. DELLA CASA, C. *Uddhya* e *bhidya* in Pāṇini e Kālidāsa. *RSO* 26, 67–70.

51. DIVANJI, P. C. Bhagavadgītā and Aṣṭādhyāyī. *ABORI* 30, 263–76. (also in *SP*, 15th AIOC, Bombay, 1949, p. 33.)

..there are numerous ref. in *A.* furnishing unmistakable proof of its author being aware of the existence of the original *Bhārata-Saṁhitā* composed by the same sage who arranged Vedic *Saṁhitās* ..*BG* was a part of that original *Bh. Saṁ*...

52. FADDEGON, B. The mnemotechnics of Pāṇini's grammar. *AO* 7, 48 ff.

..P. presupposes the trad. alphabet..the purport of the *Śivasūtras* is a phonetical classification for the purpose of formulating concisely euphonic and morphological rules..the *Śivasūtras* were most likely of an earlier date than P.'s *A*...

53. HALDAR, Gurupad. Vyākaraṇa-darśanera itihāsa I. (Bengali). Calcutta. 1943, 88+50+748.

..a study of the philosophical and other ideas relating to language and forms in the most ancient schools of SK. grammar other than Pāṇini..

54. HAZRA, R. C. Some observations on the repetition of *śeṣa* from Pāṇini's rule: *ṣaṣṭhī śeṣe*. *JASB* 22 (1), 1956.

55. JHA, Subhadra. Unjustifiability of the principle of *jñāpana* on the basis of the Aṣṭādhyāyī of Pāṇini. *SP* (17th AIOC), Ahmedabad, 1953, p. 240.

..there are forms wh., tho' used by P. himself, are not justified acc. to his grammar; such forms are regarded as having been considered usable by P. by the maxim of *jñāpana*. Such procedure was, however, perhaps never intended by P. himself..

56. JOSHI, Bhargava Sastri. Bhāṣya-vārttikayoḥ kālaviprakarṣaḥ. *SP* (15th AIOC), Bombay, 1949, p. 26.

..the time-lag bet. Pāṇini and Kātyāyana not so great as that bet. Kātyāyana and Patañjali..

57. KONOW, Sten. The authorship of the Śivasūtras. *AO* 19, 291–328.

..P. was not original author of the *Śivasūtras*. He has rearranged an older list with a consistent sequence of the *anubandhas*, because the requirements of *A*. made such a rearrangement desirable..

58. KRISHNAMURTHY, P. Gopala. Pāṇini and the earlier grammarians. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 71.

..information gleaned about the ten ancient grammarians mentioned by P., namely, Śākalya, Kāśyapa, Śākaṭāyana, Senaka, Āpiśali, Sphoṭāyana, Cākravarmaṇa, Gālava, Bhāradvāja, and Gārgya..

59. KUNJUNNI RAJA, K. (Ed.). *Uṇādi Kośa of Mahādeva Vedāntin*. Madras Univ. SK. Series 21, 1951, 5+XVI+262.

..(with *uṇādi-sūtras* and full glossorial index)..

Rev.: K. V. SARMA, *JORM* 25, 106.

60. MAJUMDAR, A. K. Pāṇini. *BJ* 1 (22), 33–35.

61. MASTER, A. Jones and Pāṇini. *JAOS* 76, 186–87.

..(a propos EMENEAU, "India and Linguistics", *JAOS* 75, 147) ..E. suggests that J. was led to make his oft-quoted statement re. the affinities of SK. with GK. and Latin by the transparent analysis with wh. he was provided by his Hindu teacher, on the basis of P.'s grammar. There is, however, evidence to show that J. was not under the influence of P.'s grammar even at second hand in 1786..

62. MISHRA, Gaurinath. A homage to Pāṇini. *Ganesh Dutt College Magazine* (Feb. 1949), Begusarai, 40–50.

63. OJIHARA, Y. Quelques remarques sur ḷ voyelle dans l'Aṣṭādhyāyī. *JIBS* 4 (2), 591–97.

64. OJIHARA, Y. Paṇin-Pāṇina-Pāṇini-Pāṇinīya. *JIBS* 5, 328–18.

65. OJIHARA, Y. Causerie Vyākaraṇique (II): Antériorité du Gaṇapāṭha par rapport au Sūtrapāṭha. *JIBS* 7 (2), 797–85.

66. PALSULE, G. B. An interpolated passage in the Aṣṭādhyāyī. *ABORI* 30, 135–44.

..*Sūtras* I. 2. 53–57 are presumably later interpolations (because the passage can't be reconciled with P.'s own views re. proper names)..

67. PALSULE, G. B. A survey of the pre-Pāṇinian grammatical thought in the matter of the verbal root. *IL* (*Bagchi Mem. Vol.*), 1957, 116–40.

..most imp. discovery in the hist. of SK. gr. is the abstraction of the verbal root..the gap bet. *Nirukta* on the one hand and P.'s *Dhātupāṭha* on the other can be filled in by speculation alone.. P.'s *D.* itself (tho' the oldest known) is presumably based on an older ground-work..

68. PISANI, V. A note on Āpiśali. *JOIB* 5 (2), p. 272.

..(ref. BHATTACHARYA, *JOIB* 5, 10–18)..Āpiśali had a more systematic and organic view on ablaut than P. (if he wrote *gma*, *tpa*, and so on)..

69. RAJA, C. K. The Śiva Sūtras of Pāṇini (An Analysis). *AORM* 13 (Centenary No.), 65–81.

..criticism against P.'s *Śiva Sūtras* is unwarranted..

70. RENOU, L. *Le Grammaire de Pāṇini traduite du Sanskrit.* (Avec des extraits de commentaires indigènes). Libraire C. Klincksieck (National Centre for Scientific Research), Paris.

..Vol. I (*adh.* I, II, and III), 1948, 179; Vol. II (*adh.* IV, V, and VI. 1. 1–157), 1951, 153; Vol. III (adh. VI. 1. 158–223, VII and VIII), 1954, 148..

Rev.: (Vol. 1) F. BELLONI-FILIPPI, *RSO* 23, 99-100; J. BLOCH, *BSL* 45, 67–69; J. E. B. GRAY, *JRAS* 1949, 111; V. PISANI, *Paideia* 4, 45–46. (Vol. 1 and 2) M. B. EMENEAU, *JAOS* 73, 118–19. (Vol. 3) A. CARNOY, *Le Muséon* 67, 406–07; C. K. RAJA, *JORM* 16.

71. RENOU, L. Études Pāṇinéennes. *JA* 241 (4), 417–64.

..(1) Les transitions dans la grammaire de P.; (2) Le Veda chez. Patañjali..

72. RENOU, L. Études Pāṇinéennes III. *JA* 244 (2), 155–65.

..the *Uṇādisūtras*..

73. SHANTI BHIKSU, Sastri. An incorrect reading existing from a long time in Siddhānta-Kaumudī. *SP* (17th AIOC), Ahmedabad, 1953, 100–101.

..*sūtra* in *Nipāta-Prakaraṇa: vācādīnām ubhāv udāttau* (4.15).. What is *vāca* here? It can't be *vā* and *ca*, nor *vāca* (noun).. *vāva* is the only *nipāta* wh. has a double accent (cf. *TS* 2.2.4.8).. *vāca* is, therefore, misreading for *vāva*..

74. SIDDHESHWAR SASTRI. Vyākaraṇāsaṁgṛhītaḥ plutaḥ. *SP* (17th AIOC), Ahmedabad, 1953, 100–102.

..*vācyaḥ pūrvākṣaraḥ plutaḥ* (Manu. II.125) is a new type of *pluta* not mentioned by Pāṇini..

75. TATA SUBBARAYA SASTRI (Ed.). *Citraprabhā*: A Commentary by Bhāgavata Hariśāstrī on Haridīkṣita's *Laghu-śabdaratna*. Andhra Univ. Series No. 6, 1932, 7+450.

Rev.: O. STEIN, *Arch Or* 9, 282–83.

76. THIEME, P. The interpretation of the Learned. *Belvalkar Felicitation Vol.*, 1957, 47–62.

..Nāgoji's principle of explaining Pāṇini by trusting the guidance of Patañjali as the one who has an authoritative command of SK. as a spoken lg., rather than that of Kaiyaṭa or Bhaṭṭoji, is pefectly legitimate even from the modern hist. pt. of view..

77. THIEME, P. Pāṇini and the pronunciation of Sanskrit. *J. Whatmough Presentation Vol.*, 1957, 263–70.

78. TRIPATHI, Rama Suresh. Saṁskṛta-vyākaraṇa-darśana me parāvāk kā sthāna. (Hindi). *NPP* 60 (1), 31–37.

..(ref. *ṚV* I. 164.45)..

79. VARMA, Siddheshwar. Vyākaraṇa kyā hotā hai. (Hindi). *VJ* 1 (4), 41–42.

..the characteristic feature of Vyākaraṇa is neither showing the correctness or otherwise of *śabdas* nor giving their etymology. It concerns itself with a sentence. It is a science, wh. considers the forms etc. employed in a sentence..

80. VARMA, Siddheshwar. A plan for the evaluation of Pāṇini on the Vedic language. *SP* (17th AIOC), Ahmedabad, 1953, 104–05.

..P. has minutely observed many broad features of Vedic phonology, such as the lengthening of the final *a* of a dissyllabic finite verb, the peculiar Vedic *saṁdhi* of the change of final *n* into an *anunāsika*, and the general rule, *anudāttaṁ padam ekavarjam*.. Tho' P.'s main task was standardization of classical SK., he has secondarily bequeathed a rich heritage for Vedic exploration..

81. VARMA, Siddheshwar. The Vedic limitations of the Siddhānta-Kaumudī. *SP* (17th AIOC), Ahmedabad, 1953, 105–06.

..*S.* has brought together P.'s Vedic material into a connected whole..author suggests some lines on wh. improvement in the Vedic section of *S.* cd. be made, so as to adapt it better to the needs of the Vedic student..

82. VENKATACHARYA, T. Tatpuruṣādi-samāsīyāḥ saṁjñā anvarthāḥ. *JSVOI* 7 (2), (SK. Suppl.) 1–8.

83. VENKATACHARYA, T. Anvarthāḥ pāṇinīya-saṁjñāḥ. *JSVOI* 8 (1–2), (SK. Suppl.) 11–23.

84. YUDHISTHIRA. *Ācārya Pāṇini ke samaya vidyamāna Saṁskṛta vāṅmaya*. (Hindi). Prācya-Vidyā-Pratiṣṭhāna-Granthamālā 4, Ajmer, 1949, 25.

..P. has classified the entire SK. lit. of his time under five categories: *dṛṣṭa, prokta, upajñāta, kṛta, vyākhyāna*..

85. YUDHISTHIRA. *Saṁskṛta vyākaraṇa-śāstra kā itihāsa.* (Hindi). Part. I. Vaidika Sādhana Āśrama, Dehradun. 1950, 12+457.

..P., his predecessors and followers..

Rev.: K. C. CHATTOPADHYAYA, *Mañjūṣā* (April 1951).

86. YUDHISTHIRA (Ed.). *Daśapadī-uṇādī-vṛtti.* Prācya-Vidyā-Pratiṣṭhāna.

87. YUDHISTHIRA (Ed.). *Kṣīratarańgiṇī* (*Kṣīrasvāmi-viracitā pāṇinīya-dhātupāṭhasya paścimottara-śākhāyā vyākhyā*). Ramlal Kapur Trust, Amritsar, 1957, 48+363.

..(1) Pāṇinīyo dhātupāṭhaḥ tadvṛttayaśca; (2) *Kṣīratarańgiṇī*; (3) Pariśiṣṭāni..

26. *Nirukta* : *Nighaṇṭu* : YĀSKA.

1. AGRAWALA, V. S. Yāska. *JAHRS* 19, 185–90.

..mind of Y...age and predecessors..*Nighaṇṭu* and *Nirukta*.. etymological principles..

2. BHANDARI, V. S. Yāska and Vedāpauruṣeyatva. *SP* (20th AIOC), Bhubaneshwar, 1959, 28–29.

..Y. believes in *apauruṣeyatva*, because (1) Y. explains *ṛṣi* as *ṛṣir darśanāt* or *sākṣātkṛtadharmāṇaḥ; Nighaṇṭu Saṁhitās* of Vedas, and Vedāṅgas attributed to later generation of seers; (2) Y. rejects the view of Aitihāsikas. Vedic deities, as natural powers, are beyond limitations of time and space; (3) Y. believes in *śabda-nityatā*..(while giving the naturalistic interpretation of Vedic mythology, Y. exhibited rationalistic spirit, but still he believed in *apauruṣeyatva*)..

3. BHAT, G. K. Karmopasaṁgraha (Interpretation of a passage in Nirukta). *JUPHS* No. 11, 51–57. (also in *SP*, 17th AIOC, Ahmedabad, 1953, p. 3.)

..*Nir.* I. 4: the first clause gives the definition; the second contrasts *karmopasaṁgraha* with *uddeśa*; the third supplies the reason, wh. explains not only the contrast but the role of *karmopasaṁgraha*..(*vigraha* = *vividha grahaṇa*)..

4. BHATTACHARYA, Bishnupada. Yāska and Śākalya. *IC* 12 (3), 123–27.

..Ś. known to Y. (*Nir.* VI.28 mentions Ś.'s name)..author investigates as to how far Y. follows Ś...Skandasvāmin (in his comm. on *Nir.*) mentions some cases where Y. and Ś. agree (II.13; IV.1; V.15), where they differ (IV.25; XI 16; XII.46; IV.32; IV.12), and where they partly agree and partly differ (XI.25)..it is highly probable that in Y.'s time more than one *padapāṭha* of *ṚV* existed and that Y. consulted them in recording the different interpretations to wh. a Vedic stanza might be subjected..

5. BHATTACHARYA, Bishnupada. Vaidika-nighaṇṭur yāska-kṛto na vā. *Saṁskṛta-Sāhitya-Pariṣat-Patrikā* 29 (4), 43–46 (and in later instalments).

6. BHATTACHARYA, Bishnupada. The Nirukta—its recensions. *IHQ* 25 (3), 166–74.

..acc. to SARUP, there are two recensions of *Nir.*—one larger and the other shorter, the latter being the basis of Durga's comm. These two distinct recensions can be traced even to Śaunaka's *Bṛhaddevatā*..Thro' a crit. study of views attributed to Y. by Śaunaka and in the *Vararuciniruktasamuccaya*, the author comes to the following conclusions: (1) There was a larger recension of *Nir.* of Y. and the ref. to *Nir.* in *Br.* and *Var.* not traceable to the present *Nir.* may be to that recension; (2) or, such ref. are to *Niruktas*, other than Y.'s, known to the authors; (3) or, the ref. are not to *Nir.* but certain other commentaries..

7. BHATTACHARYA, Bishnupada. *Niruktavārttika* — a lost treatise. *IHQ* 26 (2). 159–65.

..quotations from this work occur frequently in the comm. of Durga and Skandasvāmin..the work was a critical exposition.. author discusses in this paper all the available materials bearing on this imp. treatise..

8. BHATTACHARYA, Bishnupada. *Yāska's Nirukta and the Science of Etymology.* Firma K. L. Mukhopadhyaya, Calcutta, 1958, VIII+118.

..seeks to give a complete picture of the pre-Yāska stage of the etymological science and an account of the eminent etymologists who were the first originators of that branch of study..divided into nine sections: (1) Y.'s *Nir.*; (2) Y. and Śākalya; (3) Y., the author of *Nighaṇṭu*; (4) evidences of lost *Nighaṇṭus*;

(5) basis of *Nir.*; (6) *Nir.* and its recensions; (7) authors of *nairukta* school; (8) *Niruktavārttika*; (9) different schools of Vedic interpretation..

Rev.: S. BHATTACHARYA, *VBQ* 25, 206–07; M. GHOSH, *I-AC* 7, 456.

9. BHATTACHARYA, V. C. The Nirukta and the Aitareya-Brāhmaṇa. *IHQ* 35 (2), 109–119. (also in *SP*, 19th AIOC, Delhi, 1957, 9–10.)

..etymology as a distinct branch of lit. study not unknown even as early as the Brahmanic period, tho' it did not evolve as a distinct kind of lit. product before the later *Up.*..to *A. Br.* can be traced certain basic principles of *nirvacana* on wh. Y.'s *Nir.* is founded, e. g., (1) *na saṁskāram ādriyeta;* (2) *na eva tu na nir brūyāt;* (3) Y. acknowledges on the basis of *A. Br.* that the explanation of the *samāsārtha* and the *taddhitārtha* comes within the purview of *nirvacana*..*nirvacana* means the art of formation of a word with regard to a particular meaning in a particular context..when, in a different context, the word assumes a different meaning, the *nirvacana* wd. also differ..

10. BRAHMA DATTA. *Niruktakāra aura veda me itihāsa.* (Hindi). Ramlal Kapur Trust, Lahore, 1945, 61.

11. BRAHMA DATTA. *Veda aura Nirukta.* (Hindi). Ramlal Kapur Trust, Lahore, 1945, 74.

12. GARGE, D. V. Jaimini-Śabara and Nighaṇṭu-Nirukta. *SP* (16th AIOC), Lucknow, 1951, 164–66.

..topics commonly discussed by J. and *Nir.*: (1) meaninglessness or otherwise of *mantras*; (2) exact denotation of 'noun' and 'verb'..topics discussed by Ś and *Nir.*: (1) form of Vedic deity; (2) *mantras* and their classification; (3) synonyms, etc...Ś., it may be concluded, had great regard for *Nir.* so far as its utility in interpreting Vedic passages was concerned..

13. GUPTA, S. K. Dayānanda and the Nighaṇṭu of Yāska. *SP* (17th AIOC), Ahmedabad, 1953, 7–8.

14. KUNJUNNI RAJA, K. Yāska's definition of the 'verb' and the 'noun' in the light of Bhartṛhari's explanations. *AORM* 13 (Centenary No.), 1957, 86–88. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 97.)

..meanings of *bhāva* and *sattva* are not clear..acc. to B., *bhāva* is a dynamic process, while *sattva* is reality seen from a static pt. of view..

15. MANKAD, D. R. Nirukta (Ch. 2, Sections 1-4). (Gujarati). *A. B. Dhruva Comm. Vol.*, 1944, 214–18.

16. MEHENDALE, M. A. About *viścakadrākarṣaḥ* in the Nirukta II. 3. *S. K. Chatterji Comm. Vol.*, 1955, 128–43.

..views of earlier scholars mentioned..acc. to M.: *vis* + *cakadra* = running very swiftly like a bird; or a dog having the swift gait of a bird; a hunter's dog..*viścakadrākarṣaḥ* = a person scratching the ground with his foot like a dog with its paw..(Durga quotes a view that *viś.* = a person, perhaps a hunter, who drags a dog.)..

17. MEHENDALE, M. A. Nirukta Notes I. *IL* (*Bagchi Mem. Vol.*), 1957, 46-50.

..(1) *tṛca* as an illustration of *dvivarṇalopa* (*Nir.* II.1)..*tri* + *ṛca* = *tryṛca* > *tṛca*...

18. MEHENDALE, M. A. Nirukta Notes III: On *vāyasa* 'a cock' in a Vedic passage cited in the Nirukta. *Turner Jubilee Vol.* I (*IL*), 1958, 85–88.

..*Nir.* IV.17 cites: *dayamāna* (= taking merey on) in a Vedic passage wh. is unidentified..confused with later *ḍayamāna* (= one that flies)..*vāyasa* in this passage must mean 'cock', not 'crow'.. the latter meaning is late..for *vāyasa* = cock, cf. Lith. *vista* (= hen), Lett. *vista* (= hen)..

19. MISHRA, Sadananda. Niruktoddhṛta-prācīna-nairukta-mata-vimarśaḥ. *SP* (17th AIOC), Ahmedabad, 1953, p. 242.

20. PURANI, A. B. Nirukta and the Veda. *Sri Aurobindo Mandir Annual*, Jayanti No. 15, 1956, 80–103.

..a general note on *Nighaṇṭu* and *Nir*..

21. RENOU, L. Sur les Nighaṇṭu védiques. *BEFEO* 44 (1), 1951, 211–21.

22. SASTRI, Brahmadatta (Ed.). *Niruktam*. Calcutta, 1952.

..Vol. I *Niruktam (Nighaṇṭuḥ)* with Devarāja's comm.; Vol. II: *Niruktam (Naighaṇṭuka-Kāṇḍam)* with Durga's comm...

23. TUXEN, P. Yāska's Nirukta (as an authority on Vedic Divinities). *AO* 22 (3-4), 154-66.

..Y. found greatly differing interpretations among his predecessors (1. adepts in psychology of mysticism; 2. practical ritualists; 3. masters of legendary hist.) about char. of Vedic divinities.. this perhaps shows that the close relationship with the rel. of *ṚV* had been lost at the time of Y. and in the schools of Vedic exegesis ..*Nir.* can't be accepted as authority for real comprehension of Vedic rel.; the spiritual atmosphere had changed too much during the preceding centuries; but Y.'s treatment of Vedic gods gives us much curious information of the Vedic exegesis, pursued with great zeal in various schools before 500 B. C...reflection of Indian trad. upon a religious idea is often of greater interest than the original idea..

24. VARMA, Siddheshwar. *Etymologies of Yāska.* V.V.R. Institute (V. I. Series-5), Hoshiarpur, 1953, XIII+248.

..(with the assistance of BHIM DEV)..examination of Y.'s etymologies in the light of modern comparative philology.. author tries to deduce the phonetic laws wh. must have formed the foundations of Y.'s work and concludes that Y. had a complete grasp of the usual phonological principles, tho' he was utterly innocent of comparative, hist. outlook..author classifies Y.'s etymologies in 21 types, such as, primitive, acceptable, obscure, absurd, etc...4 Indexes: (1) Index of words etymologised by Y.; (2) Reverse Index of words; (3) Index of basic vocabulary of Y.; (4) Index of comp. linguistic vocabulary..

25. VARMA, Siddheshwar. *The Characteristics of Yāska's Etymologies.* V. V. R. Inst., Hoshiarpur, 1953, 23.

..(reprinted from the author's *Etymologies of Yāska*, pp. 10-32)..

26. YUDHISTHIRA. *Vararucikṛta Nirukta-Samuccaya.* Prācya-Vidyā-Pratiṣṭhāna, New Delhi.

27. CHANDAS.

1. Jānāśrayī Chandoviciti. *J. Trav. Univ. Or. Mss. Lib.* 4-5, 1948-49.

..published serially..

2. BANERJI, S. C. *Candoviciti* - a note. *IHQ* 29 (3), 292-93.

..while the available evidences lead us to take the word to refer to the science of metrics in general, there is no conclusive proof for *Candoviciti* indicating the work of Piṅgala..

3. CHATTOPADHYAYA, Kshitish Chandra. Chandasyaḥ. *Mañjūṣā* 10 (5), 125–26.

..the seventeen-syllabled *chandasya* (*ŚPB* XII.3.3–4)..these seventeen syllables are said to be of the nature of Viṣṇu..

4. PHAPHE, Y. G. Piṅgalācyā chandaḥśāstrātīla prakṣepa āṇi pāṭhabheda. (Marathi). *D. V. Potdar Comm. Vol.*, 1950, 46–55.

..the *Chandaḥśāstra*, wh. is traditionally recited by Vedic Pandits, must be regarded as the original *Ch.* of Piṅgala. The printed text contains several misreadings..

5. SCHLINGLOFF, Dieter. *Chandoviciti : Texte zur Sanskritmetrik.* Inst. für Orientforschung der d. Akad. der Wiss. zu Berlin, Heft 36, Akademie-Verlag, 1958, 72+8 tables.

..this work is recommended by Vāmana and Daṇḍin for the study of metrics..it is now reconstructed from a birchbark fragment found in Turfan..contains lyrical stanzas wh. contain the names of metres in wh. those stanzas are composed..the order of metres in *Piṅgala-Sūtras* is followed..the stanzas belong to the oldest classical lit...no direct ref. to Vedic lit...the Ms. contained fragments of two other works on metre; one of these related as source to the portions in *Nāṭyaśāstra* dealing with metres..

Rev.: E. FRAUWALLNER, *WZKSO* 3, 171; J. W. de JONG, *OLZ* (1959), 619–20.

6. YUDHISTHIRA. Chandaḥśāstra kī prācīnatā. (Hindi). *Siddhānta* 14, 337–41.

..(published serially)..(1) *Chandaḥśāstrasya vedamūlakatā* (*Vākyapadīya* I.121); (2) *Chandaḥśāstrasya prācīnatā*..

7. YUDHISTHIRA. *Vaidika Chandomīmāṁsa.* (Hindi). Ramlal Kapur Trust, Amritsar, pp. 272.

Rev.: DHARMADEVA, *GKP* 12, 243-44.

28. JYOTIṢA.

1. ACHARYA, B. N. The philosophy of Jyotiṣa-śāstra. *SP* (19th AIOC), Delhi, 1957, p. 141.

..*kālavāda* as a school of philosophy referred to in *Śvetāśvatara Up.* (I. 2)..its origin in *AV* XIX. 53–54...

2. GORAKH PRASAD. The astronomy of the Vedāṅga Jyotiṣa. *JGJRI* 4 (3-4), 239-48.

..*Ved. Jyot.* in two recensions; contents of both practically the same..*ṚV-Jyot.* consists of 36 verses, while *YV-Jyot.* of 44 verses..

29. GENERAL STUDY.

1. APTE, V. M. The Vedāṅgas. (in the *Cultural Heritage of India*, Vol. I, revised and enlarged second ed.), R. K. Mission Inst. of Culture, Calcutta, 1958.

..a survey of Vedāṅgas, excluding *Kalpa*..

2. BHATTACHARYA, Durgamohan. Vedāṅga-Sāhitya. (Bengali). *Divya-Darśana* 6 (1), Calcutta.

..account of six Vedāṅgas..

3. RAJA, C. Kunhan. Pādasaṁkhyā. *ALB* 11, 79-96; 189-201.

..*P.* is a Vedāṅga-work, wh. deals with the division of *ṚV* verses into *pādas*. The name to the work is given by R. on the basis of the first verse only a small fragment of the work (relating to the first half of the fifth *aṣṭaka*-beginning from *ṚV* VI. 42) is available..

4. VISHVA BANDHU (Ed.). *Cārāyaṇīya-mantrārṣādhyāyaḥ*. D. A. V. College Sanskrit Series 11, Lahore, 1935, 22+19.

VIII. VEDIC LITERATURE (as a whole).

30. ANTHOLOGIES : SELECTIONS : EXEGESIS : COMMENTARIES.

1. ANIRVAN. Veda-Mimamsa. *Pr. Bh.* 53 (5), 185-92.

..discusses the true spirit of Vedic *mantra*..attacks by reason against tenets of Vedic faith, tho' formidable, did not shake its foundations, because rationalists were themselves advocates of faith in spiritual matters..advent of European materialism started new form of criticism against Vedic faith..

2. ATHAVALE, R. B. Śrī Śaṅkarācārya āṇi vedāṁcā artha. (Marathi). *Kevalananda Comm. Vol.*, 1952, 70–82.

..schools of Vedic interpretation : *Brāhmaṇas* (ritualistic); Yāska *(adhiyajña, adhidaivata, adhyātma)* ; AUROBINDO (social, inner-spiritual); DAYANANDA (Spiritual); Sāyaṇa (ritualistic); Lakshmana Sastri JOSHI (the externally ritualistic *mantras* are essentially spiritualistic)..Śaṅkarācārya has given metaphysical interpretation of some *ṚV*-passages, particularly in his *Śataślokī*, e.g., *Śat.* 66 (*ṚV* X. 71.10); 45 (III. 8.4); 26 (X. 114.3); 72 (IX. 144.11)..

3. ATMA, Sri. Gems of thought from the Vedas. *Ved. Dig.* 1, 33-37.

4. BHATTACHARYYA, Durgamohan. A pre-Sāyaṇa Vedic commentator of Bengal. *OH* 1(2), 141–62.

..pre-S. commentators:—(a) on particular *Veda-Saṁ.* : Skanda-svāmin, Mādhava, Veṅkaṭa-Mādhava, Uvaṭa, Bhaṭṭa Bhāskara; (b) on select *mantras* from various *Saṁ.*: Haradatta, Guṇaviṣṇu, Halāyudha..In this paper, author deals with Halāyudha (in the court of Lakṣmaṇasena, 12th cent. A.D.), author of *Brāhmaṇa-Sarvasva*, in wh. he has explained all Vedic *mantras* prescribed for recitation in the various *gṛhya* rites..

5. BHATTACHARYYA, Durgamohan. Halāyudha and his works : Halāyudha's Vedic commentary. *SP* (17th AIOC), Ahmedabad, 1953, 4–5.

..H. (Dharmādhyakṣa of Lakṣmaṇasena of Bengal, 12th cent.) was author of a large no. of works ; among them is the *Brāhmaṇa-Sarvasva*, in wh. he has explained Vedic *mantras* prescribed in various *gṛhya* rites of Kāṇva-Śukla-Yajurvedins..Śatrughna's *Mantrārthadīpikā* produced in the early 16th cent. in Panjab is for the most part a compilation of H.'s Vedic comm. in *Br*...H. deplores the paucity of comm. on *YV* and criticises Uvaṭa's *Mantrabhāṣya* as inadequate for the understanding of the texts; therefore, he took upon himself the task of explaining a select group of Vedic *mantras*. H. is not ambiguous nor elliptical. He has added *vākyārtha* to the explanations..

6. BHATTACHARYYA, Durgamohan. Some features of *mantra* interpretations in a pre-Sāyaṇa Vedic commentary. *SP* (17th AIOC), Ahmedabad, 1953, p. 5.

..ref. to Halāyudha's comm. on *aghamarṣaṇa-sūkta* and *caṇḍī-mantra*..

7. BHATTACHARYYA, Durgamohan. Little known Vedic commentators of Bengal. *OH* 2(1), 1–8.

..discusses contribution to Vedic exegesis of Guṇaviṣṇu (before 12th cent. A.D.), author of *Mantrabrāhmaṇa-bhāṣya*; Halāyudha; and Rāmanātha Vidyā-vācaspati (17th cent.), author of *Sāmaga-mantra-vyākhyāna*, *Dhārmika-karma-rahasya*, and *Yajña-rahasya*..

8. BHATTACHARYYA, Durgamohan (Ed.). *Halāyudha's Brāhmaṇasarvasva*. Sanskrit Sahitya Parishad Series, Calcutta, 1958, 360.

..(ed. with introd. and notes)..*Br.* is a comm. on select Vedic *mantras* used in various domestic rites..H. lived at the court of Lakṣmaṇasena of Bengal in 12th cent. A.D...

9. BHATTACHARYA, Viman Chandra. Traditional schools of Vedic interpretation. *OH* 2(1), 153–66.

..from the *Br.* to Sāyaṇa, the ritualistic interpretation of Veda is generally dominant..among the rival schools of interpretation, the most imp. were *adhiyajña*, *adhidaiva*, and *adhyātma*..others were Nairuktas, Aitihāsikas, Śābdikas, Paurāṇikas, Rahasyābhijñas, etc...

10. BHUMANANDA SARASVATI (Ed.). *Ecclesia Divina*: *Vaidikī Lokavyavasthā*. Delhi, 1936, cxci+408+7 plates.

..a selection of hymns from four Vedas, translated into and commented upon in English..

11. BOSE, A. C. *Words from the Vedas*. Republican Era Publishers, Delhi, 1952, cii+250.

..anthology mostly of single verses, from all Vedas, with English transl. and comm...introd. considers the merits and limitations of Western Vedic scholars and Indian commentators..survey of hist. of Vedic rel. and culture..classification of verses into different sections acc. to different rel. attitudes..

Rev.: ANON, *Pr Bh* 59, 597: N. A. GORE, *AP* (Oct. 1952), 464.

12. BOSE, A. C. *The Call of the Vedas*. Bharatiya Vidya Bhavan, Bombay, 1954, XI+278.

..collection of *mantras* from the four Vedas with English transl. and introd...introd. deals with such matters as (1) poetry of the Vedas, (2) some hist. facts about the Vedic rel., (3) Vedic

theism including a study of the henotheistic theory as applied to Veda, (4) basic principles of Vedic rel...*mantras* divided under five heads: *bhakti, karma, jñāna, rājayoga,* and *vibhūtiyoga*..

Rev.: PRABHA, *The Ind. PEN* (July 1955), 244-45; R.P.S., *AP* (June 1955), 275.

13. BRAHMADATTA, Jijñāsu. Vedo kā artha karane ke mūlabhūta siddhānta. (Hindi). *GKP* 4(2), 2–5.

14. CHULET, Dinanatha Sastri. Vedārthavyākhyāyāṁ jyotiḥśāstropayogaḥ. *PAIOC* (13th Session), Part III, Nagpur, 1951, 258–59.

..*suparṇaciti* and its construction..

15. DHARMADEVA. Vedamantro kā tulanātmaka anuśīlana (Maharṣi Dayānanda tathā anya vedabhāṣyakāra). (Hindi). *Vedavāṇī* 12(1–2), 60–66.

..*ŚYV* 23..

16. FRIŠ, O. Z védskych hymnu. *NO* 2(9–10), 24–26.

..Czech transl. of select Vedic hymns..

17. FRIŠ, O. *Védské hymny*. Symposion, Prague, 1948, 79.

..Czech transl. of select Vedic hymns..

18. GLASENAPP, H. von. *Das Spiel des Unendlichen. Gott, Welt, und Mensch in der Dichtung der Hindus in deutscher Nachbildung.* Sammlung Klosterberg, N. F., Basel, 1953, 140.

..a cross-section thro' 4000 years' Hindu poetry..introd. (13-28) deals with rel. and philosophical spirit of India..

Rev.: E. FRAUWALLNER, *WZKM* 53, 148; W. KIRFEL, *OLZ* (1955), 318 ff.; G. PATTI, *Orientalia* 25, 308-09; H. WELLER, *ZDMG* 106, 414–17.

19. GLASENAPP, H. von. *Indische Geistesu elt* (Eine Auswahl von Texten in deutscher Übersetzung) : Band I, Glaube und Weisheit der Hindus : Geist des Morgenlandes. Holle Verlag, Baden-Baden, 1958, 334.

..an anthology of representative Hindu rel. texts in German transl. with brief introductory notes to each group of selections..Vedic texts in Part I..

Rev.: P. HACKER, *ZDMG* 109, 229-30; B. HEIMANN, *JRAS* 1959, 74–75; Royal W. WEILER, *JAOS* 79, 128-29.

20. GUNDERT, W.; SCHIMMEL, A.; SCHUBRING, W. *Lyrik des Ostens*. 1952, 610.

21. GUPTA, Kishorilal. *Bāla-Vedāmṛta*. Govind Bros., Aligarh, 1955, 80.

..anthology of Vedic *mantras* for children..

22. GUPTA, S. K. A study of Dayānanda. II. *PO* 13 (3-4), 3–9.

..a summary of D.'s views about Vedas..

23. GUPTA, S. K. Ṛṣi Dayānanda as a Vedic commentator. *SP* (14th AIOC), Darbhanga, 1948, 130–33.

..D. believes that Vedas were revealed to four sages 1, 96, 08, 53, 047 yrs. ago. They mainly deal with *vijñāna-kāṇḍa* especially knowledge of the supreme soul. The *Br.* are not revealed lit... the Vedas do not contain personification of natural phenomena.. Vedic words are *Yaugika*; some are used in special senses..D. is a close follower of Yāska..there are some deficiencies also in D.'s comm., such as that he is not very crit., is led by prejudices, is unintelligible, is not free from grammatical errors, disregards accents in some places..

24. GUPTA, S. K. Ancient schools of Vedic interpretation. *JGJRI* 16, 143–53. (also in *SP*, 16th AIOC, Lucknow, 1951, p. 13.).

..*Nirukta* mentions eight schools of Vedic interpretation: *adhidaivata, adhyātma, ākhyānasamaya* or *aitihāsika, naidāna, nairukta, parivrājaka, pūrve yājñikāḥ*, and *yājñika*.. (CAMUPATI in his *Yāska-yuga*, p. 11, makes this no. into ten by adding *vaiyākaraṇa* and by regarding *ākhyānasamaya* and *aitihāsika* as two distinct schools)..acc. to G., the various schools of Vedic interpretation cited by Yāska are agreed on main principles of Vedic interpretation ..they differ mainly in matters of detail..Sāyaṇa blended all these schools into one in his comm...contribution of Dayānanda in this respect..

25. HILLEBRANDT, A. *Aus Brāhmaṇas und Upaniṣaden.* Jena. 1943.

..(new ed.)..

Rev.: H. v. GLASENAPP, *OLZ* 47, 192..

26. JAMBUNATHAN, M. R. Veda, translation in Tamil. *SP* (16th AIOC), Lucknow, 1951, p. 21.

..methods of transl. stated..complete transl. in Tamil of *SV*, *YV*, and *AV* available..*ṚV* transl. getting ready for publication..

27. KOLANGADE, R. G. *Ṛgratna-bhāṇḍāra.* Bombay, 1951.

..select *mantras* of *ṚV* with Marathi transl...

28. LALACHANDA. Vedodadhi ke cune hue motī. (Hindi). *Vadavāṇī* 10(7), 7–10; 10(8), 5–8.

..*prajñāvān aiśvaryavān manuṣya; prāṇa*; *brahmasūkta* (*AV* I. 32); etc...

29. LOMMEL, H. *Gedichte des Rig-Veda.* Weisheitsbücher der Menschheit, ed. by J. GEBSER (Otto Wilhelm Barth-Verlag), München-Planegg, 1955, 135.

..selected hymns from *ṚV* with German transl. and notes..mythological exposition..introd. (16 pp.) about the Aryans and their civilization..

Rev.: L. ALSDORF, *ZDMG* 107, 658–60; W. RAU, *OLZ* (1956), 543–45; Dominik SCHRÖDER, *Anthropos* 51, 785.

30. MACDONELL, A. A. *A Vedic Reader for Students.* OUP, 1951, XXXII+263.

..2nd ed...

31. MAHADEVAN, T. M. P. (Ed.). *Great Scriptures.* Madras, 1956, 171.

..papers presented at the first seminar of the Union for the Study of Great Religions, Indian Centre..among others, on *Up.*, etc...

32. MANNING, Charlotte. *Hymns of the Ṛgveda.* Calcutta, 1952, 134.

..anthology of *ṚV*-hymns in English transl...

33. NARAHARI, H. G. Jayantabhaṭṭa and the Vedas. *BDCRI* 18, 30-35. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 12.)

..*Nyāyamañjarī* of J. is only a *vṛtti* on select *Nyāya-sūtras* of Gautama; but it is also a sort of mediaeval hist. of Indian rel. and phil...J. records his views regarding the authorship of the Veda and the place of *AV* among four Vedas..acc. to J., the author of Veda is Īśvara..as a work, the authority of wh. is to be acknowledged, as a Vedic text wh. is useful for *svādhyāya*, and finally as an instrument to secure *summum bonum* of life, the *AV* is on par with any other Veda..

34. NARANG, Gokul Chand. *Message of the Vedas.* Lahore, 1946, 300.

..collection of thoughts from all Vedas, classified under suitable subjects..Sanskrit text with English transl...

35. PRIYAVRATA. *Varuṇa kī naukā* (Part II). (Hindi). Gurukul, Kangri, 1947, 274.

..Hindi paraphrase of eight varuṇa-*sūktas* (VII. 88; 89; VIII. 41; *AV* I. 10; IV. 16; V. 1; 11; VII. 83) with discussion..

Rev.: C. G. KASHIKAR, *ABORI* 28, 327.

36. PRIYAVRATA. *Vedodyāna ke cune hue phūla.* (Hindi). Gurukul, Kangri, 1954, 253.

..selected *mantras* from *ṚV*, *YV*, and *AV* with transl. and comments..grouped under various headings, such as, *veda-khaṇḍa*, *īśvara-khaṇḍa*, etc...

Rev.: G. M., *AP* 26, 137.

37. PRIYAVRATA. *Veda kā rāṣṭriya gīta.* (Hindi). Gurukul, Kangri, 1955, 258.

Rev.: J. V., *AP* (Jan. 1956), 32.

38. RAGHAVAN, V. *The Indian Heritage*: An Anthology of Sanskrit Literature. Indian Inst. of Culture (UNESCO collection of Representative Works), Bangalore, 1956, LXXV+447.

..selections from Veda, *Br.*, *Up.*, among others, in English transl. ..introd. gives a brief hist. of SK. lit...

Rev.: A. CARNOY, *Le Muséon* 70, 394-95; P. K. GODE, *ABORI* 37, 333-34; G. OBERHAMMER, *WZKSO* 3, 172; W. RUBEN, *OLZ* (1958), 571-73; S. K. SAKSENA, *India Quarterly* 13, 267-68; H. J. J. WINTER, *AP* (May 1957), 227-28.

39. RAGHU VIRA. *Vedic Mysticism* (being renderings into English rhythmic prose of some of the loftiest verses from the Vedas). International Acad. of Ind. Cult., Nagpur, pp. 44.

40. RAMANATHA. *Vaidika vīra-garjanā.* (Hindi). Gurukul, Kangri, 1946, 72.

..a collection of Vedic *mantras* dealing with valour, heroism, etc., with Hindi transl...

41. RAMANATHA. Ṛṣi Dayānanda kī vedārtha me krānti. (Hindi). *GKP* 4 (11), 4-9.

..two characteristic features of D.'s Vedic exegesis: (1) consideration of the true nature of Vedic deities; (2) etymological explanations..

42. RAMANATHA. Vedo ke sarasa madhu-gīta. (Hindi). *Vedavāṇī* 10 (7), 6-7.

..*ṚV* I. 90. 6-8; *AV* I. 34. 1-3; IX. 9. 18-19..

43. RAWLINSON, H. G. *A Garland of Indian Poetry.* RAS, London, 1947.

..English transl. of thirty poetic pieces from the Vedic period to 7th cent. A. D...

Rev.: E. M. H., *AP* (June 1947).

44. RENOU, L. *Hymnes et prières du Véda* (Textes traduit du Sanskrit). Adrien-Maisonneuve, Paris, 1938, VIII+164.

..(*VBD* I-80.7)..French transl. of 75 selections from *ṚV, AV, YV*..

Rev.: V. LESNY, *Arch Or* 13, 279.

45. RENOU, L. *La poésie religieuse de l'Inde antique.* pub. Mythes et Religions, Paris, 1942, 144.

46. RENOU, L. *Anthologie sanskrite* : Textes de l'Inde ancienne traduits du Sanskrit. Bibl. hist. (Payot), Paris, 1947, 406.

..this large collection of texts translated into French from SK. gives an extensive view of the rel. and didactic SK. lit. of ancient India, from the earliest times to the end of the middle ages..

Rev.: P. E. DUMONT, *JAOS* 70, 122; J. E. B. GRAY, *JRAS* 1949; E. LAMOTTE, *Le Muséon*, 61, 303–06.

47. RENOU, L. *Hymnes spéculatifs du Véda, traduits et annotés*. Gallimard (Collection UNESCO d'oeuvres représentatives, 3), Paris, 1956, 276.

..contains 37 hymns from *ṚV* (out of these, 26 from the 10th *maṇḍala*), 12 from *AV*, and two passages from *VS*..

Rev.: A. CARNOY, *Le Muséon* 70, 394; A. MINARD, *BSL* 54 (2), 73–77; B. SCHLERATH, *OLZ* (1959), 58.

48. RÜCKERT, Fr. *Die Weisheit der Brahmanen*. Meister (Die kleinen Bücher, 47), Heidelberg, 1946, 47.

..revised by K. E. MEURER..

49. SAMBUDDHANANDA, Swami. *Vedic Prayers*. Bombay, 1945, 101.

..2nd ed...

50. SATAVALEKAR, S. D. *Daivata-saṁhitāntargata maruddevatākā mantra-saṁgraha*. Svādhyāya Maṇḍala, Aundh, 1943, 40+240.

..a collection of Vedic *mantras* relating to the Maruts, with transl. and comm. in Hindi..

51. SATAVALEKAR, S. D. *Ṛgyajuḥsāmātharvasaṁhitāsū-'palabhyamānānāṁ sarveṣaṁ marud-devatā-mantrāṇāṁ samanvayaḥ*. Svādhyāya Maṇḍala, Pardi, 1943, 16+160+25.

..English introd. by H. D. VELANKAR (pp. 14)..*pāda*-index..

52. SATAVALEKAR, S. D. *Veda-paricaya*. Svādhyāya Maṇḍala, Aundh.

..selections from Vedic *Saṁhitās* with transl. and notes in Hindi.. Vol. I, 1947, 148; Vol. II, 1946, 181; Vol. III, 1948, 234..

53. SATAVALEKAR, S. D. *Aśvinau Devatā: Mantra-Saṁgraha.* Svādhyāya Maṇḍala, Aundh, 1948, 456.

..with transl. and notes in Hindi..

54. SATAVALEKAR, S. D. *Uṣā-Devatā: Mantra-Saṁgraha.* Svādhyāya Maṇḍala, Pardi, 1956, 147.

..with transl. and notes in Hindi..

55. SATAVALEKAR, S. D. *Daivata-Saṁhitā.* Svādhyāya Maṇḍala, Pardi, 1957–59.

..Vol. I: (1) Agni (2443 *mantras*), pp. 346; (2) Indra (3363), 376; (3) Soma (1261), 150; (4) Marutaḥ (464), 72..Vol. II: (5) Aśvinau (689), 112; (6) *Āyurveda-prakaraṇa* (2345), 272; (7) Rudra (227), 64; (8) Uṣas (194), 40; (9) Aditi-Āditya (1127), 156; (10) Viśve Devāḥ (2320), 226..original *mantras* and several indexes..

56. SATAVALEKAR, S. D. Editions of Vedic texts published by the Svādhyāya Maṇḍala, Pardi. *Mahā-rāṣṭra* 22, Poona, 15–12–1958, pp. 2 and 4.

..statement re. natare and extent of Vedic *Saṁhitās*..acc. to author, there are indications of a disciplined army in Marut-hymns. In the *viśva-rājya*, Indra is the minister for war; Agni, for law and order; Aśvinau, for health; Bhaga, for finance; Varuṇa, for navy..human body, nation, cosmos—each of these three has 33 gods as presiding deities..

57. SIMENSCHY, Th. *Antologia sanscrita a lui Cosbuc.* Analele stiintifice ale Univ., Anul, 1956, pp. 67–140.

58. SINHA, Sailendranath. *Ṛgvedīya Mantra-saṁkalana.* Sriguru Lib., Calcutta, XVI+80.

..collection of representative verses from *ṚV*..introd. in Bengali..

Rev.: J. C. DATTA, *Pr Bh* 60, 68–69.

59. SURYAKANTA. Some dubious Vedic readings. *Siddheshwar Varma Comm. Vol. I,* 1950, 172–74.

..suggests modifications, such as, *ṚV* VII. 18.18: *vindaḥ* (for *vinda*); *AV* V. 21.8: *paḍghoṣa* (for *padghoṣa*); *TA* X. 63: *gandhāravo* (for *gandhāra*); *Kap. Kaṭh* V. 9. 57.10: *araṁ klasyat* (for *areklasyat*); *MS* III. 6. 9; 72.11: °*vartata* (for °*vartanta*), etc...

60. TATACHARYA, D. T. Methods of Vedic interpretation. *JSVOI* 14 (2), 172–186; 15 (1), 1–55.

..(ref. T.'s article : "The Ṛgveda and the Mīmāṁsā methods of interpretation", *JSVOI* 9, pp. 71 ff.)..Part I—The Brāhmaṇas: *Br.* interpretation of X. 168 *(Hiraṇyagarbha-Sūkta)*; crit. of the views of MAX MUELLER and MACDONELL..Part II—The Samāmnāya and Nirukta : (There was no period when the Vedic authors cd. claim that they knew the meaning of every word of the Veda)..Part III—Sāyaṇa's Bhāṣya : This is a regular and perfect comm. on *ṚV*; MACDONELL's crit. of S. examined ; English transl. of *ṚV* by GRIFFITH examined..Part IV—Modern resources.. Part V—Historical method..Part VI—Comparative method..

61. TUXEN, P.; MARCUS, A. *Verdensreligionernes Hoved-vaerker* : Vol. IV : *Die aeldste Upanishader* (by P. TUXEN), Copenhagen, 1953, 287.

..Danish transl., with introd., of *Up*...

Rev. : G. M., *AO* 22, 84–85.

62. UPADHYAYA. Baladeva. *Ācārya Sāyaṇa aura Mādhava*. (Hindi). Allahabad, 1948, 7+4+227.

..treatise on life, times, and works of S. and M...

63. UPADHYAYA, Baladeva (Ed.). *Veda-bhāṣya-bhūmikā-saṁgrahaḥ*. Varanasi, 1958, 6+XXX+25+7+142+32.

..Sāyaṇa's introductions to his *bhāṣyas* on the four Vedas..Text with English introd. and running summary..(2nd ed.)..

64. VAIDYANATHA. Some prejudices of Western scholars regarding the Vedas. *Ved. Dig.* 1 (6–7), 19–27.

65. VAIDYANATHA. Vedārtha aura ūha. (Hindi). *Vedavāṇī* 10 (1–2), 70–73.

66. VIDEHA. *Svasti-yāga*. Veda-Saṁsthāna, Ajmer, pp. 96.

..collection of *svasti-śānti-śaṁ-namaskāra-mantras* in the four Vedas..

67. VIDEHA. *Gāyatrī*. Veda-Saṁsthāna, Ajmer, pp. 116.

..a selection of *ṚV*-hymns with V.'s comm. in Hindi..

68. VIDEHA. *Veda-Vyākhyā-Grantha.* Veda-Saṁsthāna, Ajmer.

..Vol. I (pp. 156): *ṚV* I. 1; *YV*, 1st *adh..*; *SV*, 1st. *daśati*; *AV* I. 1; Vol. II (pp. 84): *YV*, 2nd *adh...*

Rev.: ANON, *GKP* 12, 141–43.

69. VISHVA BANDHU. *Veda-Sāra.* (Essence of Veda). V. V. R. Inst., Hoshiarpur, 1956, 150.

..anthology containing 223 selected Vedic verses with Hindi rendering..

70. YUDHISTHIRA. Vedārthakī vividha prakriyāo kā aitihāsika anuśīlana. (Hindi). Prācya-Vidyā-Pratiṣṭhāna, New Delhi.

31. COLLECTION OF ESSAYS, ETC., ON VEDIC SUBJECTS.

1. AGRAWALA, V. S. *Uru-Jyoti.* (Hindi). Ramlal Kapur Trust, 1954, 202+14.

..essays on subjects like *saṁpraśna*; *vājapeya-vidyā*; technical terms for human body, etc...

2. AIYAR, C. P. Ramaswamy. *Fundamentals of Hindu Faith and Culture.* Ganesh and Co., Madras, 1959, 160.

..(a collection of 14 lectures and essays)..Fundamentals of Hindu faith; Hinduism and tolerance; What is culture?; The peril of the Humanities..

3. AUROBINDO, Sri. *Vividha Racanā.* (Bengali). Sri Aurobindo Ashram, Pondicherry, 1955.

4. AUROBINDO, Sri. *On the Veda.* Sri Aurobindo International Univ. Centre Collection 5, Pondicherry, 1956, V+671.

..(collection of articles reprinted from *Arya*)..(i) Secret of the Veda; (ii) Selected Hymns; (iii) Hymns of Atri; (iv) Other Hymns; (v) Draft of a ch. on the Origins of Aryan Speech..

Rev.: M. KAKAD, *JSaur.RS* 1, 36; A. D. PUSALKER, *AP* (Oct. 1956), 470–71.

5. BHATTACHARYA, B. *Sanskrit Culture in a Changing World.* Good Companions, Baroda, 1950, XII+106.

..Imp. of SK.; Sanskrit learning thro' the ages; Contents of SK. (deals briefly with Vedic lit., philosophical lit., etc.); Preservation and publication of SK. Mss.; New era of SK. research; Preservation of national heritage..

6. GOLDSTÜCKER, Th. *Sanskrit and Culture.* Susil Gupta (India), Calcutta, 1955, 156.

..(among other essays) notes on Vedic gods..

7. GUPTA, S. K. *Veda-lāvaṇyam.* (Hindi). Bharati-Mandira, Gorakhpur, 1959.

..transl. of *upanayana-sūtras* from *Par. GS.*..introd. to *ṚV.*.. comm. on Viṣṇu–Indra–Puruṣa–*sūktas*..

8. HARADAS, Balasastri (Ed.). *Mahāmahopādhyāya Paṇḍita-Saṁrāt Kṛṣṇaśāstrī Ghule Lekha-Saṁgraha.* (Marathi). Nagpur, 1949.

..collection of essays by GHULE..

9. LAW, B. C. *Indological Studies.* Calcutta, 1952, II+407.

..collection of papers dealing with various aspects of ancient Indian culture..

10. LÜDERS, H. *Philologica Indica.* Vandenhoeck und Ruprecht, Göttingen, 1940, 812.

..selected short papers..(Presentation Vol. on 60th Birth-day)..

Rev.: W. KIRFEL, *ThLZ* 67, 263–64; V. PISANI, *RSO* 20, 161–62.

11. MASUI, Jacques (Ed.). *Approches de l'Inde, Tradition et incidences.* Cahiers du Sud, Paris, 1949–50, pp. 364.

..collection of essays on Indology: Sanātana Dharma, by GUENON; Le temps et l'espace, by MASSON-OURSEL; Le fondement religieux des formes de la société hindoue, by COOMARASWAMY; La science de l'Inde ancienne, by FILLIOZAT; Le yoga et l'occident, by JUNG..also essays by DANIELOU, LACOMBE, ZIMMER..

12. MAX MÜLLER, F. *The Vedas.* Susil Gupta (India), Calcutta, 1956, XI+152.

..The Veda and Zend Avesta; What is the Veda?; Hymns of the Vedas; Rel. of the Veda; Vedic deities; Veda and Vedānta.. (Introd. by U. N. GHOSHAL)..

13. MOTILAL, Sarma. *Sāṁskṛtika-Vyākhyāna - Pañcaka.* V. T. S. S., Jaipur, pp. 255.

14. MOTILAL, Sarma. *Bhāratīya hindu mānava aura usakī bhāvukatā.* (Hindi). V. T. S. S., Jaipur, pp. 647.

15. MOTILAL, Sarma. *Mānava* (Vol. 1–8). V. T. S. S., Jaipur, 1946–1954.

16. NOBEL, J. *Central Asia : The Connecting Link between East and West* (*and other Lectures*). Sarasvatī Vihāra Series 26, International Acad. of Ind. Cult., Nagpur, 1952, 160.

..in one of the lectures, N. takes hist. review of introduction of SK. lit. into Germany..Lecture IV: Nirvāṇa and Brahman-Ātman (pp. 97–124): comparing what is taught about the real nature of *Brahman-Ātman* as well as about *Nirvāṇa* from the philosophical pt. of view, and comparing the negative method in describing both, one may easily become inclined to call *Br.-Āt.* and *Nir.* the "absolute"..examining the theoretical foundations of Brahmanism on the one hand and of Buddhism on the other, one must concede that the foundations of Buddhist doctrine are not principally new..

Rev.: R. de NEBESKY-WOJKOWITZ, *AP* (Feb. 1953), 88–89.

17. OJHA, Madhusudana. *Veda-dharma-vyākhyānam.* Manavashram, Jaipur, 1952, 26+36+39+20.

..collection of five lectures on Veda and Purāṇa..

18. PANDIT, M. P. *Mystic Approach to the Veda and the Upanishad.* Sri Aurobindo Library, Madras, 1952, III+142.

..(1) Vedic Study: Need for a new approach (a rapid account of the current views on the Veda and statement of the main principles of the mystic interpretation of Aurobindo); (2–4) The Vedic Soma; (5) Legend of Shunah-Shepa; (6) The *Up.*: Need for a new approach (*Up.* do not represent a reaction and revolt against primitive hedonism of Vedic poets..*Up.* are not philosophical or doctrinaire texts, but living guide-books to the seekers of truth)..

19. PARANJPE, V. G. (Ed.). *Paṇḍita Raṅgācārya Raḍḍī yāṁcā lekha-saṁgraha.* (Marathi). Poona, 1940, 143.

..(Presentation Vol. on the Pandit's 70th Birth-day)..articles on grammar and *chandas*..

20. RAYCHAUDHURI, H. C. *Studies in Indian Antiquities.* Calcutta Univ., 1958, XVI+327.

..(2nd revised and enlarged ed.)..Part I—Vedic and Epic Studies: Ch. 1: The Antiquity of the *ṚV* (pp. 1–15) (evidence re. approximate date of some of the hymns of *ṚV*; large part of *ṚV-Saṁ.* composed not earlier than 11th cent. B. C.; date of the rise of at least one of the *ṚV* kingdoms–Sṛṁjayas–can't possibly be pushed further back than 2nd mill. B. C.)..Part II—Geography (Study of ancient Indian geography; Geographical lit. in SK.; Aryan occupation of India; On some rivers of ancient India)..Part III—History and Chronology (Some aspects of the ancient Indian social organization; Tapestry of ancient Ind. hist.; Prototypes (?) of Śiva in Western Asia)..Appendix B (Aspects of Hindu civic life)..

21. RENOU, L. *Sanskrit et culture : L'apport de l'Inde à la civilisation humaine.* Payot (Bibliothèque Historique), Paris, 1950, 189.

..14 articles relating to various Indological themes, such as, Vedic ritual; Vedic recitation; Vedic studies, their past and future..

Rev.: S. LIENHARD, *ZDMG* 106, 408–09.

22. RENOU, L. Etudes védiques. *JA* 240(2), 133–54.

..I. Les versets du *SV* d'origine non-ṛgvédique. II. Le mot *virāj*..

23. RENOU, L. Études védiques. *JA* 243(4), 405–38.

..4. Les passages communs au Ṛg-et à l'Atharva-Véda. 5. Atharva-Véda et rituel..

24. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome I. Boccard (Publ. de l'Inst. de Civilisation indienne 1), Paris, 1955, III+133.

..(1) Les pouvoirs de la parole dans le *ṚV*; (2) Le problème de l'ellipse dans le *ṚV*; (3) L'hypercaractérisation dans le *ṚV*; (4) Les parties en prose de l'*AV*: Note additionnelle sur la version Kashmirienne; (5) Remarques sur la *Ch.Up.* (Répétitions en fin de khaṇḍa; Articulations du texte; Concordance *Ch.Up.*–*BA. Up.*; Versets insérés); (6) Les Nipātana–Sūtra de Pāṇini et questions diverses..

Rev.: S. S. BHAWE, *JOIB* 6, 194–96; O. BOTTO. *EW* 11, 46–48; J. BROUGH, *BSOAS* 22, 191; T. BURROW, *JRAS* 1958, 92–93; A. MINARD, *BSL* 54 (2), 65–67; W. RAU, *OLZ* 1957, 535–41; W. P. SCHMID, *Kratylos* 4, 46–50; Hanns-Peter SCHMIDT, *ZDMG*

109, 442–49; P. THIEME, *JAOS* 77, 51–56 (T. makes a few observations on "Powers of speech in *ṚV*". Acc. to him, R. is inclined to secularize *ṚV*. T. sees a serious, genuinely rel. content in *ṚV*-hymns. They are intended to accompany sacrificial rites. T. is convinced by LUEDERS' views about "magic power of spoken truth" —*Varuṇa* I. *ṚV* art may be described, acc. to T., as a sort of artistic magic or magical art. The greater the art, the more powerful is the spell.)

25. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome II. Boccard (Publ. de l'Inst. de civil. ind. 2) Paris, 1956, V+153.

..(1) La composition du dixième *maṇḍala*; (2) Les refrains dans le *ṚV*; (3) Etudes sur quelques hymnes spéculatifs (*ṚV* IV. 5; *AV* XII. 1; X. 2; XI. 8; X. 7; X. 8; Les hymnes à Rohita–*AV* XIII; Hymnes spéculatifs mineurs de l'*AV*); (4) Etudes sur quelques mots védiques (*juhū, tṛṣṭa, ari*); (5) Préposition et préverbe dans le *ṚV*; (6) Etudes pāṇinéennes (La grammaire prākrite de Trivikramadeva; *Paribhāṣenduśekhara*: la liste des *paribhāṣā* chez Sīradeva; l'arrangement des *paribhāṣā* chez Nāgojībhaṭṭa)..

Rev.: S. S. BHAWE, *JOIB* 6, 194–96; O. BOTTO, *EW* 11, 46–48; J. BROUGH, *BSOAS* 22, 191; T. BURROW, *JRAS* 1958, 92–93; A. MINARD, *BSL* 54 (2), 65–67; W. RAU, *OLZ* 1958, 257–60; W. P. SCHMID, *Kratylos* 4, 46–50; Hanns-Peter SCHMIDT, *ZDMG* 109, 442–49; P. THIEME, *JAOS* 77, 51–56.

26. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome III. Boccard (Publ. de l'Inst. de civil. ind. 4), Paris, 1957, 133.

..(1) Les hymnes à l'Aurore du *ṚV*; (2) Faits de langue propres au *Paipp. AV.*; (3) Etudes pāṇinéennes (Le *Sarasvatīkaṇṭhābharaṇa*; Kaccāyana et le *Kātantra*)..

Rev.: O. BOTTO, *EW* 11, 46–48; J. BROUGH, *BSOAS* 22, 191.

27. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome IV. Boccard (Publ. de l'Inst. de civil. ind. 6), Paris, 1958, V+138.

..Les hymnes aux Viśvedevāḥ (introd., gramm. and exegetical notes)..

Rev.: O. BOTTO, *EW* 11, 46–48; J. BROUGH, *BSOAS* 22, 191; W. RAU, *OLZ* 1959, 299–300; W. P. SCHMID, *Kratylos* 4 (2), 156–59.

28. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome V. Boccard (Publ. de l'Inst. de civil. ind. 9), Paris, 1959, 115.

..(1) Les hymnes aux Viśvedevāḥ (transl. in French); (2) Les hymnes à Varuṇa (transl.)..

29. RENOU, L. *Etudes védiques et pāṇinéennes.* Tome VI. Boccard (Publ. de l'Inst. de civil. ind. 10), Paris, 1960, 83.

..Le destin du Véda dans l'Inde (Ritual, Vedic texts, Vedic schools, *mantras*, *Up.*, Vedic recitation, grammar, etc.)..

30. SATAVALEKAR, S. D. *Vaidika-vyākhyāna-mālā.* (Hindi). Svādhyāya Maṇḍala, Pardi.

..(1) Madhucchandas and ideal *puruṣa* seen in Agni (pp. 15); (2) Vedic economic system (15); (3) Our *svarājya* (16); (4) Long life of hundred years (16); (5) Individual and society (16); (6) *Śānti* in the world (16); (7) Spiritual life of individual and national progress (20); (8) Seven *vyāhṛtis* (15); (9) Vedic national anthem (16); (10) Vedic polity (19); (11) Study of Veda (16); (12) Veda and *Bhāgavata* (16); (13) Prajāpati and administration (16); (14) *Traita, dvaita, advaita, ekatva* (16); (15) Is the world fictitious? (16); (16) How the *ṛṣis* have preserved the Veda (24); (17) Work of Svādhyāya Maṇḍala (16); (18) How to attain godliness (16); (19) Welfare of the people (18); (20) Human life and its purpose (18); (21) The *ṛṣis* and the nation (17); (22) Inner power of man (16); (23) Various types of Vedic sovereignty (16); (24) Ideal administration (16); (25) Vedic poetry (16); (26) The *rākṣasas* (16); (27) *Śiva-saṁkalpa* (16); (28) Mind and its tremendous speed (17); (29) Vedic *subhāṣitas* (16); (30) Military organization in Vedic times (16); (31) Military training (16); (32) Vedic Gods (16); (33) Preservation of towns and forests (17); (34) Vedic gods in human body (18); (35-37) Health-ministers in Vedic times (16+16+17); (38) Names of Vedic *ṛṣis* (20); (39-40) Rudra (16+16); (41) Uṣas (16); (42) The Ādityas (16); (43) Viśve Devāḥ (16); (44) Vedic *mantras* and ancient seers : The *viśva-rājya*; (45) Puruṣa and Brahman..

31. SATAVALEKAR, S. D. *Vaidika Dharma Khaṇḍa.* (Marathi). Part I Svādhyāya Maṇḍala, Pardi, 1957, 246.

..(brief life-sketch of the author by J. R. GHARPURE)..collection of essays in Marathi on Vedic and allied subjects..

32. VAIDYANĀTHA. *Vaidika-Jyoti.* (Hindi). Porbunder, 1955.

..forty short essays on Vedic subjects..Vedic *ka* and *kha*; *apsaras*, *viniyoga*..

33. ZIMMER, H. *Indische Sphären.* Verlag R. Oldenbourg (Schriften der Corona 12), Zürich, 1935, 251.

..(1) Indian Myths—Vedic and Jaina (The author speaks of the rhythm of ever recurring sameness in cycles without beginning and without end, wh. have eliminated altogether in ancient India the sense of the historical, that is, the unique, the fact, by substituting for it the symbolical myth); (2) The political science of ancient India; (3) Yoga..

Rev.: H. C. E. ZACHARIAS, *Anthropos* 34, 469–70 (Acc. to ZIMMER, *bhakti* is pre-Aryan and derived from the Mother-Goddess cult. Acc. to the reviewer, love of god is not at all derived from the Peasant-civilization's concept of God as mother, but from that of the Herdsman-civilization's "Heavenly Father" concept.)

32. VEDIC AND RELATED PERSONALITIES.

1. ATHAVALE, Sadasiva. The place of Śvetaketu in the history of ancient Indian thought. *PIHC* (21st Session), 1958, 223–24.

..Śvetaketu of 7th or 8th cent. B. C. presents himself as an honestly puzzled philosopher in the galaxy of the bigots of his age. He had absolutely no regard for metaphysical thought. However, he was clear and emphatic in his views on social institutions like marriage. From the *Śvetaketu-Jātaka*, it seems that Ś. had seen the meaninglessness of *varṇa*-institution. Ś is nearer to Lokāyata..is one of the pioneers of the intellectual revolution of the Cārvākas..

2. BASANA DEVI. Great women of the Vedic times. *Pr.Bh.* 59, 162–65.

..Viśvavārā, Indrasenā, Mudgalānī, Apālā, etc...

3. BHAGAVAD DATTA. Kaṇvavaṁśī ṛṣi. (Hindi). *GKP* 4 (1), 14–16; 4 (4), 16–18.

..Nṛṣata, Kaṇva, etc. are not hist. personalities. the term Sauśravasa used in *Kāṭha-Saṁ* as an adj. of Kaṇva does not indicate paternal relation..

4. CHAPEKAR, N. G. The Ṛgvedic Ṛṣis: Viśvāmitra and Kuśika. D. V. Potdar Comm. Vol., 1950, 59–62.

..there is nothing in *ṚV* to support the widely held view that Viśvāmitra was a Kṣatriya; on the other hand, Kuśikas are styled as *vipra* and *ṛṣi* (III. 30.20; 53.10)..

5. CHAPEKAR, N. G. Bhāradvāja. *ABORI* 31, 292–96.

..9

6. CHAPEKAR, N. G. Kaṇva in Ṛgveda. *JBBRAS* 27, 31-37.

..Kaṇva, Praskaṇva, Kaśyapa..

7. CHAPEKAR, N. G. Kakṣīvān. Swami Kevalananda Comm. Vol., 1952, 138-44.

8. CHAPEKAR, N. G. Priyamedha. *Bh.Vid.* 14, 95-98.

..Priyamedha in Veda means a person accustomed to perform sacrifice..Priyamedhas were not a homogeneous community.. most of the ref. to P. occur in the 8th maṇḍala..

9. CHAPEKAR, N. G. Agastya. *JBBRAS* 28, 25-28.

..Viśpalā was in no way related to Khela; there is no evidence to show that Agastya was the family priest of Khela..

10. CHAPEKAR, N. G. Sudās. *OT* 3 (1), 8-19.

..there were three persons of the name Sudās—S. the indigent, S. the oppulent, S. the fighter..

11. CHAPEKAR, N. G. Cyavāna. *PO* 24, 42-45.

..supports TILAK's view that C. was the sun who had caused darkness in the Arctic regions by going below to the other side of the globe..

12. CHATTERJI, Suniti Kumar. Kṛṣṇa Dvaipāyana Vyāsa and Kṛṣṇa Vāsudeva. *SP* (15th AIOC), Bombay, 1949, 87-88.

..refers to the fusion of Aryan and non-Aryan cultures..the orientation of Brahmanical or Hindu civilisation fixed by the two Kṛṣṇas..they were the real inaugurators or founders of Brahmanism (Hinduism) as a synthesis of *āgama* and *nigama*, of Veda and Purāṇa, of Aryan and non-Aryan worlds..

13. DIKSHITAR, T. A. V. Sage Vasishtha. *BUJ* 1 (17), 27-29.

14. DIKSHITAR, T. A. V. Sage Chyavana. *BJ* 2 (2), 37-39.

15. DIKSHITAR, T. A. V. Sage Agastya. *BJ* 2 (6), 39-40, 42.

16. DIKSHITAR, T. A. V. Sage Kaṇva. *BJ* (6-11-1955), 78-80.

17. DIKSHITAR. T. A. V. Sage Jaimini. *BJ* (20-11-1955), 37-38.

18. DIKSHITAR, T. A. V. Sage Richeeka. *BJ* (4-12-1955), 40-41.

19. DIKSHITAR, T. A. V. Sage Angiras. *BJ* (18-12-1955), 38 39.

20. DIKSHITAR, T. A. V. Sage Ambarisha *BJ* (15-1-1956), 48-49.

21. DIKSHITAR, T. A. V. Sage Vyasa. *BJ* (29-1-1956), 41-42.

22. DIVAKAR, R. R. Raikva, the Cart-driver. *BJ* 5 (3).

23. DUCHESNE-GUILLEMIN, J. *Zoroastre. Etude critique avec une traduction commentée des Gāthā.* Adrien Maisonneuve (Les dieux et les hommes — II), Paris, 1948, 301.

Rev.: M. SPRENGLING, *JAOS* 70, 313-15; G. TUCCI, *RSO* 25, 135-36.

24. DUMEZIL, G. Les archages de Zoroastre et les rois romains de Ciceron. *Journal du Psychologie* (Oct.-Dec. 1950), 449-63.

25. DVIVEDA, V. V. Saptarṣayaḥ. *SS* 7, 288 ff.

..discrepancy in the lists of *ŚPB* and *M Bh.* to be explained on the basis of *kalpāntarīya vibheda*..

26. ED. Janasevaka Vanuḥ. (Hindi). *GKP* (June 1952), 16-17.

..ref. *ṚV* VII. 97.9..

27. GHATAGE, A M. Two Brahmanic philosophers in the *Ṛṣibhāṣitāni*. *JBBRAS* 26, 158-62. (also in *SP*, 15th AIOC, Bombay, 1949, p. 84.)

..Uddālaka and his son, Śvetaketu, are mentioned in Buddhist lit. (*Jātakas* 377 and 487); their characterisation there close to that in *Up*...Aruṇa and Uddālaka also mentioned in the Jaina canonical work, *Ṛṣibhāṣitāni*, wh., acc. to SCHUBRING, is a genuine text and at least as old as the early works of the Ardhamagadhi canon..A. and U. mentioned in the list of 45 Pratyeka-Buddhas.. are said to have lived at the time of Pārśva (23rd Tīrthaṁkara).. a close comparison of Br., Buddh., and Jaina accounts about A., U., and Ś. points to the historicity of this family of philosophers.. each of the three religions has made them expounders of its own views..

28. GHULĒ, Krishnasatri. Vasiṣṭha and Viśvāmitra. (Marathi). *Ghule Lekha-Saṁgraha*, Nagpur, 1949, 1–12.

..Va. is the sun; Vi., the moon; Sudās, the *dyuloka*; Bharatas, the gods; Kuśika, the *graha-nakṣatra-mūlā*..

29. HENNING, W. B. Zoroaster, politician or witch-doctor? OUP, 1951, 51.

..(Ratanbai Katrak Lectures, 1949)..NYBERG (*Die Religionen des alten Iran*) suggested that Z. was a schaman..HERZFELD (*Z. and his World*) characterised Z. as a politician..HENNING examines these views..(1) Z. lived 630–533 B. C. or 628–551 B. C. or 618–541 B. C.; (2) Z. lived in the North-East of Persia; (3) Z. taught dualism as the chief theme in a monotheistic circle.. (Ref. *Journal of Theological Studies* 44, 119–21)..

Rev.: J. G. de JONG, *Bibl. Or.* 12, 34–37.

30. HERZFELD, E. *Zoroaster and His World*. Princeton Univ., 1947.

..(two Volumes)..

31. JAMBUNATHAN, M. R. Life of Agastya. *SP* (17th AIOC), Ahmedabad, 1953, p. 8.

..*ṚV* I. 165–191 and *AV* V. 133 studied to find the hist. of A...A. was a Tamilian; he did not come from north to south; his union with Lopāmudrā based on Tamil form of marriage..

32. JAMBUNATHAN, M. R. Agastya. *SP* (18th AIOC), Annamalainagar, 1955, p. 9.

33. JAMBUNATHAN, M. R. Bhikṣu Aṅgiras (*ṚV* X.117). *SP* (19th AIOC), Delhi, 1957, 15–16.

..his ideal was service to mankind and love for humanity..he appears to be the Tirumular who wrote *Tirumandiram* in Tamil..

34. JAYADEVA SARMA. Vāmadeva kā itihāsa. (Hindi). Vedavāṇī 12 (1–2), 98–105.

..V.'s cooking of the dog's entrails..

35. JOSHI, N. P. The sage Agasti, his life and work. *JUPHS* 5, 30-36.

..A. in the Vedas..A. played an imp. role in the spread of Aryan culture and development of science..

36. KANTAWALA, S. G. A note on ṛṣis. *JOIB* 7, 61–66.

37. KARMARKAR, R. D. Pārikṣita Janamejaya in the Brāhmaṇas and the Upaniṣads identical with the Pārikṣita Janamejaya in the Mahābhārata. *PAIOC* (13th Session), Part II, Nagpur, 1951, 466–75.

..*MBh.* war and J., the descendant of Pāṇḍavas mentioned therein, shd. be placed about 3000 B. C. ..other J. (senior), the ancestor of Pāṇḍavas, about 3600 B. C. ..J. (junior) was patron of Yājñavalkya..

38. KLIMA, O. The date of Zoroaster. *Arch. Or.* 27, 556–64.

..evidence of *Bundahisn*—Z. lived bet. 784 and 707 B. C...

39. KULKARNI, B. R. Zarathushtra and Vedic Jaradashti. *SP* (15th AIOC), Bombay, 1949, p. 10.

..Z. = J. = one having long life, health, and power..

40. LOMMEL, H. Bhṛgu im Jenseits. *Paideuma* 4,93–109.

..*ŚPB* 11.6.1; *Jaim. Br.* 1.42..

41. LOMMEL, H. Nachtrag zu "Bhṛgu im Jenseits". *Paideuma* 5, 201–02.

..*Kauṣ. Br.* 11.3..

42. LOMMEL, H. Zarathrustras Priesterlohn. *Kirfel Comm. Vol.*, 1955, 187–95.

43. MOOKERJI, Radha Kumud. The Rishis of India. *Ved. Dig.* 2 (12), 19–27.

..(reprinted from *Dayananda Comm. Vol.*)..*ṛṣis* of *Āraṇyakas* and *Up*...

44. OJHA, Madhusudana. *Ādhidaivikādhyāya*. Jaipur, 1950, 88.

..discusses *ṛṣis*, authors of Vedic *mantras*, their *gotras* and *pravaras*..

45. OJHA, Madhusudana. *Maharṣi-kula-vaibhavam* (*Pūrvārdha*). Rajasthan Oriental Res. Inst., Jaipur, 1956, 291.

..exposition of *prāṇa-ṛṣis* and *mānuṣa-ṛṣis*..Vedic cosmogony, *virāj*, *catuṣpād brahman*, Prajāpati..

46. OMANANDA PURI, Swami. Women in the Brihadaranyaka Upanishad. *MR* (Sept. 1949), 238–39.

,.Gārgī, Maitreyī..

47. PUSALKER, A. D. Janamejaya Pārikṣita in the Vedic literature, and the Mahābhārata and the Purāṇas. *SP* (15th AIOC), Bombay, 1949, p. 101.

..there were two Janamejayas, one an ancestor of the Pāṇḍavas (referred to in Vedic texts) and the other the descendant of the Pāṇḍavas..*MBh.* and *Pur.* ref. to both..

48. RAHURKAR, V. G. Devāpi and Śantanu in the Ṛgveda. *SP* (17th AIOC), Ahmedabad, 1953, p. 14.

..Bhiṣak Ātharvaṇa, seer of *ṚV* X. 97, is the Mahābhiṣak Śantanu of *MBh.* and *Matsya P.*..Devāpi, seer of X. 98, is brother of Ś...

49. RAHURKAR, V. G. Ṛgvedātīla Mudgala va Mudgalānī. (Marathi). *Chitrav Comm. Vol.*, 1954, 85–97.

..*ṚV* X. 102 is a war-song..Mudgala and Mudgalānī were hist. figures..Purāṇic genealogy..

50. RAHURKAR, V. G. Vasiṣṭha and the Vāsiṣṭhas in the Ṛgveda. *JUPHS* No. 5, 104–143. (also in *SP*, 16th AIOC, Lucknow, 1951, 28–31.)

51. RAHURKAR, V. G. *The Seers of the Ṛgveda*. 1955, 18+XXXIX+577.

..Doctorate thesis..(typescript in the University of Poona Library)..

52. RAHURKAR, V. G. The role of Agastya in the Vedic and the post-Vedic literature. *PO* 22, 40–50. (also in *SP*, 18th AIOC, Ahmedabad, 1955, p. 14.)

53. RAHURKAR, V. G. The Aṅgirasas in the Vedic and the post-Vedic literature. *SP* (20th AIOC), Bhubaneshwar, 1959, 25–26.

..*MBh.* refers to the original *gotras* being 4 in number..socio-historical implication of this ref...A. mentioned first among these four..leadership of the family in the different periods..

54. RAJAGOPALAN, K. R. Agastya–his non-Aryan origin. *TC* 6 (4), 286–93.

..ref. to A. in *ṚV*; regarded as a seer of *ṚV*-hymns..the author suggests the pre-Aryan and non-Aryan origin of A. on the basis of (i) the story of his birth, (ii) etymological significance of the name A., (iii) A.'s association with spells, etc., (iv) A.'s association with Rakṣases, etc., in the Purāṇas, (v) the evolution of A.-*gotra*..

55. RAM GOPAL. The home of Āpastamba. *SP* (18th AIOC), Annamalainagar, 1955, 15–16.

..acc. to BUEHLER, A.'s home lay in the South..acc. to R., internal evidence of *Āpastamba-Sūtras* points to his home in the North..certain words peculiar to *Ap.S.* are found in the spoken lgg. of the North..*Ap.S.* mention several places in the North..

56. RATNACHANDRA. Bailagārīvālā brahmajñānī. (Hindi). *VJ* (Oct. 1953).

..Raikva Sayugvā..

57. SASTRANANDA, Swami. Nachiketa : the child of immortal bliss. *Ved. Kes.* 45 (8), 342-47.

58. SASTRI, P. S. Two women thinkers of the Upanishadic age. *Pr. Bh.* 59, 171–74.

..(1) Maitreyī—her spiritual inquiry leads us to the threshold of Vedānta ; (2) Gārgī—actively participates in phil. disputations..

59. SCHUBRING, W. *Isibhāsiyaiṁ*. Ein Jaina-Text der Frühzeit. GNAW-Phil.-hist. Kl. 1942, No. 6, 1952.

..mention of Aruṇa and Uddālaka in this Jaina text..

Rev.: W. KIRFEL, *OLZ* (1954), 677.

60. SHENDE, N. J. Atharvan in the Vedic and Epic literature. *J Bom U* 17 (2), Sept. 1948, 23–44.

61. SHENDE, N. J. The Aṅgirasas in the Vedic literature. *ABORI* 31, 108–31. (also in *SP*, 14th AIOC, Darbhanga, 1948, p. 1–2.)

..A. is seer of prehist. period; closely connected with the enkindling of fire and cult of sacrifice..his descendants figure prominently among seers of *ṚV..AV* is the special lit. work of Aṅgirases.. A. belong to the I–E. stock of the Aryans; in Indo–Ir. period also, they held sway over people..S. tries to trace the hist. of A. in *Saṁ., Br., Up...* incidentally deals with their part in Avestan and Buddhist lit...

62. TAQIZADEH, S. H. The "Era of Zoroaster". *JRAS* (1947), 33–40.

63. TARAPOREWALA, I. J. S. The family of Zarathushtra. *NIA* 8, 94–97.

..JACKSON gives an account of Z.'s family and gives several genealogical tables. Acc. to him, Z. had three wives and several sons and daughters..acc. to T., in the *Gāthās*, there is nothing whatever about the 'family' of Z.; Z., being the Founder of the Maga Brotherhood, cd. not have had a 'family'. His three sons and three daughters are the earthly counterparts of Amehā-Spentā of Ahura-Mazdā..

64. TAVADIA, J. C. The life of Zarathustra as based on the Avesta. *JCOI* 36, 46–101.

65. TRIPATHI, Durgadatta. Maharṣi Agasti para kucha nivedana. (Hindi). *Siddhānta* 14, 364–67.

..Agastya and Agasti are one and the same person..

66. UPADHYAYA, R. The Ṛgvedic poets. *J Univ Saugar* 7, 161–63.

..the names of the real authors of the Vedic hymns can't be generally known now from the available material..

67. WHITNEY, C. F. The date and teaching of Zarathustra. *Numen* 4 (3), 1957.

68. YUDHISTHIRA. Kyā vaidika ṛṣi mantra-racayitā the? (Hindi). Prācya Vidyā Pratiṣṭhāna, New Delhi.

33. History and Chronology of Literature.

1. Agrawal, Hamsaraj. *History of Sanskrit Literature.* (in Sanskrit). Ludhiana, 1951.

2. Aiyar, C. P. Ramaswami. Some thoughts on the Purāṇas. *Pr. Bh.* 58, 86–91.

..Ind. lit. shd. be studied anew intrinsically rather than extrinsically..*P.* are not all fable..to draw a distinction bet. the Brahmanic preoccupations of *ṚV* and the pre-Aryan beliefs supposed to be typified in *AV* is stretching the pt. too far..*P.* are a combination of the very old and not so old. The following root-ideas may be derived from a survey of *P.* as a whole: (1) gradual, tho' chequered, development of tolerance and reconciliation as governing factors: steady growth of henotheism; (2) *P.* observe truth to ideas rather than to chronology; (3) division of occupational functions and of stages of life were emphasized, but these were neither stereotyped nor rigid; (4) one of the greatest lessons of *P.* is re. the composite char. of human nature; (5) the mystery of existence and the way in wh. men and women live their lives in apparent oblivion is a frequent theme of *P.*; (6) the rules of chivalry, limits of *ahiṁsā*, temptations of absolute power represented in *P.*; (7) evil effects of certain infirmities in the great ones..*P.* stories are intended to be a summation of national char. and national life..

3. Apte, V. M. Vedic literature. (in *Encyclopaedia of Literature*), Philosophical Library, New York, 1946, 439–445.

..a survey..

4. Awasthi, G. C. Period of the Vedas. *KKT* 13, 551–52.

..*YV* and *SV* existed before *ṚV*..

5. Bhagavad Datta. *Vaidika vaṅmaya kā itihāsa:* Vol. I : *Vedo kī śākhae.* (Hindi). Delhi, 1956, IX+400.

..2nd revised and enlarged ed...

6. Bhattacharya, Batuk Nath. Indian hymns. *Pr. Bh.* 54, 353–64.

..general observations on hymnal lit...its main contents..a study of Indian rel. hymns from Vedic times down to the most recent period..amazing variety of thought, emotion, and expression depicted thro' quotations..

7. BHATTACHARYA, Rama Shankar. Skandapurāṇa-gata vaidika sāmagrī. (Hindi). *Vedavāṇī* 10 (1–2), 79–83.

8. BLOCH, J. Les débuts des littératures dans l'Inde. *Hommage à Lucien Febvre*, Paris, 1954, 1–9.

..begins the statement with *ṚV*..

9. BRANDENSTEIN, W. Die alten Inder in Vorderasien und die Chronologie des Rigweda. *Frühgeschichte und Spw.*, Wien, 1948, 134–45.

..(also Nachtrag—p. 186)..

10. CEADEL, Eric B. (Ed.). *Literatures of the East: An Appreciation*. John Murray (Wisdom of the East Series), London, 1953, XIII+194.

11. CHANDRASEKHARAN, K.; SUBRAMANIA SASTRI, V. H. *Sanskrit Literature*. P.E.N. All India Centre ("The Indian Literatures"–12), Bombay, 1951, VIII+300.

..ch. 1 deals with the SK. lg.; ch. 2 with the Vedic lit...

12. CHATTERJI, Suniti Kumar. The literatures of modern India. *I-AC* 4 (1), 40–53.

..a brief introductory note on Vedic and Epic lit...

13. CHATURVEDI, Giridhara Sarma. Vedeṣu purāṇa-mahattvam. *Purāṇa* 1 (1), 21–30.

..*P.* is already mentioned in the different parts of the Veda as being equally divine in origin and authoritative along with the Vedas themselves..description of *P.* as the fifth Veda is justified..

14. CHOWDHURI, J. B. Contribution of Bengal to Sanskrit literature. *MR* (Aug. 1946), p. 136.

..the earliest Smārta from Bengal is Gautama, the Sūtrakāra..

15. DIVANJI, P. C. The age of the Veda. *JGRS* 16 (3), 1954.

16. DVIJENDRA NATHA, Sastri. *Saṁskṛta-Sāhitya-Vimarśaḥ*. Bharati Pratisthanam, Meerut, 1957, 36+680.

..A hist. and crit. study of SK. lit. (in Sanskrit)..

17. DVIVEDA, V. V. Vede śākhā-bhedaḥ. *SS* 7, 287 ff.

..acc. to author of *Mahābhāṣya*, there were 1130 Vedic *Saṁhitās* ..at present only 12 are available..

18. GAMPERT, V. Zur Problematik des Alters des Ṛgveda. *Arch. Or.* 20 (3–4).

19. GHULE, Krishnasastri. Saṁskṛta vaṅmayācā itihāsa. (Marathi). *Ghule Lekha-Saṁgraha*, Nagpur, 1949, 74–120.

..(Rev. of *History of SK. Lit.*, Vol. I, Vedic Period, by C. V. VAIDYA)..acc. to G., the date of *ṚV* may be ¦2,000-10,000 B. C...

20. GUPTA, S. K. Nature of Vedic śākhās. *PO* 16, 48–65. (also in *SP*, 15th AIOC, Bombay, 1949, 3–4.)

..different Vedic *śākhās* are results of attempts at simplification of the original Vedic texts; in a sense, they are the first explanations of the *Saṁ*...

21. GYANI, S. D. Nature of the original Purāṇa. *PIHC* (21st Session), 1958, p. 221.

..earliest ref. to *P.* as a lit. composition occurs in *AV.* In the same Veda, the term *purāṇavid* occurs..original *P.* was one, and comprised old *ākhyānas*, genealogies, etc...

22. JOSHI, D. P. The age of Ṛgveda. *SP* (19th AIOC), Delhi, 1957, 13–15.

..views of earlier scholars discussed..

23. JOSHI, Rasika Vihari. Saṁskṛta-sāhitye gadya-paramparā. *Bhāratī* 8 (8), 177–78.

..a brief survey, beginning with *KYV*..

24. KANGA, M. F. Composition and age of the Yashtas. *ILQ* 16–17.

25. KANGLE, R. P. The relative chronology of the Dharmasūtras. *SP* (14th AIOC), Darbhanga, 1948, 128–29.

..generally accepted chronological order is : Gautama-Baudhāyana-Āpastamba-Vasiṣṭha..acc. to K., the order should be : A.–B.–V.–G...

26. MAHESA PRASADA. Veda aura usako śākhāye. (Hindi). *Vedavāṇī* 2 (4), p. 102.

27. MANKAD, D. R. *Date of Ṛgveda.* Gangajala Prakasana, Anand, 1952, 94+15.

..a study of Vedic *ṛṣis* and their chronology..

Rev.: V. G. RAHURKAR, *ABORI* 33, 271–72.

28. MOTWANI, Kewal. *India's Ancient Literature.* Ganesh and Co., Madras, 1956, 55.

..acc. to author, *Saṁ.* are devoted to a study of the universe, visible and invisible; *Br.* contain a considerable body of scientific material and also have a sociological portion; *Up.* deal with mysticism–that is, inner experience and illumination..

Rev.: K. K. RAJA, *ALB* 21, 178–79.

29. PANDEYA, S.; JOSHI, R. *Vaidika sāhitya kī rūparekhā.* (Hindi). Kanpur, 1957, 218.

30. PISANI, V. *Storia delle letterature antiche dell'India.* Nuova accademia editrice (in the Series: Thesarus Litterarum), Milan, 1955, 283+linguistic map of India.

..treats of Brahmanical, Buddhist, Jaina, and Hindu works in SK., Pali, and Prakrits from the earliest to medieval times.. (1) Vedic period (*ṚV* to Sūtra): 1500–350 B. C.; (2) Proto-Classical period: 326 B. C.–200 A. D.; (3) Classical period: 400–648 A. D.; (4) Post–Classical period: (Rāṣṭrakūṭa): 15th cent A. D.; (5) Fall and Revival: Moghuls to Tagore..each ch. starts with a summary of the political, social, and cultural hist. of the period..Introduction deals with three groups of lgg.–Muṇḍa, Draviḍa, Indo-Aryan..writing in ancient India..

Rev.: W. RUBEN, *OLZ* (1956), 453–56; C. A. RYLANDS, *JRAS* 1957, 127–28.

31. POUCHA, P. Schichtung des Ṛgveda. Bestimmung des relativen Alters der Lieder des Ṛgveda mit Hilfe zahlen-mässiger Berechnung. *Arch. Or.* 13, 103–41; 225–69; 15, 65–86.

..P.'s basic idea is as follows: If old perishing words and new productive words in several hymns were collected and systematically arranged, it wd. be possible to determine the relative chronology of various hymns..

32. PUSALKER, A. D. The historical literature of ancient Indians. *I-AC* 5 (2), 221–23.

..(extracts from Pres. Add., Hist. Section, AIOC, Annamalainagar)..Vedic lit. does not clearly distinguish bet. *itihāsa* and *purāṇa*..*Nirukta* refers to Aitihāsikas..

33. RENOU, L. *Glossaire de la littérature of sanscrite.* Paris, 1946.

34. RENOU, L. *Les écoles védiques et la formation du Veda.* Cahiers de la Soc. As. 9, Paris, 1947, 225.

..the origin of different Vedic *Saṁ.* and their redactions..hist. of the trad...mutual relationship from linguistic pt. of view..

35. RENOU, L. The Vedic schools and the epigraphy. *Siddheshwar Varma Comm. Vol.*, Part 2, 1950, 214–21.

36. RENOU, L. *Les littératures de l'Inde.* Presses Univ. de France (Que sais-je ?), Paris, 1951, 128.

Rev.: J. FILLIOZAT, *RHR*, 142, 248–49.

37. RENOU, L. Littérature sanscrite. *Histoire des littératures* 1, (Encycl. de la Pléiade), Paris, 1955, 941–88.

..la. litt. véd. (942–49)..

38. RENOU, L. Les divisions dans les textes sanskrits. *I-IJ* 1 (1), 1–32.

..imp. of this question for ' higher criticism '..two types of division of *ṚV-maṇḍala* and *aṣṭaka*..division of other Vedic texts and Vedāṅga texts..division of classical SK. texts..

39. RUBEN, W. *Ueber die Literatur der vorarischen Stämme Indiens.* Deutsche Akad. der Wiss. zu Berlin, Inst. für Orientforschung, No. 15, 1952, 134.

..pre-*ṚV* lit.—lit. of Indians of stone-age..collects the lit. fragments of primitive people outside Hindu caste–system, eliminates from them the European and common-Indian themes, and co-ordinates what remains, wherever possible, with Indus Valley seals..a ch. on N-W Indian lit. of 3rd mill. B. C...throws light on the mixing up of the pre-Aryans and Aryans..Part I: Pre-philosophical Philosophy: (1) Pre-history; (2) Proto-history of the oldest city-cultures; (3) Beginnings of the states of Indo-Europeans and Jews..

Rev.: P. H. L. EGGERMONT, *Bibl.Or.* 11, 229–30; E. LAMOTTE, *Le Muséon* 66, 192–93; W. NÖLLE, *ZDMG* 104, 255–56; Dominik SCHRÖDER, *Anthropos* 49, 348–49.

40. SASTRI, K. S. Ramaswami. *A Primer of Sanskrit Literature*. Madras, 1952, 116.

..in nine chapters, author seeks to give a concise picture of Vedic and cl. lit...

Rev.: B. UPADHYAYA, *Pr Bh* (Aug. 1952), 352.

41. SASTRI, P. S. The antiquity of the Veda. *R. B. Trivedi Comm. Vol.*, Madras, 1958, 50–55.

..on astronomical evidence the oldest available *Saṁ.* can't be dated after 8000 B. C... *ŚPB*–3102 B. C...oldest part of *TS* about 6200 B. C...

42. SETH, H. C. Periods in Vedic literature. *PAIOC* (13th Session), Part II, Nagpur, 1951, 91–92.

..part of *ṚV* belongs to 6th cent. B. C. (=period to wh. Zoroaster and his *Gāthās* also belong)..allowing periods of time for distinct strata (such as *Saṁ.*, *Br.*, *Up.*) is not proper..the *Up.* sprang up in *Br.* period itself..part of *ṚV*, part of *Br.*, early *Up.*—all belong to 6th cent. B. C...different strata of Vedic lit. reflect not so much the long intervals of time as the changing geographical environments and concurrent changes in political, rel., and social life under wh. they have been composed and compiled..

43. SHIPLEY, Joseph T. (Ed.) *Encyclopaedia of Literature* (in two Volumes). Philosophical Library, New York, 1946, XIV+1188.

..Section dealing with Indian Literatures (including Vedic lit.) (Vol. I, 439–571) organized by R. N. DANDEKAR..

44. SURYAKANTA. Sanskrit : India's national heritage. *BVB Bull.* 23, 1–3.

..moral law of universe typified in *ṛta*, *dharma*, *kratu*..sacred Vedic ritual is mystically interpreted by the *Br.*...In *Up.*, the gnostics were more eager to know how the wheel of Varuṇa went round than to be able to make it turn..

45. TILAK, B. G. *Orion* (or Researches into the Antiquity of the Vedas). Poona, 1955, VIII+243.

..(4th ed.)..

46. TILAK, B. G. *Arctic Home in the Vedas* (being also a new key to the interpretation of many Vedic texts and legends.). Poona, 1956, IX+469.

..(2nd reprint)..

47. TRIVEDA, D. S. Land of the Vedas. *ABORI* 33, 229–37.

..the descendants of Aṅgiras and their disciples are authors of the bulk of *ṚV*..*ŚYV*, *AV*, and bulk of *ṚV* are products of Bihar..home of *Up.* also was Videha-Magadha..it is not suggested that Vedas were composed in the very land in wh. the authors were born, for, the Aryans were born in Panjab..

48. TRIVEDI, Ramagovinda. *Vaidika Sāhitya.* (Hindi). Banaras, 1950, 54+512.

49. VARADACHARI, V. *A History of Saṁskṛta Literature.* Allahabad.

..from the Vedas up to Vedānta system of Indian philosophy..

50. VENKATAKRISHNA RAO, U. Sanskrit literature chart. *Ved. Kes.* 44 (3), 106–09.

..SK. lit. classified under six orthodox and four secular heads.. I. *śruti, smṛti, itihāsa, purāṇa, āgama,* and *darśana*..II. *subhāṣita, kāvya, nāṭaka,* and *alaṁkāra*..

51. VISVASRAVAH, Acarya. Śākhāye vedāvayava hai yā veda-vyākhyāna? (Hindi). *Vedavāṇī* 2 (4), 85–86.

..*śākhās* are *vyākhyāna-granthas*..

52. WIJESEKERA, O. H. de A. A Pali reference to Brāhmaṇa-Caraṇas. *ALB* 20 (3–4), 294–309.

..*Tevijja sutta* (No. 13) in *Dīgha-Nikāya*..Tarukkha=Tarukṣya (a teacher in *A. Br.* 3.16 and *Śāṅkh. Ār.* VII.19)..the Pali parenthetical passage presumably refers to various schools of Brahmins holding different views on the path of union with Brahman..

53. WINTERNITZ, M. *History of Indian Literature:* Vol. I, Part I. Calcutta Univ., 1959.

..(2nd ed.)..Vedic portion only..

54. YAJNIKA, Natwarlal. Vaidika-vaṅmayasyetihāsaḥ. *BVB Bull.* 9, 1–2.

34. General Study of the Veda as a whole.

1. Agrawala, V. S. Vaidika aura vaijñānika dṛṣṭikoṇa. (Hindi). *Vedavāṇī* 10 (1–2), 33–37.

2. Aiyar, C. P. Ramaswami. On Vedic recital. *Cultural India* 1 (15), 1–2.

..intelligent study and proper recitation of the Veda have deep significance and are designed to effect the mental and spiritual regeneration of the people..

3. Aiyar, R. Krishnaswami. The value of the Śāstras. *KKT* 16 (4), 392–98.

..the authority of the Vedas..

4. Algurai Sastri. Veda hame kyā detā hai? (Hindi). *Vedavāṇī* 10 (1–2), 15–16.

5. Amarasimha. Gītā me veda kī mahattā. (Hindi). *Vedavāṇī* 11 (12), 13–15.

..many *BG* ideas traced back to *YV*..

6. Anandapriya. Vedo aura gāthāo kī sāmyatā. (Hindi). *Vedavāṇī* 10 (1–2), 89–90.

7. Anantanarayana, Sastri. *Varṇakramavivekaḥ*. *SS* 12 (1), 1–27.

..a treatise in 118 *kārikās*; description of various types of *varṇakrama—śuddha, svara, mātrā, aṅga*..

8. Anirvan. Vedamimamsa: the background. *Pr.Bh.* 55, 83–87.

..deep sense of the ultimate reality as a self-expansive consciousness-Force (=*brahman*), not being blended to the realities of the earth, and synthetic grasp of the integral Reality from a vantage-ground of Transcendence—these three characteristic ways of looking at Reality may be said to sum up the Arya philosophy of existence..

9. Anon. Rambles in the Vedas. *Chetana* 1 (6), p. 3.

10. APTE, V. M. Presidential Address : Vedic Section. *PAIOC* (19th Session), Delhi, 1959, 103–117.

..Part I : TILAK's theory of the reminiscences of polar and circumpolar skies receives unexpected support from the three books published by Immanuel VELIKOVSKY (*Worlds in Collision*, etc.).. North Pole was, at some time in the (not too remote) past, 20 degrees or more distant from the point it now occupies..Part II : Survey of Vedic Research..

11. ATMA, Shri. Gospel of Vedas. *Ved. Dig.* 1–4.

..(in instalments)..

12. AUROBINDO, Sri. *Veda-Rahasya.* (Hindi). Vol. I. 1949, 365.

..Hindi transl. of A.'s *The Secret of the Veda* by ABHAYADEVA..

13. AWASTHI, G. C. Misconceptions about the Vedas. *KKT* 13 (12), 615–16.

14. AWASTHI, G. C. The period of the Vedas. *JIH* 26 (2), 141–42.

..*ṚV* is the principal book of *yāgas*, and it would be a purposeless compilation if there were no *yāgas* and no other Vedas.. existence of other Vedas along with *ṚV* is axiomatic..description of *yāgas* in *ṚV* proves the pre-existence of *YV* and *SV*..

15. AWASTHI, G. C. Views of scholars regarding the Vedas. *KKT* 14. (also in *JGJRI* 6, 151–55.)

..(in three instalments)..(1) contemporaneousness of all Vedas; (2) hollowness of the arguments of European scholars; (3) *ṚV* does contain descriptions of sea..

16. AWASTHI, G. C. Misconceptions about the Vedas. *JIH* 26 (3), 285–86.

..the non-mention of ocean in the Veda does not prove that Vedic people had no knowledge of ocean..

17. BALASUBRAMANIAN, R. Vedic testimony. *Ved. Kes.* 44, 474–78; 509–19.

..explains Maṇḍanamiśra's arguments as embodied in the *Brahmasiddhi* by wh. he vindicates Vedic testimony as means of knowing *brahman*..

18. BENDA, E. *Der vedische Ursprung des symbolischen Buddhabildes.*

Rev.: GUENTHER, *WZKM* 50, 158–59.

19. BHAGAVAD DATTA. Apauruṣeyavāda. *Vedavāṇī* 10 (7), 25–29.

..(in instalments)..

20. BHARATIYA, Bhavanilal. Veda kā nityatva aura apauruṣeyatva. (Hindi). *GKP* 11 (11), 362–64.

..views of Swami Dayananda and Swami Vivekananda..both accept *nityatva* and *apauruṣeyatva* of Veda..

21. BHATTACHARYYA, Durgamohan. Condition of Vedic studies in ancient and medieval Bengal as reflected in epigraphic records and literary references. *OH* 3 (2).

22. BHATTACHARYA, Rama Sankara. Veda-mantro kā viparinamayitavyatva, (Hindi). *Vedavāṇī* 10 (10), p. 15.

23. BHATTACHARYYA, Viman Chandra. On the import of a Purāṇic verse. *JGJRI* 16, 423–32.

..*Viṣṇu P.* 3.3.11 (*eka āsid yajurvedas tam caturdhā vyakalpayat*) goes against the usual view that *ṚV* is the original Veda and that *YV* appears late in the field..*Purāṇas* believe in the *pauruṣeyatva* of Vedas, that is, of the extant *Saṁhitās*, wh., acc. to them, came into being after the *śrauta* cult was introduced..acc. to *Matsya P.* 145.115–16, Aila Purūravas was a *mantravādin* and a Kṣatriya as well. He was also introducer of the "three fires" (that is, the *śrauta* system)..this pt. is suppressed by Brahmanic trad...

24. BIHARILAL. Vedo kā bandhana. (Hindi). *Vedavāṇī* 12 (3), 9–12.

25. BINDU, N. P. Śrī Aravinda ke vicāra me vedo ke pratīka kā rahasya. (Hindi). *VJ* 6 (8), 3–6.

26. BISSOONDOYAL, B. What the Vedas mean to us. *Asia* 13–14, (June 1954) 30–40; (Sept. 1954) 184–95.

..(in instalments)..Veda = Word of God..Veda and human race..

27. BISSOONDOYAL, B. Rediscovering the Bhagavadgītā. *Chetana* 4 (12), 4-8.

..*BG* compared to Veda and Pañcatantra..

28. BOSE, A. C. Aesthetic and spiritual significance of Vedic texts. *SP* (19th AIOC), Delhi, 1957, 25-27.

..ways of Vedic exegesis: (1) to consider different readings of the same *mantra* occurring in different Vedas and the significance of the difference; (2) to consider quotations of Vedic *mantras* or words in *Up.* and other Vedic texts, and their meaning in the new context; (3) to consider Vedic words, musical patterns and ideas repeated in later times, especially in rel. lit. and their trad. associations .. these methods illustrated .. also considers Vedic aesthetic values..

29. BOSE, A. C. How to prevent wars, a Vedic answer. *BJ* (11-1-1959).

30. BRAHMADATTA, Jijñāsu. *Vedavāṇī.* Ramlal Kapur Trust (Amritsar), Banaras.

..a Hindi monthly journal relating to Vedic studies..

31. CHATTERJEE, Chinmoy. A convocation in ancient India. *JUPHS* 2 (2), 20-26.

..*T Up.*: *satyaṁ vada dharmaṁ cara*, etc...ref. to similar other *Up.* texts..

32. CHATTERJEE, Heramba. Buddhist view regarding the eternity of the Vedas. *IHQ* 32 (2-3), 338-40.

..from *Tattvasaṁgraha* of Śāntarakṣita: Vedas can't be regarded as eternal and divine for the reason that they contain many unpleasant things, such as, *kāma*, *mithyātva*, *prāṇi-hiṁsā*, etc...

33. CHATURVEDI, Giridhara Sarma. Vedānāṁ svarūpam. *SS* 12 (3-4), 1-14.

..*manas*, *prāṇa*, and *vāk* constitute the principal Vedas .. *vaijñānika* Vedas and *grantharūpa* Vedas..

34. CRAMCOOK, Nilla. The Vedic wisdom of the Islamic poetry. *Kashmir* 5 (2), 39-40.

..Vedic influence on Kashmir's Islamic poetry..

35. DANDEKAR, R. N. Vedic Studies : Retrospect and Prospect. *PAIOC* (14th Session, Darbhanga), Part II, Poona, 1952, 1–22.

..(Presidential address : Vedic Section)..

36. DESHPANDE, V. V. The Vedas and Vedic learning. *SJ Number Sāṅga-Veda-Vidyālaya*, Banaras, 1946, 1–58.

..acc. to trad., (a) the Vedas are a single entity ; (b) they are the only source of the knowledge of good and evil, of right and wrong action ; (c) they are eternal and self-revealed ; (d) they possess inherent validity..among modern scholars, there are four classes : (1) those who adopt method of comparative philosophy; (2) those who depend on astronomical references ; (3) those who depend on geological data ; (4) those who emphasize political events and social background..

37. DEO, Prafulla Chandra Bhanja. Note on an image inscribed with Rigvedic verses. *OHRJ* 2 (3–4), 99–101.

38. DHARMADEVA, Vidyavacaspati. Vedo kā mahattva aura paramparāgata viśvāsa. (Hindi). *GKP* 6 (10), 289–93.

39. DHARMADEVA. *Vedo kā yathārtha svarūpa.* (Hindi). Gurukul, Kangri, pp. 530.

Rev. : GANGAPRASAD, *GKP* 11 (12), 421.

40. DHAVAN, Thakurdatta. Truth and Vedas. *Ved. Dig.* 1–2.

..(published serially)..

41. DINANATHA, Sarma. Veda-svarūpa-nirūpaṇam. *Maharavala Silver Jubilee Vol.*, 1950, 185–96.

42. DVIVEDI, P. N. Vaidika mantra jaise the vaise hī āja bhī hai. (Hindi). *JBHU* 2 (1), 73–77.

43. ED. Sources of the Veda and other scriptures. *Pr. Bh.* 61, Oct. 1956.

..intuition is the source of all scriptures..

44. ED. Indian culture and the Vedas. *Pr. Bh.* (Feb. 1951), 108–110.

45. EMENEAU, M. B. The strangling figs in Sanskrit literature. *Univ. California Publications in Classical Philology* 13 (10), 345–70.

..an exam., in conjunction with the botanical features of the *genus ficus*, of SK. passages on *aśvattha*, *nyagrodha*, etc...study of *AV* 3.6 ; 8.8.3 ; *Kaṭha Up.* 6.1 ; *TA* 1.11.5 ; *BG* 15. 1-2, etc...

46. FILLIOZAT, J. Le symbolisme du monument du Phnom Bekheng. *BEFEO* 44 (2), 527–54.

..Brahmanic origin of No. 108..

47. FILLIOZAT, J. L'apport de l'étude des religions de l'Inde à la science de l'homme. *Numen* 2 (*Anthropologie Religieuse*), 1955, 108–119.

..samples of Vedic and Brahmanic data to humanistic sciences..

48. GANGAPRASAD. Encyclopaedic character of the Vedas. *Ved. Dig.* 1 (1), 11–17.

..encycl. char. of Veda indicated in *T Br.* (*sa trayyām eva vidyāyām sarvāṇi bhūtāny apaśyat*) and also *TA* (legend of Bhāradvāja)..

49. GANGAPRASAD. The message of the Vedas. *Ved. Dig.* 2 (2), 38–40.

..(and in later issues, serially)..

50. GANGAPRASAD. The Vedas : their religious, social, and educational aspect. *Ved. Dig.* 2 (6), 39–40.

..(serially)..

51. GANGAPRASAD. Vedas—the fountain-head of religion. *Ved. Dig.* 3 (8), 279–86.

52. GARGE, D. V. *Citations in Śābara-Bhāṣya : A Study.* DCRI Diss. Series 8, 1952, XII+313.

..in ch. 1, citations in *ŚB* are traced to their sources in Vedic texts..Śabara's contribution to Vedic and post-Vedic exegesis.. institution of sacrifice..

53. GHURYE, Kumud G. *Preservation of learned tradition in India.* Popular Book Depot, Bombay, 1950, 70.

..a short account of how learning and lit. of India were preserved from ancient times : (1) Memory and ingenuity (oral trad. of

Veda and different kinds of *Pāṭhas*); (2) Written records; (3) *Sarasvatī-Bhāṇḍāras*..

54. GOLDSTÜCKER, Th. *Inspired Writings of Hinduism.* Susil Gupta (India), Calcutta, 1952, 128.

..contents of Vedic texts described in an objective manner..

55. GUPTA, S. K. Meghadūta kī vaidika pṛṣṭhabhūmi aura usakā sāṁskṛtika sandeśa. (Hindi). *SP* (17th AIOC), Ahmedabad, 1953, p. 31.

..Vedic background of mythical references occurring in *M.*, e.g., birth of Skanda, Carmaṇvatī, Rantideva, etc...K. has adopted the *yaugika* style of the Veda..

56. GUPTA, S. K. Exegetical value of Vedic repetitions. *SP* (19th AIOC), 1957, p. 7.

..exegetical material in Vedic repetitions..the study shows that names of Vedic seers and deities are sometimes used as common nouns..

57. HARIRAMA, Sastri. Vedānāṁ prāmāṇyam. *SJ. Vol. Vallabharāma-Śāṅga-Veda-Vidyālaya.*, Banaras, 1946, pp. 45.

58. HARKARE, Gunderao. Kāṇḍa-krama-pāṭha. *PO* 18, 40–52.

59. HEIMANN, B. Vedic literature. *Encyclopedia Americana*, New York, 1954.

60. JANARDANA MISRA. Vedo kā apauruṣeyatva. (Hindi). *Siddhānta* 13 (18–21), 1957, 259–63.

61. JINARAJADAS, C. Scholarship and antiquarianism. *ALB* 10 (4), 223–26.

..ref. to dead bones in SK. lit. passing as 'knowledge'..false etymologies in Vedic lit...derivation of *yūpa* (*A. Br.* II.1)..

62. KANE, P. V. Vedic mantras and legends in the Purāṇas. *C. K. Raja Comm. Vol.*, Madras, 1946, 5–8.

..*Brahma P.* quotes, in several places, Vedic verses and texts (without accent) and also makes use of Vedic legends for the glorification of certain holy places described by it..

63. KAPALI SASTRY, T. V. *Lights on the Veda.* Sri Aurobindo Library, Madras, 1948, 89.

..three-fold meaning of Vedic hymns–ritualistic, relating to knowledge of gods, and spiritual..the author attempts mystic-cum-spiritual interpretation..

64. KAPALI SASTRY, T. V. *Further Lights : The Veda and the Tantra.* Sri Aurobindo Library, Madras, 1951, IV+ 256.

..two lines of higher thought–occult and ultra-mundane–revealed in Veda and Tantra..T. not opposed to V...(1) Godhead and Gods in *ṚV*; (2) Gods of the *Āprī* hymns (a discourse on the workings of Mystic Fire and the higher powers he brings down to fill the being of the awakened soul engaged in the Vedic yoga : *ṚV* I.13); (3) *Añjaḥ-Sava* (exemplifies the fact that Vedic rituals are symbolic of occult and spiritual knowledge : *ṚV* I.28); (4) Side-lights on Tantra; (5) Thoughts on T.; (6) *Pratiṣṭhā* (Installation)..

65. KARMARKAR, A. P. Purāṇic culture and tradition. *Bh. Vid.* 7 (7–8), 93–100.

..eighteen lores known to *P*...Vedas and their branches..a chart showing *Veda-śākhā-praṇayana* acc. to *P*...

66. KASHIKAR, C. G. Vedāsambandhī vāstava kalpanā. (Marathi). *Sahyādri* (Jan. 1948), 10–12.

..Vedic texts of various *śākhās* described..

67. KASHIKAR, C. G. Vedavyākhyā Grantha, Vol. I. *ABORI* 37, p. 308.

..(review-note on VIDEHA's work)..the Swami puts emphasis on philosophical rather than on philological aspect..acc. to him, *ṚV*, *YV*, *SV*, and *AV* represent respectively *jñāna*, *karma*, *upāsanā*, and *vijñāna*..*YV* explains the significance rather than the char. of *karma*..

68. KIBE, M. V. Veda kaṇṭhastha rakhane kī prathā āvaśyaka hai. (Hindi). *VJ* 5 (5), 31–32.

69. KOHLBRUGGE, H. Glück-und Unglückszeichen am menschlichen Körper. *AO* 20, 36–76.

..*ṚV* X. 85.33 refers to auspicious signs on the body of a lady.. also *AV* XIV. 2.28..*Mantra Br.* I. 2.14, 18 refers to such signs

in relation to their influence on the future of the person bearing those signs..the author also considers in this paper some post-Vedic texts relating to the subject..

70. KRISHNANANDA, Swami. Śruti kī apūrvatā. (Hindi). *GKP* 2 (5), 10–12.

71. KUSHWAHA, S. S. The Vedas in the other worlds. *Ved. Dig.* 2 (10), 29–33.

72. LOMMEL, H. Vedische Skizzen. *Schubring Comm. Vol.*, Hamburg, 1951, 25–38.

..(1) The first person plural in the sense of singular ; (2) *Nāsatya*; (3) *ṚV* IV. 42..

73. LOMMEL, H. Awestische und vedische Einzelstudien. *ZDMG* 105, 151–74.

..(4) Himmlische und irdische Nahrung (interpretation of *vepas, psaras*); (5) Eine gemein-arische Redensart *(syāma te ye)*; (6) *Khila–, abhinne khilye* (new land?); (7) Herstellung einer *Up.*–Strophe (*BA Up.* V. 15: *hiraṇmayena pātreṇa*..the prose portion following this vs. may be reconstructed as a *triṣṭubh* vs.)..

74. LUHAR, T. P. Vedanu arthaghaṭana. (Gujarati). *Dhruva Comm. Vol.*, Part I, 1944, pp. 283 ff.

..based on *The Secret of the Veda* by Sri AUROBINDO..

75. MOTILAL, Sarma. *Vedo kā svarūpa-vicāra.* (Hindi). V. T. S. S., Jaipur, pp. 155.

76. MOTILAL, Sarma. *Vedasya sarva-vidyā-nidhānatva.* V. T. S. S. Jaipur, pp. 78.

77. MUNSHI, K. M. Vedas : rock of the ages. *BUJ* 1 (16), p. 33.

..Vedas are a symbol and source of the cultural continuity of India..

78. NARADEVA, Sastri. Vedo kā mahattva aura hamārā kartavya. (Hindi). *GKP* 4 (10), 10–15.

79. NARADEVA, Sastri. Veda viṣayaka vibhinna vicāra-dhārāo kā saṁkṣipta vivecana : purākalpa aura yaha kalpa. (Hindi). *GKP* 12 (8–9), 64–68.

80. NARAHARI, H. G. Kauṭilya and the Vedas. *Bh. Vid.* 10 (*Munshi D. J. Comm. Vol.* 2), 1949, 49–52.

..K. was a keen admirer and follower of the Vedic school; but he did not share the narrow-mindedness of the *Smṛtis*..*Smṛtis* and K. represent two different schools of thought..society of K.'s *Arthaśāstra* nearer to Veda than to *Smṛtis*..*Smṛtis* prohibit child-marriage, *satī*, widow-remarriage, etc., but K. allows them..

81. NARAHARI, H. G. Saṁhitās and the older Upaniṣads. *M. Hiriyanna Comm. Vol.*, Mysore, 1952, 115–22.

..the real attitude of *Up.* towards *Saṁ.* is that of the devoted follower; they make statements, but claim no originality for their utterances..*Up.* are more exegetical treatises interpreting the doctrine of *Saṁ*...

82. NAWATHE, P. D. Nivid-Mantra. (Marathi). *Aitihāsika Saṁkīrṇa Nibandha*, Vol. 6, (BISM Series, 88), 1956, 1–4.

83. PANDIT, Anandapriya. Are the Vedas songs of shepherds? *Ved. Dig.* 3 (6), 214–16.

84. PRIYAVRATA. Hama veda kyo paḍhe? (Hindi). *GKP* 6 (7), 193–94.

85. PURUSHOTTAM, J. The importance of the Vedas. *R. B. Trivedi Comm. Vol.*, Madras, 1958, 9–12.

86. RAGHAVAN, V. Bhavabhūti and the Veda. *Śārdha-śatābdī Vol.* (Asiatic Society, Bombay), 218–21.

..in a sense, supports and supplements KEITH's observation on the subject (*JRAS* 1914, 729–31)..echoes of Vedic thought and idiom in B.'s works..

87. RAJA, C. K. The future of Vedic researches. *PAIOC* (12th Session), Banaras, 1946, 23–35.

..(Pres. add., Vedic Section)..

88. RAMASWAMI SASTRI, V. A. Arthavādas. *Sarup Comm. Vol.*, 1954, 165–70.

89. RENOU, L. Seasons. *SP* (14th AIOC), Darbhanga, 1948, 21–22.

..the main paper seeks to follow the evolution of seasonal description in SK. lit. from the Veda onwards..

90. RENOU, L. The Vedic schools and the epigraphy. *Siddheshwar Varma Comm. Vol.* II, 1950, 214–21.

..evidence of inscriptions regarding the spread of Vedic *caraṇas* and *śākhās*..(a) the only schools known thro' epigraphy are those, whose texts have come down to our own times; (b) the geographical distribution of these schools agrees with what is taught in the Vedic trad. and with what the modern connections of caste allow us to admit..

91. RENOU, L. Vedic study—its history and future. *JORM* 18 (2), 65–83.

92. SACCIDANANDA SARASWATI, Swami (Ed.). *Viśva-Śānti.* Delhi.

..(Journal dealing with Vedic studies)..

93. SANKARANANDA, Swami. Vedic national anthem: AUM. *JOIB* 3 (1–3), 28–39; 257–68.

94. SANKARA TIRTHA. Aśāstrīya mata. (Hindi). *Siddhānta* 14, 326–32.

95. SARDA, Harbilas. What do the Vedas teach? *Ved. Dig.* 1 (9), 1–6.

96. SARDA, Harbilas. Vedas are the source of all knowledge. *Ved. Dig.* 1 (11), 27–36.

97. SARMA, Munshi Ram. Veda-maryādā. (Hindi). *Vedavāṇī* 7 (11), 12–19.

98. SARMA, Visvadeva (Ed.) *Savitā.* Ajmer.

..(Monthly Journal of the Veda-Saṁsthāna; primarily deals with Vedic topics)..

99. SASTRI, Dinanatha Sarma. Veda me śrīrāmāvatāra ke bīja. (Hindi). *Siddhānta* 13 (10), 206–10.

..*ṚV* X.111.7..

100. SATAVALEKAR, S. D. *Veda kā svayaṁ śikṣaka.* (Hindi). Svādhyāya Maṇḍala, Aundh.

..(Part I, 1946, 138; part II, 1922, 222)..grammar, exegesis, etc...

101. SATPRAKASHANANDA, Swami. The source of all delight. *Ved. Kes.* 38 (1), 19–20.

..Vedic sayings regarding bliss..

102. SATYAPRAKASH. Spirit of the Vedic hymns. *Ved. Dig.* 2 (2), 10–12.

103. SHEMBAVANEKAR, K. M. The Veda-Vyāsa myth. *ABORI* 27.

..Vedic trad. does not know any division of the one original Veda into four by a person like Vyāsa..

104. SHIFMAN, A. Tolstoy's interest in the Vedas. *Chetana* 4 (2), pp. 3 and 5.

105. *Siddhānta : Puruṣārtha* special number, 1956, pp. 392.

..articles on various aspects of *dharma, artha, kāma, mokṣa*..

106. SIVAPUJANA SIMHA. Vaidika sampatti para āpatti. (Hindi). *Vedavāṇī* 10 (7), 15–24.

107. SIVAPUJANA SIMHA. Vedādhikāra-nirṇaya. (Hindi). *GKP* 12 (8–9), 113–17.

..all are qualified to study Veda..

108. SRIRAMULU, S. Sannyāsa-vidhi or a criterion of Śaṁkara's interpretation. *SP* (15th AIOC,), Bombay, 1949, 15–16.

..*Sannyāsa-śruti* can be understood only as *vikalpa-vidhi*..

109. TAGARE, G. V. Acyutarāya Moḍaka's *Avaidika-Dhikkṛti*. *BDCRI* 18, 215–20.

110. THOMAS, E. J. Vedic problems and their growth. *Sarup Comm. Vol.*, 1954, 80–84.

..Origin of the Aryan or IE lgg...Who were the people who spoke those lgg.?..'Indian Home' theory re. the original home of the Aryans deserves more careful consideration than hitherto..

111. VAIDYANATHA, Sastri. Give impetus to Vedic researches. *Ved. Dig.* 5 (7), 239–42.

112. VARMA, Jiyalal. *Veda-śāstra-tālikā.* Veda-pracāra-maṇḍala, Kotah, 1959, 205.

..claims to be Vedic Cyclopedia with creative thoughts..

113. VEDALAMKARA, B. Vaidika prāṇa-vidyā. (Hindi). *GKP* 1 (7), 22–25.

..Vālakhilya; *A. Br.* 6.28..

114. VELANKAR, H. D. Presidential Address : Vedic Section. *PAIOC* (13th Session), Part II, Nagpur, 1951, 1–14.

..appreciative and dispassionate study of Veda throws light on those qualities and tendencies wh. raised India to the height of spiritual and temporal glory..states the needs of Vedic research..

115 VISHVA BANDHU. The call of Vedic text-criticism. *PAIOC* (15th Session) Bombay, 1951, 69–99.

..(Pres. add., Vedic Section)..crying need of Vedic scholarship is the reinstitution, on sound principles, of further pursuance of Vedic text-critical studies..some textual data adduced : *ṚV* I.60.3; 70.3; 180.4; 180.9; *AV* XII.1; XX.71.10; *VS* VII.47..

116. VISHVA BANDHU. Veda hī īśvarīya jñāna hai. (Hindi). *GKP* 5, 329–30.

117. VISHVA BANDHU. Vedic text-critical studies : a summary. *Rocz. Or.* 21 (*Schayer Mem. Vol.*), 1957, 455–57.

..phenomenon of phonetic change has worked havoc with Vedic texts..(*AV* V.1.5, for *pṛthujman namaḥ* it is better to read *pṛthūr-jasman-n amaḥ*)..various Vedic recensions shd. be treated as time-worn manuscripts, first to be deciphered and then to be text-critically studied..

118. WICKI, J. Die Schrift des P. G. Fernandes über die Brahmanen. *Z. fuer Missionswissenschaft und Religionswissenschaft* 41, 1957.

119. WÜST, W. Beiträge zur Erklärung des Awestas und des Vedas. *GGA* 1–2, 1934, 1–39.

..(Rev. of Joh. HERTEL's book of this name, published in Leipzig, 1929)..

120. YUDHISTHIRA. *Kyā vaidika ṛṣi mantra-racayitā the?* (Hindi). Ramlal Kapur Trust, Lahore, 1945, pp. 48.

121. YUDHISTHIRA. *'Mantra-brāhmaṇayor veda-nāma-dheyam' ity atra kaścid abhinavo vicāraḥ.* (Sanskrit-Hindi.) Prācya Vidyā Pratiṣṭhāna, New Delhi.

IX. LEXICAL WORKS

35. DICTIONARIES, ENCYCLOPAEDIAS, INDEXES.

1. ANWANDER, Anton. *Wörterbuch der Religionen.* Echter-Verlag, Würzburg, 1948, 332.

Rev.: B. VROKLAGE, *Anthropos* 46, 289.

2. APTE, V. S. *Sanskrit-English Dictionary.* Prasad Prakashan, Poona, 1957.

..(revised, enlarged, and ed. by P. K. GODE and C. G. KARVE).. Part I (*a-ka*), 1957, 6+8+631; Part II (*kha-ma*), 1958, 633–1296; Part III (*ya-ha*) and 6 Appendixes, 1959, 8+1297–1768+112..

3. BENVENISTE, E. Sur un dictionnaire étymologique du Sanskrit. *OLZ* 50 (11–12), 1955.

4. BENVENISTE, E. Sur un dictionnaire étymologique du Sanskrit. *OLZ* 55, 1960, 5–10.

..a propos M. MAYRHOFER's work..

5. BERTHOLET, A. *Wörterbuch der Religionen.* Kröners Taschenausgabe 125, 1952, VIII+532.

..(revised by VON CAMPENHAUSEN)..

Rev.: ANON, *Erasmus* 6, 387; Otto EISSFELDT, *OLZ* 1954, 113–14.

6. BÖHTLINGK, Otto Nikolaus. *Sanskrit-Wörterbuch* (in kürzerer Fassung). Akad. Druck-und Verlagsanstalt, Graz, pp. 2170.

..(reprint of the original work published in 1879–89: seven parts now issued in three vol.)..

7. BUCK, Carl Darling. *A Dictionary of selected synonyms in the principal Indo-European Languages : A Contribution to the History of Ideas.* Univ. of Chicago Press, Chicago, 1949, XIX+1515.

..lists and discusses the words used in the principal IE lgg. for several concepts, be the words cognate or not.." Hist. of ideas is embodied in hist. of words "..the whole linguistic material is brought together into 22 idea-groups..

Rev.: I. M. CAMPBELL, *Arch. Ling.* 3, 199–203; G. DEETERS, *IF* 61, 116–18; J. GONDA, *Museum* 54, 164–66; Urban T. HOLMES, *Lg* 26, 422–27; P. KRETSCHMER, *Die Sprache* 2, 182–84; A. MARTINET, *Word* 7, 67–68; E. H. STURTEVANT, *JAOS* 70, 329–31; L. ZGUSTA, *Arch Or* 20, 658–59.

8. CAPPELLER, C. *Sanskrit-Wörterbuch* (nach den Petersburger Wörterbüchern bearbeitet). Walter de Gruyter, Berlin, 1955, VII+541.

..(reprint)..

Rev.: Ivo FISER, *Arch Or* 24, 666–67; E. FRAUWALLNER, *WZKM* 53, 148; G. REDARD, *Kratylos* 1, 178; U. SCHNEIDER, *OLZ* 51 (1956), 449.

9. CARNOY, A. *Dictionnaire étymologique du proto-indo-européen.* Bibl. du Museon Vol. 39, Louvain, 1955, XII+224.

..(by proto-IE, the author understands the Indo-Germanic people who lived in Western Europe before the Celts)..consists of three parts: (1) Pelasgisch (=remnants of the lgg. of the Eastern Medit. region); (2) Western proto-Idg. (Italy and celtic-iberian region); (3) Etruskisch..

Rev.: E. BENVENISTE, *BSL* 53 (2), 51–52; Haiim B. ROSEN, *Erasmus* 11, 470–74.

10. CARNOY, A. *Dictionnaire étymologique de la mythologie gréco-romaine.* Geuthner, Paris, 1957, 210.

Rev.: E. BENVENISTE, *BSL* 53 (2), 51–52; M. FOWLER, *Lg* 34 (1).

11. DAS, Haridas (Ed.). *Sree Sree Gaudiya Vaishnava Dictionary.* Haribole Kutir, Nabadwip, 1957.

..(planned in 4 volumes; Vol. I published)..meanings of words, technical terms in scriptures with complete ref. to texts..

12. DEBRUNNER, A. Die Aufgaben eines etymologischen Wörterbuches. *Geistige Arbeit* 18, 1936, p. 10.

..(zum neuen etym. *WB des Altindoiranischen* von W. WUEST, 1–3 Lief., Heidelberg, 1935)..

13. DIKSHITAR, V. R. Ramachandra. *Purāṇa Index*. Univ. of Madras.

..only five *P.—Bhāgavata, Brahmāṇḍa, Matsya, Vāyu,* and *Viṣṇu* —taken into consideration..descriptive notes in English..Vol. I, 1951, 660; Vol. II, 1952, 746; Vol. III, 1955, 786..

Rev.: S. RAMACHANDRA RAO, *JIH* 34, 101–02.

14. FERM, Vergilius. *An Encyclopaedia of Religion.*

15. GAYNER, Frank. *Dictionary of Mysticism.* Philosophical Library, New York, 1953, 210.

..contains definitions of over 2,200 terms used in religious mysticism, esoteric philosophy, occultism, Lamaism, Zoroastrianism, Buddhism, Brahmanism, Theosophy, etc.

Rev.: K. CHEN, *HJAS* 17, 281–82.

16. GRASSMANN, H. *Wörterbuch zum Rig-Veda.* 1955.

..(reprint: 1776 columns)..

17. HONDA, M. An index to the philosophical sūtras. *Proc. of the Okurayama Oriental Res. Inst.*, Vol. I, Yokohama, 1954, 244–305.

..*Sāṁkhya-kārikā, Sāṁkhya-sūtra, Brahma-sūtra, Yoga-sūtra Vaiśeṣika-sūtra, Nyāya-sūtra, Mīmāṁsā-sūtra*..

18. JOSHI, Lakshmana Sastri (Ed.). *Dharmakośa*, Vol II: *Upaniṣat-Kāṇḍa.* Prājña-Pāṭhaśālā-Maṇḍala, Wai.

..Part I (*Mantra-Brāhmaṇa Up.*), 1950, 155+20+1–524; Part II, (*Ait., Kauṣ., Taitt., Chānd.*), 1949, 14+15+8+525–986+31; Part III (*Bṛhad., Īśa, Talavakāra, Kaṭha, Muṇḍa, Praśna, Māṇḍūkya, Jābāla, Kaivalya, Atharvaśira, Atharvaśikha*), 1949, 3+18+987–1683; Part IV (*Upaniṣad-vākya-kośa*), 1953, 460..Part I is a collection of pre-*Up.* Vedic texts, wh. represent the background of the *Up.* phil...Parts II and III contain full texts of 19 *Up.*, followed by comments of Śaṁkara, Rāmānuja, Nimbārka, Madhva, Śrīkaṇṭha, Vallabha, and Vijñānabhikṣu (only explanatory portions of the comm. being given). In the introd. to part I, the editor

tries to show that the *Up.* thought was not the result of a spontaneous, miraculous, and revolutionary inspiration, but that it has evolved from the worship of the several forms of Puruṣa that was in vogue, and that the philosophic contemplation envisaged by *Up.* has grown out of sacrificial worship..in his SK. Introd., the editor has traced the origin and growth of the pre-*Up.* Vedic ideas about the Supreme Self mentioned under different names like *Puruṣa, Prāṇa, Ātman,* and *Brahman*..

Rev.: L. RENOU, *JA* 242, 423–24 (Part IV only); H. D. VELANKAR, *J Bom U* 20, 156–57.

19. JURET, A. *Dictionnaire étymologique grec et latin.* Publ. of Faculty of Letters, Strassbourg, 1942, XXIV+463.

Rev.: E. BENVENISTE, *BSL* 42 (2).

20. KASHIKAR, C. G. Śrautakośa : A literary enterprise. *PO* 10 (3–4), 83–86.

..tentative scheme of the *Encyclopaedia of Vedic Ritual* undertaken by the V. S. M., Poona..

21. KEVALANANDA SARASVATI, Swami. *Aitareya-Brāhmaṇa-Āraṇyaka-Koṣaḥ.* Aryasamskriti Press, Poona, 1952, 6+110+6.

..an alphabetical list of imp. topics, objects, and concepts occurring in *A.Br.* and *A.Ār.*, with explanations..only *vidhi* portions taken into account..

Rev.: C. G. KASHIKAR, *ABORI* 34, 196–98; L. RENOU, *JA* 241, 160.

22. KEVALANANDA SARASVATI, Swami. *Kauṣītaki-Brāhmaṇa-Āraṇyaka-Koṣaḥ.* Dharmakośa-Maṇḍala, Wai, 1954, 7+49.

..topic-wise index..

23. KEVALANANDA SARASVATI, Swami. *Mīmāṁsā-Koṣaḥ.* Prājña-Pāṭhaśālā-Maṇḍala, Wai.

..Part I (*aṁśāṁśi-aruṇā°*), 1952, 80+600; Part II (*aruṇā°-upāṁśu*), 1953, 10+605–1200; Part III (*u-ja*), 1954, 136+1201–1800; Part IV (*ja-na*), 1956, 7+1801–2407..

Rev.: G. V. DEVASTHALI, *JAS Bom* 30, 78–79; L. RENOU, *ABORI* 34, 178–79; H. D. VELANKAR, *J Bom U* 25 (2), 156.

24. KÖNIG, Franz. *Religionswissenschaftliches Wörterbuch : Die Grundbegriffe.* Verlag Herder, Freiburg, 1956, LXIV+956.

Rev.: D. SCHRÖDER, *Anthropos* 53, 1037.

25. MACDONELL, A. A.; KEITH, A. B. *Vedic Index of Names and Subjects.* Motilal Banarasidass, Delhi, 1958, Vol. I : 11+XVI+544; Vol. II : 592.

..(reprinted from the original by photoprocess)..

26. MAROUZEAU, J. *Lexique de la terminologie linguistique.* Geuthner, Paris, 1943, 241.

..French–German–English..2nd enlarged ed...(first ed. in 1933)..

Rev.: M. C., *BSL* 42 (2); A. MARTINET, *Word* 9, 282..

27. MAYRHOFER, Manfred. *Kurzgefasstes etymologisches Wörterbuch des Altindischen. A Concise Etymological Sanskrit Dictionary.* Carl Winter (Idg. Bibliothek. 2. Reihe : Wörterbücher), Heidelberg, 1953–59.

..Vol. I (*a* to *th*), pp. XXXVIII+570, publ. in 1956..Vol. II (up to 13 fasc.) published : up to *baka* : pp. 400..

Rev.: W. BELARDI, *Ric. Ling.* 3, 206–09; 4, 192–95; R. BIRWE, *IF* 62, 195–200; 64, 108–09; T. BURROW, *Arch. Ling.* 6, 60–62; 7, 151–154; 9, 130–36; A. DEBRUNNER, *Kratylos* 1, 33–37; M. B. EMENEAU, *Lg* 31, 449–56; 33, 595–602; Robert A. FOWKES, *Word* 11, 134–38; 435–37; O. FRIS, *Arch. Or.* 22, 620–21; W. KIRFEL, *Bibl. Or.* 12, 39 ff.; 13, 173–74; A. MINARD, *BSL* 54 (2), 70–72; C. REGAMEY, *Erasmus* 9, 527–31; L. RENOU, *Kratylos* 4,42–46; F. O. SCHRADER, *ZDMG* 104, 532; 106, 406–07; J. C. TAVADIA, *I-AC* 3, 299–300; *Indo-Iranica* 7, 54; P. TEDESCO, *JAOS* 74, 179–81; J. VEKARDI, *AO (Hung.)* 6, 301; L. ZGUSTA, *Arch. Or.* 25, 167–168.

28. OERTEL, H. A practical proposal for preliminary work on a new Sanskrit Dictionary. *Woolner Comm Vol.*, 1940, 177–82.

..imp. of semantic and syntactical investigations for the hist. of SK. lg...ref. to Vedic texts (the root *khād* in *Br.* prose meant 'to chew'; later, it developed the sense of 'to eat')..in the matter of syntax, compilation of cases, particularly in Vedic texts, deserves thorough study..

29. PEI, Mario A.; GAYNOR, Frank. *A Dictionary of Linguistics*. Philosophical Library, New York, 1954, VIII+238.

..definitions of terms in grammar and linguistics..

Rev.: Norman A. MCQUOWN, *Lg.* 32, 485–89; L. F. SAS, *Word* 11, 122–24.

30. PIKE, E. Royston. *Encyclopaedia of Religion and Religions*. George Allen and Unwin, London, 1951, VI+406.

Rev.: J. H., *Anthropos* 48, 345.

31. PISANI, V. Kośapariśiṣṭāni. *Vāk* 2, 1–25.

..a list of more or less imp. words—some of them occurring in Vedic lit.—wh. are not registered in *PW*, or being registered need supplement..e.g. *aryaman* (=one offering hospitality); *avarohaṇa* (=name of a *mantra*); *iriṇa* and *adhidevana*; *śevāra* (=treasury)..

32. POKORNY, J. *Indogermanisches etymologisches Wörterbuch*. A. Francke A. G. Verlag, Berne, 1948–57.

..Fasc. 1–11 (upto *taus*), pp. 1056..

Rev.: E. BENVENISTE, *BSL* 54 (2), 58–59; I. M. CAMPBELL, *Arch. Ling.* 3, 199–203; G. DEETERS, *IF* 60, 317–20; 61, 316; J. KNOBLOCH, *Kratylos* 4, 29–41; P. KRETSCHMER, *WZKM* 51, 314–20; F. M., *KZ* 72, 127–28; A. MANIET, *Et. Cl.(Belg.)* 18, 506; O. MASSON, *Rev. Et. gr.* 68, 349–51; M. MAYRHOFER, *Bibl. Or.* 7, 207–08; 9, 2–4; 13, 111–13; J VENDRYES, *Et. Celt.* 6, 380–83; J. WHATMOUGH, *Lg* 25, 285–90; 27, 570–71; 28, 265–69; 29, 481–83; 30, 399–401; 32, 716–18; 34, 106–07.

33. RENOU, L. A Sanskrit Thesarus. *Vāk* 1, 88–98.

..(about the work undertaken by DCRI, Poona)..even in the realm of Vedic lit., wh. is allegedly transmitted with scrupulous care, the *Paippalāda Saṁ.* of *AV* has gathered the wildest aberrations wh. can result from oral transmission, unprotected by word-perfect recitation..

34. RENOU, L. *Vocabulaire du rituel védique*. C. Klincksieck (Collection de vocabulaires techniques du Sanskrit—1), Paris, 1954, IV+176.

Rev.: A. CARNOY, *Le Muséon*, 67, 407–08; J. GONDA, *OLZ* (1955), 245; C. G. KASHIKAR, *ABORI* 35, 287–88; A. MINARD, *BSL* 53 (2), 53–54.

35. RENOU, L. List of remarkable words from the Kasmirian (Paippalāda) version of the Atharva Veda (according to L. C. BARRET's edition). *Vāk* 5, 74–108.

..with meanings..

36. RUNES, Dagobert D. *The Dictionary of Philosophy*. Philosophical Library, New York, 1942, 343.

..(2nd ed.)..

Rev.: Charles A. MOORE, *PEW* 1, 83–84.

37. SURYAKANTA. *A Grammatical Dictionary of Sanskrit (Vedic). I. Phonetics* (with a complete index to WACKERNAGEL'S *Altindische Grammatik* and MACDONELL'S *Vedic Grammar*). Moolchand Khairati Ram Trust, Delhi, 1953, XIII+291.

Rev.: A. DEBRUNNER, *Kratylos* 1, 147-50.

38. SYKES. Edgerton. *Everyman's Dictionary of non-Classical Mythology*. J. M. Dent and Sons, London, 1952, 262.

..deities and rituals and symbolic objects of pre-Hellenic mythologies, e. g. Hindu, Buddhist, Chinese, etc...

Rev.: H. CLOSS, *AP* (Feb. 1953), 88.

39. SZEMERENYI, O. Contributions to Iranian lexicography. *JAOS* 70, 226–36.

40. THOMSON, Stith. *Motif-Index of Folk Literature*, Vol. I. Rosenkilde and Bagger, Copenhagen, 1955, 554.

Rev.: E. O. JAMES, *Folk-lore* 67, 182–83.

41. *Śrautakośa*. Encyclopaedia of Vedic Sacrificial Ritual comprising the two complementary Sections, namely, the Sanskrit Section and the English Section. Vaidika Saṁśodhana Maṇḍala, Poona, 1958. Vol. I, Sanskrit Section, 38+880; English Section, Part I, 42+535.

..SK. Section based on *Saṁ.*, *Br.*, *Ār.*, and *Baudh ŚS*; English Section based on *ŚS* belonging to various Vedic schools..Vol. I deals with the seven *Haviḥsaṁsthāḥ* with relevant *Kāmya* and *Prāyaścitta* rites, and *Pitrmedha*..English Section, Part I: up to the *Kāmya iṣṭis* of *Darśapūrṇamāsau*..

Rev.: J. GONDA, *I-IJ* 3, 235–37; L. RENOU *JA* 246, 208–10; N. TSUJI, *Toyo Gakuho* 41, 92–96.

42. VISHVA BANDHU (Ed.). *Vaidika-padānukrama-kośa: A Vedic Word-Concordance.* V. V. R. Inst., Hoshiarpur.

..a universal vocabulary register of all available Vedic texts (about 500)..provided with complete textual ref. and comm. bearing on Vedic phonology, accent, etymology, morphology. grammar, metre, and text-criticism..(15 volumes planned; Vol. I–V appeared from Lahore, 1935–45)..Vol. VI, 1955, 1283; Vol. VII 1956, 1872; Vol. VIII, 1958, XVIII+760..

Rev.: L. RENOU, *JA* 245, 313–14; 246, 204–05.

43. WEDECK, H. E. *Dictionary of Magic.* 1956, 113.

44. WOOD, Ernest. *Yoga Dictionary.* Philosophical Library, New York, 1956, XI+178.

45. ZAEHNER, R. C. *The concise encyclopaedia of living faiths.* Hutchinson (New Horizon Books), London, 1959, 431+104 plates.

..contributions on Indian Faiths by BASHAM, BOWNAS, CONZE..

X. LITERARY STUDY

36. POETRY, STYLE, FIGURES OF SPEECH.

1. BARANNIKOV, A. P. Obraznost'v indijskoj literature. *IzvAN* 6, 285–300.

..figurative lg. in Ind. lit...

2. BERTEL, J. E. *K voprosu ob "indijskom stile" v persidskoj poezii.* Nakl. cs. Akad. ved., Prague, 1956.

3. BETH, A. *Variatieverschijnselen in het oud-indisch.* H. Veenmann and Zonen, Wageningen, 1943, 118.

..in the style-material of an author, 'variation' plays an imp. role..stylistic variation consisting of the employment of a simple verb and the same verb (with a prefix) without change of sense..

Rev.: E. SCHWENTNER, *IF* 60, 332.

4. BHAWE, S. S. The conception of a Muse of Poetry in the Ṛgveda. *J Bom U* 19 (2), 19–27.

..*sūryasya duhitā* is, expressed in modern terms, the Genius of Poetry and Song..Sūryā originally stood for prayer or poetry.. Sarasvatī is the guardian deity of poetry, while *sūryasya duhitā* is poetry personified..

5. BOSE, A. C. Poetry of the Vedas. *BUJ* 1 (3), 27–29.

6. CHOWDHURY, Tarapada. Aesthetic outlook in the Vedas. *SP* (15th AIOC), Bombay, 1949, p. 3.

7. DAS, Matilal. The poetry of the Rigveda. *AP* 22 (12), 555–58.

..the strength of *ṚV* lyrics and verses arises equally from an inward profundity and a generous sensuousness..Vedic poets are essentially mystics..images and symbols of Vedic hymns are symbols of far-off days, but they are full of ever-widening sense and harmony..

8. DAS GUPTA, S. B. The Indian attitude towards nature. *BRMIC* 8 (6), 129–38.

..the attitude of Vedic poets : personifying deifying forces of nature..man interprets nature in his own terms; therefore, anthropomorphism..deification on account of the sense of awe and wonder..nature was intuitively felt to be something more than a conglomeration of material phenomena or blind forces..realisation of a homogeneity bet. individual life-process and cosmic order.. the attitude of *Up.* sages: *yasya bhāsā sarvam etat vibhāti*; natural phenomena as a process of sacrifice..

9. DE, Sushil Kumar. Sanskrit devotional poetry and hymnology. *NIA* 9, 130–61.

..the earliest lit. antecedent of SK. devotional poetry and hymnology is to be found in *ṚV*..the Vedic poet possessed the secret of making his religion poetry and his poetry religion..the spirit of Vedic lit., at least in its earlier phases, was optimistic and carefree..

10. DE, Sushil Kumar. *Ancient Indian Erotics and Erotic Literature.* K. L. Mukhopadhyaya, Calcutta, 1959, 109.

..traces the hist. in pre-classical lit., the classical poetry, and in prose romances and drama..earliest Indian poems, giving a

passionate expression to the emotion of love are to be found in *ṚV.* However, Vedic lit. is not rich in love-poetry..

11. DHONDE, S. Y. Simile in the Upaniṣads. Sangameshwar College Journal 1 (1), Sholapur, 21–26. (also in *SP*, 15th AIOC, Bombay, 1949, 186–87.)

..*Up.* similes examined from the point of view of the triple classification, namely, decorative, illustrative, and emotional.. similes in *Up.* normally illustrative..they serve the purpose of impressing the point on the pupil's mind..beginnings of decorative simile seen in *Up.*..no place in *Up.* for emotional similes..

12. GAJENDRAGADKAR, S. N. Decorative style and alaṁkāras in the Aitareya Brāhmaṇa. *JBBRAS* 27 (Suppl.), 314–19.

13. GAJENDRAGADKAR, S. N. Decorative style and alaṁkāras in the Bṛhadāraṇyakopaniṣad. *JBBRAS* 29, 51-61. (also in *SP*, 17th AIOC, Ahmedabad, 1953, p. 186).

..as in *ṚV* and *Br.*, the author of the *Up.* resorts to *upamā* and *rūpaka* not so much as poetic embellishments as an aid for understanding and as a means to illustrate a point..much use is made in *Up.* of compound similes, majority of wh. are illustrative and not decorative..particles like *u, ha, vai* are used decoratively..

14. GONDA, J. *Stilistische studie over Atharvaveda* I–VII. H. Veenmann and Zonen, Wageningen, 1938, 96.

..(*VBD* I–87.1)..considers stylistic peculiarities and their magical significance..

Rev.: Sten KONOW, *AO* 18, 159; V. PISANI, *AG It.* 34, 128; E. SCHWENTNER, *IF* 59, 235.

15. GONDA, J. Monosyllaba am Satz-und Versschluss im Altindischen. *AO* 17, 123–43.

..an attempt to indicate the significance of monosyllabic words at the end of the sentence or verse in Vedic lit. and class. lit... generally the no. of cases where such monosyllabic words occur is small; these words are mostly non-nominal, non-verbal words ..*ṚV*, (Aśvaghoṣa, and Kālidāsa) have purposely—to create some specific effect—employed such monosyllabic words at the end..

16. GONDA, J. *Remarks on Similes in Sanskrit Literature.* E. J. Brill (Orientalia Rheno-Traiectina I), Leiden, 1949, VII+ 121.

..(2nd ed.; 1st ed., Wageningen, 1939, 125: *VBD* I–86.3).. a stylistic study of similes..author's thesis is: figures of speech intensify the magic power or rel. value of the text; they have a hallowing effect and are highly instrumental in making the Vedic lg. answer its purpose. *Alaṁkāra* originally meant "rendering suitable for its purpose"..in primitive culture, people set upon the same thing at the same time a magical or rel. and an aesthetic value. This is the basis of *alaṁkāra* and similes in SK...we must distinguish bet. similes used in natural speech and by real poets, with whom they are utterances of internal experience, and the artificial similes, wh. are used in or out of season as 'ornaments'..

Rev.: ED., *AO* 18, 159; V. PISANI, *AG It.* 34, 128; E. SCHWENTNER, *IF* 59, 235–36.

17. GONDA, J. *Stylistic Repetition in the Veda.* Ver. K. N. A. W., Afd. Letterkunde, N. R. 65, 3, Amsterdam, 1959, 413.

..(1) Introduction; (2) General observations on primitive and archaic style, and, especially, on balanced structures; (3) Balanced structures and symmetrical word-groups; (4) Positive and negative expression of the same thought; (5) Chiasmus (=deviation from fixed types); (6) Anaphora (=repetition of words or phrases at the beginning of a succession of clauses); (7) Responsio (the same word, words or groups of sound occur in both or in all members of the parallel set, in a corresponding position); (8) Alliteration; (9) Rhyme and homoioteleuton (=identical ending of two or more clauses or verses); (10) Assonance; (11) Paronomasia or adnominatio (= use, in the same syntactic group, of two or more words deriving from the same root); (12) Figura etymologica; (13) Polyptoton (=employment of the same word in various cases); (14) Explicative conduplication (=reinforced repetition); (15) Various kinds of repetition: concatenation; occurrence of the same word in principal and subordinate clauses; repetition in the same sentence; rep. of an adjective; quotations; catena; rep. of words spoken by the interlocutor; resumptive pronouns; various types of resumption; catenary structure of stanzas; recurrence of larger units; recapitulative sentence connection; (16) Duplication of words, word-groups and sentences; (17) Complementary word-groups; (18) Perseveration; (19) Amplification (*Nachtragstil*); (20) Identifications; (21) Epiphora (antistrophe: rep. of words or phrases at the end of a succession of clauses or sentences); (22) Etymologies; (23) Enumeration; (24) Proper names; (25) Sentence contraction..

Rev.: L. RENOU, *JA* 246, 474–76.

18. GUNDE RAO. The poetic beauties of the Rig-Veda. *ER* 53 (12), 295–98.

19. LEIDECKER, Kurt F. The philosophic significance of similes in ancient Indian thought. *AP* 25 (5), 231–38.

..imp. of *Up.* similes in forming correct estimate of *Up.* thought.. the decisive element is not the concrete ref. but the relation or the abstract state of things wh. is expressed in the simile. the significance of the similes in the *Up.* thought rests upon the fact that, in this lit., the philosophic spirit and lg. of abstraction with wh. we associate philosophic speculation became evident thro' a haze of pictorial thought, the clue of wh. is discoverable only thro' and by way of the philosophic simile..

20. LOMMEL, H. Die Liebe in vedischer Dichtung : Ein Vortrag. *Paideuma* 3 (3–5), 1948, 102–111.

21. POTDAR, K. R. Character of the refrains in the hymns of the Ṛgveda. *OT* 1, 70–78.

22. RAGHAVAN, V. Vedic poetry. *R. B. Trivedi Comm. Vol.*, Madras, 1958, 91–103.

..a rhetorical study..

23. RAJA, C. K. Poetry in India. *AP* 17 (7), 262–67.

..a brief general survey..poetry in *ṚV*..

24. RENOU, L. Art et religion dans le poésie sanskrite : le "jeu de mots" et ses implications. *J. de Psychologie* 1951, 280–85.

25. SARMA, Aryendra. Vedame kavitā. (Hindi). *Bhāratīya Vidyā Patrikā* 5 (10–12), June-Aug. 1947, 272–80.

26. SASTRI, P. S. Inspiration according to Rig Vedic seers. (Telugu). *Bharati* (Dec. 1943), Madras.

27. SASTRI, P. S. The Rig Vedic theory of poetry. (Telugu). *Bharati* (Jan. 1944), Madras.

..*ṚV* poetry is a composition, a creation, and a revelation..

28. SASTRI, P. S. Origins of the songs of Rig Veda. *Nagpur Univ. Journal* (1944–45) 10, 30–44; 11, 1–11.

..OLDENBERG's theory of ritualistic origin of *ṚV*-songs examined and rejected, in view of what *ṚV*-poets have themselves stated.. similar views of KAEGI and BLOOMFIELD examined..it was the compiler of *ṚV-Saṁ.* who had ritualism in view..*ṚV*-songs originated in poetic inspiration. Vedic poet regarded himself first as a poet who had profound imagination and a real experience of the True and the Real..

29. SASTRI, P. S. Rig Vedic theory of inspiration. *QJMS* 37, 72–91; 151–70.

..the author brings together all the *ṚV* passages bearing on the theory of poetic inspiration, and points out that *apauruṣeyatva* has its origin in this theory..

30. SASTRI, P. S. Figures of speech in Rigveda. *ABORI* 28, 34–64.

..discusses, with relevant illustrations, various figures of speech, such as, *upamā, atiśayokti, rūpaka, utprekṣā, vibhāvanā, paryāyokti, bhrāntimat, anyonya,* etc.,..first four are quite frequent.. familiarity, beauty, aptness, and picturesqueness govern the Vedic figures of speech..Vedic sense of colour analysed and illustrated..

31. SASTRI, P. S. Imagery of Rig Veda. *ABORI* 29, 152–96.

..imagery of *ṚV* different from that of cl. SK. poetry..images classified in terms of sacrifice, war, vocations, gold, birds and animals, nature, and women..Vedic imagery does not reveal a mere pastoral civilization; it also reveals urban civilization..

32. SASTRI, P. S. The Rig-Vedic lyric. *QJMS* 40 (2), 41–64.

..*ṚV*-lyric reveals healthy-minded outlook..musical quality of these lyrics enhanced by their refrains..a study of refrains..lyrical fervour finds its culmination in Soma-hymns..

33. SASTRI, P. S. Soma lyricism of Rig Veda. *IHQ* 30, 301–10. (also in *SP*, 16th AIOC, Lucknow, 1951, 3–4.)

..Soma is the enlivening principle in *ṚV*..lyrical effusions to wh. Soma has given rise culminate in *ṚV* IX.113..shows development of mystic thought and experience..

34. SASTRI, P. S. The Ṛgvedic poetic spirit. *ABORI* 38, 54–81.

..many aesthetic ideas of *ṚV* age crept into the fold of Pūrva-Mīmāṁsā where they acquired an unwarranted ritualistic colour.. *ṚV*-theory of *rasa* stated.. delineation of various *rasas* in *ṚV*.. *rasa* and *dhvani* well known to *ṚV*-seers..theory of suggestion consciously expounded in X.71–72..

35. SASTRI, P. S. Rig Vedic lyrics of association and love. *IHQ* 34.

36. SASTRI, P. S. The religious lyric of Rig Veda. *Bh. Vid.* 18.

37. SCHMID, W. P. Die Kuh auf der Weide. *IF* 64, 1–13.

..similes relating to cows in pastures: (1) cow in simile and metaphor for sacred poetry (*mantra*); (2) cow is begot, is given by, and comes from gods; (3) cow requires a good pasture, thro' wh. she becomes strong, and a good cowherd, whom she spends for; (4) she complains about a deceiptful person; (5) the pasture is mentioned only in similes, and not in metaphors..the cow as symbol of poetic art belongs to mythical antiquity.. discovery of cow thro' Aṅgirases..*gauḥ=dhīḥ yajñiyā*..

38. SCHWAB, Raymond. Dialectique en Europe, rhythmique en Asie. *France Asie* 100, 115–18.

..Europe's geography favours a lit. of clear littorals and stable frontiers built on a causal principle and devoted to the genius of variation; she has long forgotten nomadism. Asian man has to deal with overwhelming spaces and slow time..in Asian lit., rhythm dominates poetry, particularly rel. poetry (e. g. from the hymns to Indra to the *Abhangas* to Viṭhobā); it is resonances wh. have made the law. The reign of quantity-quality is a constant in Asiatic lit...

39. SMITH, Ronald M. Temporal technique in story-telling illustrated from India. *JBRS* 39 (3), 269–92.

40. VENKATASUBBIAH, A. Five similes in the Ṛgveda. *Siddheshwar Varma Comm. Vol.* I, 1950, 178–88.

..*ṚV* II.2.2; I.71.1; 32.2; VI.9.1; I.130.1..

41. VIDYANIDHI. Vaidikālaṁkāra-nidarśanam. *Siddheshwar Varma Comm. Vol.* I, 1950, 193–200.

..deals with such *alaṁkāras* in *ṚV* as *anuprāsa, yamaka, upamā, ananvaya, vyājokti, apahnuti*..

37. METRE, ACCENT, MUSIC.

1. ABHYANKAR, T. B. *Svaramañjarī.* Poona, 1946, 12.

..rules regarding Vedic accent given in simple *Kārikās* in SK...

2. AIYAR, M. S. Ramaswami. Bibliography of Indian Music. *JRAS* (1941), 233–46.

..the first attempt to treat of Indian music, at least incidentally if not systematically, was made by *Śikṣās* and *Prātiśākhyas*, tho' both of these were related to its Vedic phase..

3. ALLEN, W. S. Some prosodic aspects of retroflexion and aspiration in Sanskrit. *BSOAS* 13 (4), 939–46.

..in dealing with an ancient lg., revered for its orthography but notorious for the complexities of its *saṁdhi*-laws, some rationalization, if not simplification, of the latter may be effected by discarding some of our reverence for the former..allotment of certain phonic data of SK. to prosodic categories wd. make it possible to eliminate the antiquated and improper process-metaphor of "assimilation" by stating such data as exponents of properties of appropriate structures..

4. ALLEN, W S. Retroflexion in Sanskrit : Prosodic technique and its relevance to comparative statement. *BSOAS* 16 (3), 556–65.

5. ANANTAPADMANABHAN, C. S. *The Veena : Its technique, theory, and practice.* Gana-Vidya-Bharati, New Delhi, 1954, VII+70.

..ref. to *vīṇā*, tho' not explicitly by name, is found in *ṚV*..by the time of *YV*, it had already begun to occupy a respected position..(*brāhmaṇau vīṇāgāthinau gāyataḥ brāhmaṇo anyo gāyet —TS*)..

6. BAKE, A. A. Some aspects of Indian and Western music. *Pr. Bh.* 53 (2), 71–77.

..whole essence of Vedic chants—the core of the sacrifices—is just the combination of words and music..its aim is precisely the establishing of contact with the essence of creative power.. Vedic chanting—whether *ṚV*, *YV*, or *SV*—is *always* the intoning of words and syllables with greater or lesser elaboration..the simplest and most direct form of recitation is *ṛk*—where the text is intoned strictly in accordance with three accents (probably the crystallization of the actual melody of speech in those very ancient times)..in view of the extreme cosmic imp. of correct recitation, the chances that the trad. in India has deviated but little from the original custom are very great..whereas in *ṚV*, it is the words themselves that dictate the melodic line, in *SV* the roles are reversed and it is the exigencies of melody that rule the pronunciation of the words; its sacrificial, or, one might say, liturgical, imp. is correspondingly greater; its use in daily ceremonies correspondingly smaller. Hence the comparative rarity of Sāmavedins..in the use of Vedic music, the direct aim of *mokṣa* is not immediately in evidence; its general aim seems more to be to uphold than to escape the order of existing things..this aspect of music as vehicle of power to work for good (or evil) found in the rel. systems beside and outside the Vedic sphere in India (for instance, *mantra* is terrifically powerful in Buddhism and Tantra)..

7. BAPAT, Dhundiraja Sastri. *Vaidika saṅgīta athavā saṅgītāce prācīna svarūpa*. (Marathi). Poona, 1954, 10+76+6.

..treats of the nature of Sāmavedic music..

8. BATLIVALA, S. H. Original Avestan music. Can it be restored? *ILQ* 14, 25–27.

..Avestan music not irretrievably lost; some aspects of it still survive in the folk-songs of certain Iranian tribes..

9. CANEDO, J. Resumen de métrica Sanscrita. *Em* 10, 1942, 149–69.

10. CHATTOPADHYAYA, Kshitish Chandra. Vedārtha-vimarśaḥ. *Mañjūṣā* 5 (12), 293–94.

..imp. of accent..

11. DANIELOU, Alain. The different schools of Indian music. *JMA* 19, 165–67.

12. GONDA, J. Syntax and verse structure in the Veda. *Turner Jubilee Vol. I* (*IL*), 1958, 35–43.

..the main principle governing Vedic metre is isosyllabism, not a systematic alternation of short and long, or of stressed and weak, syllables. The quantitative alternation is a secondary characteristic, wh. is incompletely realized..syntactic and stylistic sides (and not only that of metrics) have to be taken into account in the investigation of ancient versification..In Veda (prose as well as *mantras*), there is ample evidence of a marked predilection, first for uncomplicated sentences of a comparatively simple structure, and, secondly, for repetition of the same schemes even, and often preferably, in immediate succession..study of 427 *anuṣṭubh pādas* in the first book of *AV*..

13. GRAY, J. E. B. An analysis of Ṛgvedic recitation. *BSOAS* 22 (1), 86–94.

..features mainly apparent are two: pitch and stress. Other features are: nasality, *alpa-* and *mahā-prāṇa*, and a few points concerning *saṁdhi* and palatals..

14. GRAY, J. E. B. An analysis of Nambudiri Ṛgvedic recitation and the nature of Vedic accent. *BSOAS* 22 (3), 499–530.

15. GUPTA, Nolini Kanta. Music—its origin and nature: Indian and European music. *The Advent* 10 (4), Madras, Nov. 1953.

16. HOOGT, van der. *The Vedic chant studied in its textual and melodic form.*

17. KUPPUSWAMI, S. R. *A short survey into the music of North and South India.* Karṇāṭa-Saṅgīta, Coimbatore, 1948, 90.

..ch. 2: Hindu period—Vedic music..

18. KURYLOWICZ, J. Le système du l'accentuation védique. *AL* 1, 1939, 104–118.

19. KUYPERS, John M. Music of the West and the classical Music of India : A study in Values. *VBQ* 19 (4), 272–84.

..music of ancient India (and China and Greece) was quite unpretentious in comparison with our great symphonies and operas.. Indian musician has a much greater choice of tones (than Western musician) and more respect for their harmonic relationships..Ind.

cl. music is interwoven with rel. beliefs, particularly of *Yoga*.. cl. Ind. music calms the mind, the emotions, and the senses, wh. leads to spiritual awareness..

20. MAMA, Nanabhoy F. Avestan music : its texts and its times. *ILQ* 13, 159–67.

..the author suggests that the *Avesta* be set to Indian *rāgas*.. ancient Iranian music has decayed, if not lost..

21. POUCHA, P. Vom vedischen zum Sanskritakzent. *Arch. Or.* 14, 129–51.

..consideration of the accent of OIA from the structural pt. of view..in Idg., there existed at a certain ancient period, the Tonstärke; later, the idg. accent took the form of musical accent.. both these stages can be seen in OIA..in OIA, there was an additional stage—that of disindogermanisation, that is, the musical accent again shows a certain tendency towards stress-accent..

22. PRAJNANANDA, Swami. *Saṅgīta-o-saṁskṛti* : Vol. I (Vedic Age). (Bengali). Ramakrishna Vedanta Math, Calcutta, 1953, 422.

..embodies a discussion of the musical developments in the Vedic, *prātiśākhya*, and *śikṣā* periods..seven notes, tho' called by different names, used in the music of later *sāma*-period..
Rev.: M. MITRA, *Pr Bh* (May 1954), 318–19..

23. RAGHAVAN, V. An outline literary history of Indian music. *JMA* 23, 64–74.

..ref. to *SV* and its ancillary lit...

24. RAGHAVAN, V. Sanskrit and Prākṛt metrics. *JMUH* 23, 44–56.

..earliest SK. lit. in metrical form (*chandas*)..terms of prosody occur in the Vedas; *Br.* and *Up.* contain numerous myths and mystical speculations about metres; in *Sūtras*, we have definite treatment of prosody—*ŚāṅkhŚS*, *Ṛk-prātiśākhya* (ch. 16–17), Kātyāyana's two *Anukramaṇīs*, and first two chapters of *Nidāna-sūtra* ascribed to Patañjali..a brief statement re. Vedic—particularly Ṛgvedic—prosody..

25. RAGHAVAN, V. The music of the Hebrews; resemblances to Sāmaveda chant. *JMA* 25 (4), 109–11.

..close parallelism in the style of Hebrew chants with Indian Vedic chants, particularly that of *Kauthuma Sāma* in South India..

26. RAGHAVAN, V. Present position of Vedic chanting and its future. *BITC* (UNESCO), Madras, 1957, 48–69.

27. RAJ, M. M. Musique et religion en Inde. *Lumen Vitae* 11 (3), 503–14.

28. RAJA, C. K. The Sanskrit metres : Vedic and Classical. *JGOML* 1 (1), Madras, 1948.

29. RAJA, C. K. Ṛgvede chandaḥparāmarśaḥ. *Sarup Comm. Vol.*, 1954, 55–67.

..SK. *kārikās* about Vedic metres..

30. RAJA RAO, M. The musical notation in the Vedas and Vedāṅgas — Vedic accents. *Bhāratīya Saṁskṛti* 1 (2), 24–29.

..indicates how the different types of accents are musically related to one another..ref. to *Ṛk-prātiśākhya* III. 1–6..concept of *svarita* in *ṚV* different from that in the other three Vedas..ref. Kātyāyana's *ŚYV-prāti.* (Sarma's ed., p. 211)..(WHITNEY: *Śaunaka's Caturadhyāyikā*, p. 349)..Uvaṭa's *Vāj-prāt.* I. 126.. Ananta differs from Uvaṭa; *Atharva-prāt.* supports Ananta.. Patañjali's *Vyākaraṇa-Mahābhāṣya* presents the psychology of Vedic accentuation..

31. RAJA RAO, M. *The Vedic Octave* (and Extracts from *Saṅgītasāra* in Abhinava-Bhārata-Sāra-Saṁgraha). Varalakshmi Acad. of Fine Arts, Publ. Series No. 1, Mysore, 1955, II+X+44+14.

..deals with the construction of the octave in the music of the Veda..concludes that the later modal system was present already in the music of *SV*..treats of three sets or denominations of musical *svaras*, namely, *kruṣṭādi* seven of *Sāmagāna*, *ṣaḍjādi* seven of *laukika* or *gāndharva-veda-gāna*, and *karṣaṇa* formed by the chromatic varieties of *sāma-svaras*, wh. were specially used in executing the musical flourish..

Rev.: L. ARJUNWADKAR, *OT* 2, 181–84; A. H. BAKE, *JRAS* 1956, 109–111; S. S., *QJMS* 46, 75–76.

32. RANADE, G. H. The Indian Music of the Vedic and Classical Period. *JMA* 19, 71–106.

..(English transl. of Erwin FELBER's *Die indische Musik der vedischen und klassischen Zeit*: based on notes made at free and oral transl. made by R. N. DANDEKAR)..

33. RANDLE, H. N. The patterns of the *triṣṭubh*. *BSOAS* 20, 459–69.

34. RATANJANKAR, S. K. Indian Music. *PAIOC* (16th Session), Lucknow, 1955, 386–402.

..analysis of primitive attempts at musical expression: *ārcika gāna* (monotonic), *gāthika gāna* (bi-tonic), *sāmika gāna* (tri-tonic), *svarāntara* (quadru-tonic)..the significance of three Vedic *svaras* (*svaras* probably not meant to be in any definite intervals as such)..it seems that in Vedic hymns (except in *SV*) there was no conscious attempt at musical chant; it was just recitation.. music in *SV*: ref. to seven degrees of pitch, e.g., *kruṣṭa* etc.; ref. also to some degrees intervening bet. these seven; a complete scale of music evolved by *sāman*-chants..musical technique in *Nāradīya-śikṣā*..

35. RYSIEWICZ, Z. L'accentuation des thèmes en *-i-*, *-u-*, *-ṛ-*, *-au-* dans le Rigveda. *CR. Acad. Polon. des Sc. et des Lett.*, Cracovie 47, 1946, 299–303.

36. RYSIEWICZ, Z. *Un archaisme de l'accentuation védique*. Mem. de la Comm. Oriental., Krakow, 1948, V+99.

..aims at illuminating certain morphological aspects of the nature and evolution of IE systems of accentuation..the immediate purpose of this work is an analysis, based on Ṛgvedic evidence, of the accentuation of OIA compounds, wh. tend *not* to accent the first member if that first member is a stem that ends, in the simplex, with *i*, *u*, *ṛ*, *au*..lexical value of archaisms..morphological problems..marginal accentuation..parallelism bet. Vedic and Lithuanian accentuation..

Rev.: S. D. ATKINS, *JAOS* 73, 109–113; W. BELARDI, *Ric.Ling.* 1, 159–60; M. MAYRHOFER, *Lingua Posnaniensis* 5, 177–80.

37. SACHS, Curt. *The Rise of Music in the Ancient World—East and West*. J. M. Dent and Sons, London, 1944, 324.

..Section 4: India: the Vedic chant (roots of music more exposed in India than anywhere else)..

38. SANKARAN, C. R.; CHAITANYA DEVA, B. Studies in Indian musical scales-I: A. Vedic chant. *BDCRI* 18, 192–204.

..enclitic *svarita* in pre-Vedic period must have been a middle tone, while the identification of it with the independent circumflex and its consequent rising in its first part, the second part being at the level of the *udātta*, must have occurred in the hist. Vedic period..

39. SATHE, M. D. Catuṣpadā gāyatrī. (Marathi). *Vidarbha-Saṁśodhana-Maṇḍala Annual*, 1958, 35–45.

..earliest ref. to *c.g.* in *Br.Up.* 5.14..*c.g.* found only in Tantra..

40. SITARAMAN, M. L. Our musical heritage. *J Annam U* 12 (2–3), 83–92.

..the sanctity associated with Vedic lit. must have protected it from the contemporaneous early types of Indian music and from other extraneous influences..tones and chants are of relatively minor imp. and only subservient to thoughts and lg. of Vedas. The monotony of the chant must have been obvious, but the sacred nature of Vedic lit. must have precluded the development of *gamakas* or grace-notes..a simple tritone melody facilitates the memorising of the Veda by a large body of chanters and pupils..

41. SIVARAMA SASTRI, N. The Vedic circumflex. *Bull. of Phonetic Studies* (Mysore Univ. Phonetic Assn.), Mysore.

42. SIVARAMAKRISHNA SASTRI, K. A. (Ed.). *Sarvasiddhāntacandrikā of Śrīnivāsayajvan.* Annamalai Univ. SK. Series No. 4, 1936.

..a treatise dealing only with Vedic accent..

43. SIVASVAMI. Vedo me svaravijñāna. (Hindi). *Vedavāṇī* 7 (11), 20–21.

44. SWANSON, D. C. E. *The Greek and Sanskrit written accent.* Princeton Univ., 1941.

..(Doctoral dissertation)..

45. VARADARAJAN, Brinda. The sāman chant. *SP* (19th AIOC), Delhi, 1957, 24–25.

..*sāman* has a fixed and set form of musical cast, beyond wh. no personal variation or colouring is allowed..

46. VARMA, Siddheshwar. The broad features of the Vedic accent. *JUPHS* 18 (1–2), 6–15.

..phonetically, it is a free accent..Vedic accent cd. rest on any syllable—initial, medial, or final; the short second syllable of many Vedic trisyllabic words was accented..the author discusses accented and unaccented suffixes (primary and secondary).. (1) majority of Vedic suffixes are accented; (2) when the same

suffix is used adjectively or nominally, the adjectival suffix is accented, the nominal suffix is unaccented; (3) comparative suffixes are unaccented; (4) past passive participle and conjunctive participle suffixes (*-ta* and *-tva*) are accented; potential passive participle and infinitive suffixes not accented; (5) of the suffixes, *-tvā* and *-tā* with abstract sense, former is accented, latter is not; (6) suffix *-a* presents the phenomenon called "inversion of accent"; (7) final *a* (before *-manta* and *-vanta*) retains accent; final *i* or *u* or *ṛ* (before *-manta* and *-vanta*) loses accent..Grammatical features: Vedic SK. has best preserved IE accent; the author discusses: accentual differences bet. nominal and verbal flexion; special features of declensional and conjugational accentuation; accentuation of the future tense, causative, denominative, passive; augment always accented; accentuation of athematic potential; accentuation of adjectives and adverbs..there is no doubt that accent of Vedic word is dominated by its gramm. structure..sense of a simple Vedic word plays only a negligible part in the quality of its accent..Conclusion: Vedic accent, tho' phonetically free, has had certain tendencies determined by morphological and gramm. features. It has preserved IE accent only in relics (tho' best in all IE lgg.). It made a new departure, wh., dominated by the principle of analogy, created uniform forms in flexion..

47. VARMA, Siddheshwar. The Vedic accent and the interpreters of Pāṇini. *JBBRAS* 26 (1), 1–9.

..(1) nature of Vedic accent in general, and of *udātta* in particular, was rightly interpreted by *Taitt.-prāti.* and *śikṣās*..confirmed by findings of modern comp. philology; (2) while the commentator of *Taitt.-prāti.* renders *udātta* as "high tone" (i. e. having high characteristics), Pāṇini's interpreters render it as "produced from the higher part of an articulating organ".. *svarita* = over-high tone; P. also meant this; three-fold accentuation corresponds to short, long, and over-long (*pluta*) vowels..

48. VARMA, Siddheshwar. The Vedic concept of metres. *PAIOC* (16th Session), Lucknow, 1953, 10–19.

..Vedic concept of metres is unique (metres as co-partners with gods in the divine worship, as instruments of creation, etc.).. etymology of *chandas*—from *chand* (=to please) and not from *chad*..syllabic nature of Vedic metres..author discusses: most prominent Vedic metres, mythology of m., place of m. among deities, m. as associates of various beings and objects, various functions of m., cosmology of m., m. and cosmic order, m. and Vedic ritual, imagery in the concept of Vedic m., hierarchy of m...

49. VIRASENA, Vadasrami. Sasvara mantroccāraṇa (katipaya śaṁkāye aura unake uttara). (Hindi). *Vedavāṇī* 11 (8–9).

50. WELLESZ, Egon. *New Oxford History of Music : Vol. I, Ancient and Oriental Music.* OUP, 1957, XXIII+530+14 illustrations.

..Ch. 1: Primitive Music (M. SCHNEIDER)..Music of India (A. BAKE) : B. views Indian music as the "easternmost representative" of a large group of inter-related musical phenomena, in the same way as SK. is the easternmost representative of a large group of IE lgg...

Rev.: K. P. WACHSMANN, *JRAS* 1958, 217–18 ; *Man* (Nov. 1959), 320.

51. YUDHISTHIRA. *Sāmasvarāṅkanaprakāra.* Prācya-Vidyā-Pratiṣṭhāna, New Delhi.

52. YUDHISTHIRA. Vaidikacchandaḥsaṁkalanam. *SS* 9, 17–39.

53. YUDHISTHIRA. *Vaidika-svara-mīmāṁsā.* Ramlal Kapur Trust, Amritsar, 1958, 4+167.

..the meaning and synonyms of the word *svara* ; its varieties and pronunciation ; different kinds of *svarita* ; use of accents; marking of accents..In appendix; *pada-pāṭha* rules ; *sāma-padapāṭha-svarāṅkana-prakāra*..

Rev.: ED., *VJ* 8 (5), 55–56.

54. YUDHISTHIRA. *Vaidika-svara-mīmāṁsā* kī ālocanā kī samīkṣā. (Hindi). *Vedavāṇī* 11 (11), 9–14.

38. LITERARY FORMS : LITERARY CRITICISM.

1. BHAGWAT, Durga. *An outline of Indian folklore.* Popular Book Depot, Bombay, 1958, 69.

..(English synopsis of the author's Marathi book : *Lokasāhityācī, rūparekhā*)..Ch. 2 : An introduction to the Indian tradition..

2. BHAT, G. K. A thought on the Saṁvāda-Sūktas. *SP* (19th AIOC), Delhi, 1957, 1–3.

..all hymns where speech-form is used considered and analysed.. *ṚV* poets conceived these hymns neither as epical narratives and ballads nor as dramas. It appears that the poets in their desire to express their ideas exploited the speech-form and endeavoured for a greater lit. effect by presenting the hymn sometimes as a monologue, sometimes as a dialogue or conversation..later epic and dramatic lit. may have derived inspiration from these hymns; but these hymns are not ballads comprising narrative and dramatic elements..

3. BHATTACHARYA, Ram Shankar. Some characteristics of the sūtras. *CR* 138 (3), 328–34.

..style of SK. composition divided as verse, prose, and *sūtra* ..*sūtra*-style already in *ŚPB* and *BAUp*...definition and characteristics of *sūtra*..

4. GAWRONSKI, A. *Poczatki dramatu indyjskiego a sprawa wplywow greckich.* Polska Akad. Umiejetności, Krakow, 1946, LXXII+156.

..(Origin of Indian drama and the question of the Greek influence)..acc. to G., in India two elements existed from wh. the Indian drama cd. be derived: (1) the worship of gods, in particular of Viṣṇu-Kṛṣṇa and of Śiva; (2) the epic songs of Indian minstrels..the author demonstrates in detail how the rel. cult was connected and intermingled with the theatre and how folk elements infiltrated in the drama (e. g. Vidūṣaka). He shows how Indian drama evolved from the combination of epic recited with music, songs, and dance..oldest SK. dramas by Aśvaghoṣa don't differ in principle in technique from the dramas composed at the apogee of Indian art..G. examines, in the second part, the theories of Greek origin put forward by WEBER and WINDISCH (in whose times, acc. to G., the beginnings and early development of SK. drama were unknown). He shows the impossibility, or at least the great degree of improbability, of Greek influence. He points to the similarity of Ind. drama with English Elizabethan drama..(G.'s work in Polish; but the editor, E. SLUSZKIEWICZ has supplied a Preface in French, giving the substance of G.'s work and examining all lit. on the subject..(1) Against Greek origin: Sten KONOW (1917, 1920); (2) Possibility of Greek origin: KEITH (1924), WINTERNITZ (1920); (3) In favour of Greek origin: WEBER (1851, 1856), W. CHRIST (1889), WINDISCH (1882), H. REICH)..

Rev.: L. RENOU, *JA* 236, 306–07; L. STERNBACH, *JAOS* 69, 104-06.

5. GHOSH, M. M. On the origin of Hindu drama. *IHQ* 31 (3), 203–14.

..question normally considered in the light of data wh. may be grouped under the following heads: dialogue-hymns of the Vedas; the Vedic ritual; ancient lit. other than Veda; rel. aspect of drama; its secular aspect; possible foreign influence; evidence of Prakrits..rel. origin of Indian drama suggested by testimony of anthropology; *Kāt. ŚS* 21.3.11 confirms this..connection of Śiva with Ind. drama may suggest pre-Aryan origin..rise of Indo-Aryan drama; drama and epic; drama and ancient Aryan tribes..

6. GHOSH, M. M. *Contributions to the History of the Hindu Drama.* Firma K. L. Mukhopadhyay, Calcutta, 1958, 63.

..Ch. 1: Origin of the Hindu Drama..Was the origin rel. or secular? Were the Indo-Aryans its originators or were their predecessors the originators?..

7. GONDA, J. Zur Frage nach dem Ursprung und Wesen des indischen Dramas. *AO* 19, 329–453.

..lit. and ethnographical material utilized..earliest traces of Ind. drama in Vedic lit. and ritual..the magical significance of the so-called dramatic action in the ritual..significance of *Mahāvrata*..

Rev.: L. RENOU, *JA* 236, 306–07; H. WELLER, *OLZ* 47, 145.

8. GUPTA, Chandra Bhan. *The Indian Theatre.* Motilal Banarasidass, Banaras, 1954.

..Ch. 1: Origin of Ind. drama..

9. JOSHI, Rasik Vihari. Saṁskṛta-vaṅmaye kathā-sāhityasya vikāsaḥ. *Bhāratī* 8 (7), 157–58.

..beginning in Vedic lit.—Ṛgvedic *Saṁvāda-sūktas*..

10. LEVY, Gertrude Rachel. *The Sword from the Rock.* An investigation into the origins of epic literature and the development of the hero. Faber and Faber, London, 1953, 236.

..epics divided into 3 categories: (1) those related to the establishment of world-order; (2) those related to search or voyage of discovery; (3) those related to heroic warfare..the first two categories derive their origin from a ritual and so they are in fact dramatic texts, wh. describe the holy events, to wh. the rites have ref...emergence of epic from ritual..

Rev.: J. ZANDEE, *Bibl. Or.* 12, 88..

11. NARAHARI, H. G. Riddle-poetry in Sanskrit literature. *AP* 21 (9), 403–05.

..one of our precious legacies from IE period..*brahmodyas* in Vedic lit...*VS* 23.45; *ṚV* VIII.29; I.164; *AV* XX.133.1..

12. NIJASURE, V. H. Laghukathāṁcī bīje vedāta paṇa āheta. (Marathi). *Saṁśodhaka* 21 (3–4), Dhulia, 265–69.

..ref. to the legends of Śunaḥśepa, Saramā, etc...

13. RENOU, L. Les vers insérés dans la prose védique. *Weller Comm. Vol.*, 1954, 528–34.

..*yajñagāthās*..*gāthās*..*ślokas*..*brahmodya*..

14. RUBEN, W. Über die Ursprünge des indischen Dramas. *Bulletin* 14–15, Istanbul, 1940, 213–33.

..amorous intrigues in cl. dramas are an extension of the erotic dance in Kṛṣṇa-myths..

15. SASTRI, P. S. Rig Vedic ballads. *PO* 10, 92–100.

..ballads of *ṚV* seem to be the best connecting link bet. remote past and present..they are *ākhyānas* proper..a few of them have a pure lit. value..ballads classified into five categories: (1) mythological ballads (of epical and hist. interest: Vṛtra, Vala, Sūryā); (2) ballads of superstition (frog-hymn); (3) riddle ballads (*kasmai devāya*); (4) martial ballads (*dāśarājña*); (5) ballads of relations and associations (Mudgala, Apālā)..

16. SASTRI, P. S. The Ṛgvedic theory of poetry. *PAIOC* (12th Session), Part II, Banaras, 1946, 232–39.

..shaper and architect of poetry..medium of art..consciousness re. the variety of types of hymns to suit variety of minds and experiences..

17. SASTRI, P. S. The monologues and soliloquies of Rig Veda. *SP* (16th AIOC), Lucknow, 1951, 1–2.

..they are intensely lit. and dramatic hymns of *ṚV* (tho' distinct from dramatic fragments)..

18. SASTRI, P. S. The literary ballads of Rig Veda. *SP* (18th AIOC), Annamalainagar, 1955, p. 16.

..the lit. ballads reveal an interpretation of life in terms of the Beautiful..

19. SASTRI, P. S. Rig Vedic ballad. *IHQ* 32, 393–98.

..lit. estimate..

20. SASTRI, P. S. Purūravas : A Vedic drama. *BUJ* (9-9-1956), 41–43.

..hist. and mystic significance of the dialogue bet. Purūravas and Urvaśī is brought out..

21. SASTRI, P. S. Dramatic fragments of Rig Veda. *Bh. Vid.* 16 (2), 4–34.

..major dialogue-hymns in *ṚV* critically studied..symbolism of I. 179, X. 10, and X. 95 examined in greater detail to show how the problem of love was viewed from different angles for varied dramatic purposes..

22. SASTRI, P. S. The religious lyric of Rig Veda. *Bh. Vid.* 16 (3–4), 1–26.

..tho' there was an elaborate system of ritual in Ṛgvedic times, *ṚV* poets did not compose all their songs with a liturgical motive. They never ignored the aesthetic impulses, the material demands, the speculative insight ; they often indulged in pure poetry..some illustrations given..

23. SASTRI, P. S. The Rigvedic principles of literary criticism. *JGJRI* 14, 37–54. (also in *SP*, 14th AIOC, Darbhanga, 1948, 11–12.)

..that the *ṚV* is an aesthetic document is the true interpretation.. poets of *ṚV* were poets and critics at the same time..aesthetic and rhetoric principles culled out from *ṚV*..Vedic poets had definite theories of *rasa* and *dhvani*, and also clear-cut principles of lit. crit...

24. SASTRI, P. S. Ṛgvedic ballads of association and love. *IHQ* 33, 169–190.

..deal with normal, abnormal, and supra-normal human tendencies and feelings..

25. SASTRI, P. S. The Ṛgvedic principles of criticism. *IHQ* 34, 6–20.

26. SASTRI, P. S. The Rigvedic theory of drama. *JGJRI* 15 (1–2), 13–21. (also in *SP*, 14th AIOC, Darbhanga, 1948, 12–13.)

..*ṚV* VIII. 89, X. 27, and IV. 18 point to a period when the drama was not clearly distinguished from the ballad. Drama arose out of the ballads, wh. had a mythological and hist. interest. Drama in India has a social and lit. origin alone..*ṚV* reveals various aspects of drama, such as, imp. of *garbha-saṁdhi* or conflict (I. 165, 170, 171), of dialogue, of inter-relation of plot and char...omnipotence of destiny as a recurring dramatic motif.. reconstructs principles of dramaturgy as conceived by Vedic seers..

27. SASTRI, P. S. Rig Vedic ballads of mythology. *QJMS* 48, 290–301.

..studies ballad-cycles of Agni, Indra, and Aśvins..

28. SEN, Sukumar. Dvā suparṇā sayujā. *J. N. Banerjea Felicitation Vol.*, 1960, 1–2.

..didactic animal tales not so far traced back to Vedic lit. But, in *ṚV* I.164.20, we find a rudimentary, symbolical parable of two friendly companion birds. The story is not contd. in the next vs. But the story is contd. in the *Pañcatantra—bhāruṇḍa* birds with one stomach but two heads..(*sayujā* in the Vedic passage shd. be understood in the literal sense, i. e. "physically united")..

29. TILAKASIRI, J. Technical and aesthetic theories of poetry in Sanskrit. *UCR* 13 (4), 167–76.

..a technical theory of poetry, exactly similar to that of the Greek theorists (cf. COLLINGWOOD, *The Principles of Art*, 17–18) had been conceived by the ancient Indian poets and poet-theorists of *ṚV*..new poetical devices (practices of chariot-maker: V.29.15) ..approach was more utilitarian than strictly aesthetic..later on, conscious poetic effort (*saktum iva titaunā*)..greater emphasis on 'meaning'..

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE ṚGVEDA.

1. AMMER, K. Die 'L'-Formen in Ṛgveda. *WZKM* 51, 116–37.

..considers *ṚV* words containing *l*. most of such words, acc. to the author, are of non-idg. origin; they are derived from Indian Ur-Sprache..*l*-forms generally restricted to the lower strata..many

of such words connected with Rudra-Śiva rel...sources of these *l*-forms are one or more pre-Vedic *l*-dialects..*ṚV*-hymns mostly in *r*-dialect (ref. E. V. ARNOLD, "L in the *ṚV*", *Roth Comm. Vol.*, 145 ff.)..acc. to A., the introduction of *l*-forms in later portions of *ṚV* corresponds to the expansion of *ṚV*-culture towards the east..studies plant-names and animal-names with *l*, from this pt. of view..

2. APTE, V. M. On *dṛśe kam* and *dṛśe* in the Ṛgveda. *BDCRI* (*Taraporewala Mem. Vol.*), 1957, 6 ff.

..examines conditions and contexts (syntactical and semantic) wh. determine whether the dative infinitive *dṛśe* has an active or passive force in *ṚV*..submits constructions and renderings different from the conventional ones for a certain number of *dṛśe* passages..

3. BASU, Dwijendra Nath. Semantic change in some Ṛgvedic words. *IL* 15 (3–4), 47–49.

..(1) *aditi* = state of there being no bondage: later concretised, mother of Ādityas; (2) *śacīpati* = lord of might..Śacī later regarded as wife of Indra; (3) *kratu* = power: later concretised, sacrifice..semantic changes of words in *ṚV* have woven around them fine, clever, and interesting networks of stories fitting them with the newly developed meanings..

4. BHAWE, S. S. Interpretation of some Ṛgvedic compounds. *JOIB* 4 (4), 315–29.

..mainly with the help of accent, elaborate rules about which are given by Pāṇini (VI.2)..*upāvasu, canohitaḥ, vṛṣacyuta, ṛtajāta, sadāvṛdha, parvatāvṛdha, gojirayā, vātajūta, amṛta*..

5. BHAWE, S. S. Significance of the difference between Ātmanepada and Parasmaipada forms in the Ṛgveda. *SP* (18th AIOC), Annamalainagar, 1955, p. 4.

..in cl. SK. the distinction bet. the two *padas* is only formal; in *ṚV*, it possesses exegetical importance..

6. GHATAGE, A. M. A Prākrit tendency in Ṛgveda. *IHQ* 21 (3), 223–26.

..one result of the influence of the spoken lg. on the lit. idiom of *ṚV* is a no. of prākritisms wh. it reveals. Not only phonology of *ṚV*-dialect but also *saṁdhi* rules and morphology show prākrit traces..cases of double *saṁdhi*..*ṚV* and occasionally some later Vedic works know of an alternative form in -ā to the neuter sing.

in *-am*, in conformity with a well-known pr. tendency. (*saṁvananam–saṁvananā* : VIII.1.2)..

7. GHATAGE, A. M. Traces of short *e* and *o* in Ṛgveda. *ABORI* 29, 1–20.

..problem of short *e* and *o* connected with that of *abhinihitasaṁdhi*.. both problems discussed..views of OLDENBERG, BLOOMFIELD, WACKERNAGEL examined..

8. GHOSH, B. K. Prakritic saṁdhi in the Ṛk-saṁhitā. *IL* 9, 30–37.

9. JOCHEN, M. Deux locutions du Ṛgveda. *MSS*, Heft 1–2, 1952.

10. KUIPER, F. B. J. Shortening of final vowels in the Rigveda. *MKNAW*, Afd. Letterk., N. R. 18 (11), 1955, 253–89.

..shortening *in pausa* of *-ā*, *-ī*, *-ū*, in *ṚV* wd. seem to allow no other conclusion than that in certain *saṁdhi* positions the consonantal laryngeal had contd. to be spoken till (or till shortly before) the hist. Vedic period..considers gerunds in *-(t) ya*; *accha*; *śami*; neut. pl. in *-i*, *-u*, *-a*; *aprati*; etc..

11. KUIPER, F. B. J. Rigvedic loanwords. *Kirfel Comm. Vol.*, 1955, 137–85.

..mere linguistic study of *ṚV* vocabulary is sufficient to show that this oldest SK. text contains a considerable no. of loanwords (taken from various sources)..the foreign origin of these words probable on morphological and phonetical grounds, tho' a convincing etymological explanation can't be given for many of them.. author considers a large no. of such words, classified under 6 headings..the general conclusion is that the vast majority of *ṚV* loanwords belong to the spheres of domestic and agricultural life. They belong not only to the popular speech, but to the specific lg. of an agrarian population there is little to suggest the influence of urban life and civilization..

12. LIEBERT, Gösta. *Ueber das enklit. Pronomen vaḥ als Subjektskasus im Rigveda*. Lunds Univ. Aers., N. F. Avd. 1, 46 (3), 1950, 19.

..Pāṇini has pointed out (8.1.21) that the enclit. pronoun *vaḥ* (like *naḥ*) is used only as acc., dat., and gen. plural. Acc. to

author, it is possible to presume that *vaḥ* was originally employed to indicate other case-relations as well. The enclit. *vaḥ* is quite common in *ṚV*; it occurs about 500 times ; in most cases, it is used for dat., gen., and acc. ; but, in about 30 passages, it is used rather in the nom. sense (cf. I. 62.2 ; IV. 3.1 ; VII. 34.9 ; III. 61.5 ; I. 22.4, etc.). Outside *ṚV*, however, one does not come across passages where *vaḥ* is used in the nom. sense ; similarly, even in *ṚV*, such occurrences are rare in the tenth book (only two : X. 50.1; 92.9)..

13. RASTOGI, Motilal. Śaunaka and Abhinihita Sandhi in the Ṛgveda. *IL* (*Bagchi Mem. Vol.*), 1957, 21–29.

..Śaunaka's *Prātiśākhya* (2.34-50) deals with this *saṁdhi*. Ś.'s enumeration of such *saṁdhi* is not complete. Probably he had before him a written text on wh. he had based his observations and speculations..

14. RENOU, L. L'ambiguité du vocabulaire du Ṛgveda. *JA* 231 (2), 161–235.

15. RENOU, L. Sur la phrase négative dans le Ṛgveda. *BSL* 43 (1946), 43–49.

..the 'negative' is not exactly the counterpart of the 'positive' (phrase)..discusses several remarkable traits of the 'negative' phrase..

16. RENOU, L. Langues et religion dans les Ṛgveda : quelques remarques. *Die Sprache* 1, 1949.

17. RENOU, L. Observations sur les composés nominaux du Ṛgveda. *Lg.* 29 (3), 231–36.

..nominal compounds fewer in *ṚV*; among *dvandva* compounds, mostly *devatā-dvandvas* ; among *tatpuruṣa* compounds, mostly verbal *tatpuruṣa*..determinative compounds ending in *-pati* are rare..

18. RENOU, L. Sur les traits linguistiques généraux de la poésie du Veda. *S. J. Vol. of Z-K-K : Kyoto Univ.*, 1954, 309–16.

..*a propos* GELDNER's German transl. of *ṚV*..linguistic anamolies indicated by G. by such words as ellipse, anacoluthe, asyndite, hypallage, or merely by the words " double sense ". It is, however, not 'rhetoric' ; it is the essence of *mantra*. The double

sense is not rhetorical punning; it is an organic element of that poetry, or necessary consequence of the rel. mentality..the result of 'participation'..explains true significance of Ṛgvedic comparisons and metaphors..

19. RENOU, L. Les pouvoirs de la porole dans les hymnes védiques. *Saṁjña-Vyākaraṇa* (*SII*) 1, 1954, 1-12.

20. RENOU, L. Sur l'economie des moyens linguistiques dans le Ṛgveda. *BSL* 50 (1), 1954, 47-55.

..economy, not an end in itself; its objective is facility of expression, brevity, etc...

21. RENOU, L. Notes on Ṛgvedic grammar. *JOIB* 3 (4), 380-90.

..some observations on the gramm. data brought forth in GELDNER's annotations to his German transl. of *ṚV*...phonetics: *vṛṣṭi* (I.52.14); *ogaṇa* (X. 89.15); *iyakṣti; jabhāra; rudh; rāyā;* exchange bet. *v* and *uv; parijman;* instances of final *-o* before a surd consonant; *saṁdhis* like *vṛṣabheva* for *vṛṣabha iva;* syncopated final (figuring almost always at the end of the *pāda*); internal haplology..

22. RENOU, L. Le passage du nom d'action à l'infinitif dans le Ṛgveda. *Debrunner Comm. Vol.*, 1954, 385-88.

..examines the development of special infinitive forms in *ṚV* wh. are differentiated morphologically from the case forms of the nouns from wh. they are derived..discusses the category in *-ase*..

23. RENOU, L. Vedic studies : On some nominal derivatives in the Ṛgveda. *Vāk* 5, 109-117.

24. RENOU, L. On the internal expansion of Ṛgvedic formulae. *Vāk* 5, 118-24.

..Ṛgvedic words and meanings develop by an internal process, passing from one formula to another..

25. RYSIEWICZ, Z. Akcentuacja tematow na *-i-, -u-, -ṛ-, -au-* w Rigwedzie. *CRAP* 47, 1946, 299-303

..accentuation of themes ending in *i, u, ṛ, au* in *ṚV*..

26. THIEME, P. *Untersuchungen zur Wortkunde und Auslegung des Rigveda.* Max Niemeyer Verlag (Hallische Monographien, 7), Halle/a Saale, 1949, 75+two plates.

..contains five articles..discusses *vayuna* (from root *vī* or *vyā* = to cover); *arati* (*ar* = to join); *vidatha* (*vidh* = to serve, to sanctify; *vi* + *dhā* = to allot); *nāyam* (*nā* + *āyam* = arrival for oneself: *nā* = for oneself)..fifth article deals with the riddle of the tree (*ṚV* I. 164. 20 ff.): Tree = Night-sky; Two Eagles (*dvā suparṇā*) = waxing and waning moon; other eagles = stars; the Father = the Soma..

Rev.: O. FRIS, *Arch Or* 18, 551; J. C. TAVADIA, *Bh.Vid.* 15, 85–86.

27. VEKERDI, J. On the past tense and verbal aspects in the Ṛgveda. *AO* (*Hung.*) 5 (1–2), 75–100.

..analysis of IV.1–32; DELBRUECK's thesis on the subject examined ..in *ṚV*, there is no semantic difference bet. the forms derived from the present system and those belonging to the aorist system either in respect of Zeitart (Aktionsart aspect) or in respect of Zeitstufe (recent past or remote past). In the use of these two kinds of forms in indicative there is considerable promiscuity to be observed—preference, if at all, on grounds of stylistic choice. Only in indicative of perfect system, we can find some traces of an original difference bet. perfect and other two past tenses. Within non-indicative moods, clear outlines show that in Vedic SK. it is analogical formations that are responsible for the abundance of forms, wh. nevertheless does not involve differences in meaning..

28. YELIZAZENKOVA, T. Ya. The verbal classes in the ancient Indian language : Rigveda. (Russian). Moscow Univ. Dissertation, 1955.

40. LINGUISTIC STUDY OF OTHER VEDIC TEXTS.

1. GONDA, J. *Four Studies in the Language of the Veda.* Mouton and Co., The Hague, 1959, 194.

..(1) on amplified sentences and similar structures in the Veda (contains a detailed analysis of sentences in wh. the scheme subj. obj. [obj. subj.] + verb is extended by a term, or groups or combinations of terms following the verb); (2) the meaning of Vedic *bhūṣati* (*bhūṣati* = to make thrive or prosper, increase, invigorate, strengthen, etc.); (3) why are *ahiṁsā* and similar concepts of ten expressed in a negative form? (words having the

negative prefix mean frequently not the absence or negation of some property, but its opposite; *ahiṁsā* also means kindness, etc.; assumption of negative char. of Indian ethics is unwarranted); (4) the 'original' sense and the etymology of SK. *māyā* (*māyā*, derived from *mā*, = creative power)..

Rev.: T. BURROW, *JRAS* 1960 (1–2), 94–96.

2. HOFFMANN, K. Zur parenthese im Altpersischen. *MSS* 9, 1956, 79–86.

..comparison with parenthesis in *ŚPB* 11.5.1.4..

3. JAYASURIYA, M. H. F. Linguistic studies on the Brāhmaṇas. *UCR* 11 (3–4), 158–65.

..problems posed by the citation of early *mantras* in the *Br.* and the nature of linguistic information gleaned from these and kindred problems..

4. JAYASURIYA, M. H. F. Some Vedic verb-forms and their variants in the Brāhmaṇas. *UCR* 15 (3–4), 151–65.

..examines the forms of verbs as they occur in the *mantras* cited by *Br.* and their substitutes as proposed in the exegetical prose wh. generally follows such citations..

5. MINARD, A. *La subordination dans la prose védique.* (Études sur le Śatapatha-Brāhmaṇa)-I. Annales de l'univ. de Lyon 3 (3), Paris, 1936, 214.

..(*VBD* II-98.4)..

Rev.: V. LESNY, *Arch Or* 12, 269.

6. OERTEL, H. *Zu den Wortstellungsvarianten der Mantras des Atharvaveda in der Śaunaka-und Paippalāda-Rezension und des Sāmaveda in der Kauthuma-und Jaiminīya-Rezension.* SBAW–Philosoph.-hist. Abt.-7, 1940, 171.

..study of Vedic syntax based on the rich material of the *mantras* ..the variations are conditioned psychologically, not metrically or stylistically..

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

7. OERTEL, H. *Widersprüche zwischen grammatischem Genus und Sexus in der Symbolik der Brāhmaṇas.* SBAW–Philosoph.-hist. Abt.-7, 1943, 53.

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

8. RENOU, L. Words and word-forms peculiar to the Kāṇva-Saṁhitā. *Vāk* 4, 1954.

9. RENOU, L. Remarques linguistiques sur la Bāṣkala-mantra-Upaniṣad. *JIBS* 3 (2), 774–82.

..the text studied is in impure Vedic..but is it 'pastiche'?..

10. RENOU, L. Linguistic remarks on the Paippalāda version of the Atharvaveda. *Belvalkar Felicitation Vol.*, 1957, 63–71.

11. TSUJI, N. On the Chāgaleya-Upaniṣad. (Japanese). *Prof. H. Ui Comm. Vol.*, Tokyo, 1951, 311–29.

..pseudo-Vedic char. of the lg. of *Chāgaleya-Up...*

12. TSUJI, N. On the Bāṣkala-Mantra-Upaniṣad (Japanese). *Prof. Sh. Miyamoto Comm. Vol.*, Tokyo, 1954, 3–17.

..pseudo-Vedic char. of the lg. of this *Up...* RENOU ("Remarques ling. sur la Bāṣ-Mantra-Up.", *JIBS* 3, 774–82) puts the lg. of this *Up.* on the same level as Aśvin-hymn of the *MBh...*acc. to T., the metrical structure of *Bāṣ.* is more archaic in some points than that of *Śvetāśvatara* or of *Muṇḍa..*

13. TSUJI, N. Some linguistic remarks on the Maitrī-Upaniṣad. *Prof. S. Yamaguchi Presentation Vol.* (*Studies in Indology and Buddhology*), Kyoto, 1955, 92–105.

..*Maitrī-Up.* is a result of gradual accretion, a conglomerate of heterogeneous materials; presents a dazzling variety of contents; precious hints about the hist. of *ātmavidyā*, *sāṁkhya*, *yoga*.. unreserved attack on false doctrines, including probably Buddhism (*MUp.* 7.8–10)..in many respects, lg. of *MUp.* not Pāṇinian; less classical than that of *Muṇḍaka*, *Śvetāśvatara*, and *Praśna*.. *MUp.* handed down in various recensions..considers peculiarities re. *saṁdhi*, gender of nouns, thematization, case-forms, vocabulary, etc...

14. TSUJI, N. Linguistic features of "Four Unpublished Upaniṣadic Texts". *Belvalkar Felicitation Vol.*, 1957, 19–27.

..linguistic char. of *Ārṣeya* and *Śaunaka*..a queer mixture of old and new..archaic forms and 'supervedisms'..examines the degree of 'vedicity' of the lg...

15. WELLER, F. Bemerkungen zum absoluten Nominativ im Aitareya-Brāhmaṇa. *MIO* 3 (2), Berlin, 1955.

41. Studies on Vedic Language.

1. Allen, W. S. *Phonetics in Ancient India* (A Guide to the Appreciation of the Earliest Phoneticians). London Oriental Series, Vol. I, OUP, 1953, X+96.

..systematisation of phonetic doctrines of ancient Indian grammarians: (1) Analysis of the basic articulatory processes (collects Indian definitions of articulation and pronunciation of sounds); (2) Letters (segmental analysis of the speech-stream: discussion of various sounds acc. to their articulation and vocal quality); (3) Prosodies (classifies the *saṁdhi*-rules and discusses syllable structure, including vowel-length and accentuation)..

Rev.: D. Abercrombie, *BSOAS* 18, 187–88; T. Burrow, *Arch. Ling.* 6, 62–63; G. M., *AO* 22, 173; J. Manessy-Guitton, *Word* 12, 312–13; A. Minard, *BSL* (1954), 57–59; P. Thieme, *ZDMG* 107, 664–66; J. Vekerdi, *AO (Hung.)* 3, 322–23.

2. Bechert, H. Eine eigentümliche Partizipialkonstruktion. *MSS* 10, 1957, 54–58.

3. Bhagwat, Durga. Folk-etymology with reference to Indian folklore. *J Anthrop Soc* (Bombay) 10 (1), 1–7.

..folk-etymology in Vedic lit...*agni*, *nyagrodha*, *mānuṣa*, *indra*, *aśva*, *rāsabha*..

4. Bright, William. A name in Visarga. *BDCRI* 18, 271–73.

..refers to three descriptive treatments of SK. phonology in recent times: (1) Allen, *Phonetics in Ancient India*, 1953; (2) M. B. Emeneau, "Nasal phonemes of Sanskrit", *Lg* 22, 86–93; (3) A. H. Fry, "Phonemic interpretation of visarga", *Lg* 17, 194–200..methods of phonemic analysis show that *h* and *visarga*, tho' of very disparate hist. origins, have fallen together to form a single phoneme..

5. Brough, J. Audumbarāyaṇa's theory of language. *BSOAS* 14 (1), 73–77.

..discusses *Nir.* I.1 (*indriyanityaṁ vacanam audumbarāyaṇaḥ*).. necessary clue to its interpretation provided by Bhartṛhari's *Vākyapadīya* (II.345.9)..

6. Burrow, T. An archaic vowel termination in early Indo-Aryan. *I-IJ* 1 (1), 61–76.

..a termination *-s* common to second and third singular secondary inflection is established as ancient in IE by the comparison of Hittite and I-I..author here discusses a small no. of forms wh. show that the earliest I-A still preserved traces of an ending *-tha* of the third sing. active, wh. in like manner demonstrates the antiquity of Hittite ending *-ta*..(*caniṣṭhat*, VIII.63.11, obscure Vedic aorist, represents a pre-Vedic form, third sing. active **caniṣṭha*)..

7. CHAUDHURI, Tarapada. Katipayānām avyayānām ābhidhānika-vaicitryāṇi. *Siddheshwar Varma Comm. Vol. I*, 1950, 31–37.

..discusses meanings of certain *avyayas—añjasā, antarā, amutra*, etc.—giving ref. from Vedic and cl. SK...

8. CHITRAV, Siddheshwar Sastri. Vedātīla kāhi naṣṭa jhālele varṇoccāra. (Marathi). *BISMQ* 23 (4), 58–64.

9. DEBRUNNER, A. Indirekte Rede im Altindischen. *AO* 20, 120–32.

..J. S. SPEYER says (*Vedische und Sanskrit-Syntax*): "In SK. the oblique construction has had only rudimentary development." ..(This view also put forth by DELBRUECK, *Synt. Forsch.* 1, 80 ff.; THUMB, *Handbuch des SK.*)..the author of this article tries to rearrange, regroup, and also add to the examples of 'rudimentary' indirect speech..

10. FATAH SINGH. *The Vedic Etymology*. Sanskriti-Sadan, Kotah, 1952, 4+235+III.

..crit. evaluation of all etymologies found scattered over the vast Vedic lit...acc. to author, they have great philological value and help interpretation of Veda..

Rev.: L. RENOU, *JA* 244, 124–25.

11. GONDA, J. Bemerkungen zum Gebrauch der Pronomina der 1. und 2. Person als Subjekt im Altindischen. *AO* 19, 211–79.

12. GONDA, J. Quelques observations sur l'emploi du verbe simple 'au lieu d'un compose' etc. dans la langue Sanskrite. *AO* 20, 167–205.

..study of verbs (and verbal forms) with and without prepositions ..imp. bearing of the subject of the use of simple and compound verbs on interpretation and study of style..

13. GONDA, J. *Remarks on the Sanskrit Passive.* E. J. Brill (Orientalia Rheno-Traiectina 4), Leiden, 1951, 108.

..deals with the function and frequency as also origin of SK. passive..Vedic lit. studied for the purpose.." complete passive" occurs very rarely in Vedic (as well as in post-Vedic) texts; the more normal occurrence is that of "agent-less turn"..acc. to author, the term 'passive' is not adequate..

Rev.: M. MAYRHOFER, *ZDMG* 102, 396–98.

14. GONDA, J. *La place de la particule négative na dans la phrase en vieil Indien.* E. J. Brill (Orientalia Rheno-Traiectina 6), Leiden, 1951, 71.

..studies the position of the negative particle *na* in Vedic and Sanskrit..considers earlier views on the subject (GRIMM, NECKEL, DELBRUECK, WACKERNAGEL, SPEYER, THOMMEN, CANEDO).. *na* occurs before the verb when a thing is denied or a negative thing is confirmed; *na* occurs at the beginning of a sentence when the speaker wants to deny the whole idea or when he wants to emphasize the denial..

Rev.: M. MAYRHOFER, *ZDMG* 102, 396–98.

15. GONDA, J. *Remarques sur la place du verbe dans la phrase active et moyenne en langue sanscrite.* N. V. A. Oosthoek, Utrecht, 1952, 86.

..a study of the position of the verb in ancient Indian sentence, compared with other ancient IE lgg...personal verb in SK. occurs most commonly at the end of the sentence. Position at the beginning of a phrase depends on the nature of the verb, or on the connection with a preceding phrase, or on the nature of the phrase itself..most of the tendencies attested in SK. are present also in cognate lgg...

Rev.: L. RENOU, *BSL* 49 (2), 34; *Lg.* 29, 187–88; W. P. SCHMID, *IF* 64, 298–301; P. THIEME, *ZDMG* 107, 210–11.

16. GONDA, J. Two notes on Sanskrit syntax. *JORM* 24, 1–8.

..(1) the phenomenon called *enallage (hypallage)* (=interchange?) of the adj.: agreement of adj. wh. properly belongs to a genitive dependent on a noun with that noun itself (cf. *ṚV* I.52.9: *bṛhat svaś candraṁ rohaṇaṁ divaḥ*); (2) an adj. is added to a substantive where an adv. wd. be expected (*ṚV* X. 28.3); equivalence of SK. demonstrative pronouns with English adverbs is a result of the same tendency..

17. GONDA, J. Defining the nominative. *Lingua* 5 (3), 288–97.

..study of the syntax of nom. in Vedic and other IE lgg...

18. HOFFMANN, K. "Wiederholende" Onomatopoetika im Altindischen. *IF* 60, 254–64.

..(1) onomatopoetic nominal formations: *gargara, budbuda, karkari* (*ṚV* II. 43.3), *guggulu-gulgulu* (in *ŚPB*); (2) onom. pre-verbs: *ciścā kṛ, hiṁ kṛ, akhkhalī kṛ*; (3) onom. verb-formations: *malmalāyanti* (*Kāṇva ŚPB*), *simasimāy* (*JB*).. the Vedic nominal formations, such as *gargara*, have been preserved in epic-cl. lg. (*kaṅkaṇa, ḍiṇḍima*), while verbal formations have been limited to pre-cl. lg...(4) repetitive onom. and the intensive..

19. HOFFMANN, K. Ein grundsprachliches Possessivsuffix. *MSS* 6, 1955, 35–40.

..*kanyā* (instr. sing. *kanīnā*); *yuvan-*..

20. HOFFMANN, K. Zum prädikativen Adverb. *MSS* 1 (reprinted), 1956, 42–53.

..type *āviḥ as, bhū, kṛ; divā bhū* (*divākara*)..

21. HOFFMANN, K. Altindische Präverbien auf *-ā*. *MSS* 1 (reprinted), 1956, 54–60.

..type *śūlā kṛ*..

22. HOFFMANN, K. Zur vedischen Verbalflexion. *MSS* 2 (reprinted), 1957, 121–37.

..(1) the aorist of *naś* (= to attain to); (2) the type: *ṚV gatha*; (3) *ṚV: yujmahe, AV: rudmaḥ*; (4) *ṚV: cayiṣṭam* and *caniṣṭhat*; (5) *Ch.Up.: upasīdathāḥ*..

23. KRONASSER, H. Indisches in den Nuzi-Texten. *WZKM* 53, 181–92.

..("words for 'horse' occurring in Nuzi-texts, wh. were hitherto regarded as of 'Hurrian' origin by SPEISER and BALKAN, are undoubtedly of Indian origin"–Wolfram von SODEN)—this lead followed by K...various words, wh. are attributes of horse, shown to be connected with Vedic words, e. g., *babrunnu* (*babhru*), *paritannu* (*haritau*), *zirra* (*jīra*), etc...

24. KUIPER, F. B. J. Notes on Vedic noun-inflexion. *MNAW*-Afd. Letterkunde, No. 5 (4), 1942, 161–256.

..on *vṛkī-*, *tanū-*, *ātman-*, *pitṛ-* and the laryngeal theory..on *kratu-*, *śakhi-*, etc...Vedic type *goṣā-*..idg. *i-* and *u-* declensions.. origin of various Vedic declensional types explained by the author on the basis of his own special variant of the *schwa*-theory..

Rev.: L. RENOU, *BSL* 42, 51–52.

25. KUIPER, F. B. J. Vedic *sadhiṣ- sadhas-tha-* and the laryngeal Umlaut in Sanskrit. *AO* 20, 23–35.

..*sadhiṣ* (*ṚV* VIII.43.9) is, no doubt, identical with Old Persian *hadis* (dwelling place)..the aspirate *dh* explained..*sadhastha* is a secondary derivative from **sadhas-* (the analysis *sadha+stha* is incorrect)..**sadhas-* and *sadhiṣ-* are to be referred to **sed-h-es* and **sed-h-s*, wh. are *s-* derivatives from a stem **sed-eh*..laryngeal umlaut must have originally contained the sound combination *e mh or e nh*..that a consonantal laryngeal still existed in the *separate Ind. branch* may be inferred from the phenomenon of laryngeal umlaut in SK...

26. KUIPER, F. B. J. Traces of laryngeals in Vedic Sanskrit. *Vogel Comm. Vol.*, 1947, 198–212.

..primitive IE sound-system had originally comprised some consonantal phonemes, wh. were lost before hist. period; these are preserved in Hittite and Lycian; these IE consonants are laryngeals ..the general char. of lar. leads us to class them with 'sonants', *r, l, m, n, y, w*..author undertakes a detailed study of the problem ..survey of earlier work in the field..observations on voc. *devi*, loc. *vṛkī*, shortening in *-ti*, gerunds in *-(t)yā*..

27. KUIPER, F. B. J. *Proto-Munda Words in Sanskrit.* VKNAW-Afd. Letterkunde—NS 51 (3), 1948, 176.

..some forty per cent of the North Indo-Aryan vocabulary borrowed from Munda, either directly or via SK. or Prakrit.. wide-branched and seemingly native word-families of South Dravidian are of proto-Munda origin. In Vedic and later SK., the words adopted have been often Aryanized (Sanskritized)..

28. LAKSHMINARASIMHIA, M. The phonetics of Praṇava. *H-Y. J Mys U* 4 (2), 83–92.

..the subject discussed in *Gopatha Br...praṇava* is described as *dvivarṇa* and *caturmātra..Praṇavopaniṣad* assigns 3½ *mātrās* to

praṇava as a whole..*Ṛk-prātiśākhya* (XV.5) deals with the subject in *Oṁkāra-patala*..also treated in *Vāj.-prāti.* (I.16–19 and 28) and *Taitt.-prāti.* (XVIII.1)..the traditional phonetic texts regard the *praṇava* as a syllable consisting of a vocalic and a consonantal element..

29. LEUMANN, M. Zur Stammbildung der Verben im Indischen. *IF* 57, 205–38.

30. LEUMANN, M. Idg. *sḱ* im Altindischen und im Litauischen. *IF* 58, 1–26; 113–30.

..OIA : *cch*..OIA root : *ujjh*..

31. LEUMANN, M. *Morphologische Neuerungen im altindischen Verbalsystem.* MKNAW-Afd. Lett.-15 (3), Amsterdam, 1952, 51.

..considers *r*-endings in I-I..determines the morphological environment..unusual fluidity of lg. in the Vedic stage illustrated..also discusses other problems of Vedic morphology, such as, the origin of the precative, the origin of the *siṣ*-aorist, the prototypes of the desiderative, the dependence of *-sa*-aorist on *-s*-aorist..

Rev.: L. RENOU, *Lg* 29, 186–87.

32. LEUMANN, M. Vokaldehnung, Dehnstufe und vṛddhi. *IF* 61, 1–16.

..only SK., from the Vedic times, shows a purely functional use of Vokaldehnung in the so-called *vṛddhi*..

33. LIEBERT, G. *Das Nominalsuffix -ti- im Altindischen* (Ein Beitrag zur altindischen und vergleichenden Grammatik). Gleerup, Lund, 1949, XX+240.

..(1) formation of primary *ti*-nouns; (2) function of the primary *ti*-suffix; (3) the secondary *ti*-suffix..in *ṚV* and in post-Vedic lit., the use of *-ti* was originally not necessarily restricted to compounds..discusses IE and II origins of *ti*-suffix.. index of *ti*-nouns..in the course of discussion, gives translation of several Vedic passages..

Rev.: R. BIRWE, *IF* 61, 289–92.

34. LIEBERT, G. Über die Partikeln *su* und *tu* im Vedischen. *Studia Linguistica* 6, Lund, 1951, 53–88.

35. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im ältesten Indoarischen.* Gleerup (Lunds Univ. Årsskrift, Avd. 1, 50, 9), 1954, 94.

..use of *asau* with ref. to divine phenomena–Gods..with ref. to the person addressed..in correlation with other deiktic elements.. Ind. gramm. theories re. use of *asau* with ref. to *parokṣa* and *viprakṛṣṭa* objects..

Rev.: K. AMMER, *OLZ* (1957), 163–66.

36. LÜDERS, H. Zur Geschichte des *l* im Altindischen. *Philologia Indica* (Vanderhoeck und Ruprecht), Göttingen, 1940, 546–61.

..(originally pub. in *Festschrift Wackernagel*, 1923, 294–308).. a linguistic study of *l*, *ḷ*, *ḍ* in Vedic and post-Vedic lgg...*ḷ* found in *ṚV*, but not in other Vedic texts nor in Pāṇini's grammar. Since the time of *AV*, we find *l* where *ḍ* is expected. In *Kāṇva VS*, *l* and *lh* occur regularly in place of *ḍ* and *ḍh*..explanation of *śal iti* and *phal iti* in *AV* XX. 135. 2–3..*bāl iti* occurs in *AV* I. 3. 1–5; 6–9; XVIII. 2.22..

37. MARULASIDDIAH, G. Nature and scope of vṛttis. *H-Y. J Mys U* 12 (1), 59–74.

..the concept of *vṛtti* down the ages..Vedic speculations about the origin of *vāk* (*ṚV* VIII. 100. 11, 16; *Nir.* XI. 29; *TS* 6.4.7.3; *Gopatha Br.* I. 23-24; *ŚPB* IV. 1. 8–12; II. 5.8)..Vedic lit. affords ample scope for an enquiry into the power of words already conceived and constructed throughout the *saṁhitās*..germs of *śabdaśakti* discernible in Vedic lit...

38. MAYRHOFER, M. Neue Literatur zu den Substraten im Altindischen. *Arch. Or.* 18, 367–71.

..mainly relating to Dravidian influence..

39. MAYRHOFER, M. Die Substrattheorien und das Indische. *GRM* 34, 230–42.

..deals with non-Aryan influences on Indo-Aryan, from Vedic to Modern Indian..

40. MEHENDALE, M. A. Trace of an old palatal **zh*>*j* in Sanskrit. *IL* 17, 16–23.

..IE palatal *gh* survives in SK. as *h* (<*zh*); it is possible to demonstrate its survival also as *j* (cf. *ujjayati*)..*ŚPB* 5.1.2.10–13:

in this passage, when connected with *satya, śrī, jyotis, ujjayati* may mean 'wins'; when connected with *anṛta, pāpman, tamas, ujjayati* may be actually derived from **ujjhayati* (<**uj-zhayati*), meaning 'abandons', 'gives up'..the latter to be derived from IE **ghei*= to abandon..

41. OERTEL, H. *Zu den Kasusvariationen in der vedischen Prosa* : Dritter Teil. SBBAW, Philosoph.-hist. Abt., Heft 6, 1939, 99.

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

42. OERTEL, H. *Die Dativi finales abstrakter Nomina und andere Beispiele nominaler Satzfügung in der vedischen Prosa.* SBBAW, Philosoph.-hist. Abt., 2 (9), 1941, 131.

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

43. OERTEL, H. *Euphemismen in der vedischen Prosa und euphemistische Varianten in den Mantras.* SBBAW, Philosoph.-hist. Abt., Heft 8, 1942, 48.

..euphemistic expressions for 'die', 'kill'..

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

44. OERTEL, H. Zu den ai. Ellipsen. *KZ* 67, 129–53; 68, 61–82.

..a study of Vedic elliptical constructions, particularly those occurring in *Br.* and *Sūtras*..

Rev.: L. RENOU, *BSL* 42 (2), 52–61.

45. PINNOW, Heinz-Jürgen. Zu den altindischen Gewässernamen. *Beiträge zur Namenforschung* 4, 217–34; 5, 1–19.

46. PISANI, V. Two cases of aspirate-dissimilation in the Veda. *Siddheshwar Varma Comm. Vol. I*, 1950, 156–57.

..(1) *ṚV* X.10.10: *upa barbṛhi* (=stretch out), generally derived from *bṛh*; but neither the meaning of the root nor its gramm. form wd. justify this derivation. P. suggests derivation from *bhṛ*-; (2) *madugha* (*AV* I.34.4), acc. to P., is a haplology for *madhu-dugha*..

47. PISANI, V. Über die Infinitive auf sanskr. *-adhyai*, avest. *-(a) dyai* und die Gerundia bzw. Gerundiva auf lat. *-ndī*, deutsch *-annes*. *KZ* 72, 217–21.

48. PISHAROTI, K. R. The pronunciation of *-t-* as *-l-* in certain positions. *Bh. Vid.* 5, 55–61.

..*ṚV* Brahmins of Kerala recite *ātmā* as *ālmā*..in their peculiar pronunciation of some sounds, Ṛgvedin Nampūtiri Brahmins have possibly preserved a relic of the ancient Ṛgvedic phonetic system, wh. is lost elsewhere. Seclusion in wh. these Brahmins lived made it possible. (It is not the result of Malayalamisation of SK. as suggested by C. K. RAJA, *JORM* 1)..Ṛgvedin Nampūtiris belong to a particular *ṚV* clan, having their own dialectical variations or having a particular recension of *ṚV*-text..

49. POUCHA, P. Zur strukturellen Stellung des Altindischen. *ZDMG* 95, 350–58.

..so-called pitch-correlation of consonants in OIA..

50. RENOU, L. Les éléments védiques dans le vocabulaire du sanskrit classique. *JA* 231, 321–404.

51. RENOU, L. Sur certaines anomalies de l'optatif Sanskrit. *BSL* 41, 51–57.

..optatives ending in *ayīta*..

52. RENOU, L. Notes de grammaire védique. *BSL* 41, 208–20.

..(1) the absolutive (the gerund in *-tvā*, *-(t)ya* does not always express in *ṚV* the past action from the standpt. of the principal verb); (2) verbal adj. in *-tavant* (observations about M. LEUMANN's views in *Mélanges Pedersen*, 115–24); (3) the type *kṣayadvīra* (considers *kṣayadvīra*, *trasadasyu*, *bharadvāja*, etc.)..

53. RENOU, L. Formes d'ordinaux en védique. *BSL* 43, 38–42.

54. RENOU, L. Sur quelques formations sanskrites en *-ti-*. *Vāk* 1, 1–4.

..*upalabdhi* (*BaudhŚS* 30.1); *tapyati*; *abhinīti* (*Kāṭhaka* XI. 2); *dhṛti* (*Vādhūla*); *āsakti* (*Kāṇva ŚPB* 4.6.1.7)..

55. RENOU, L. Sur les traits linguistiques généraux du Veda. *S. J. Vol. of Z-K-K.*, Kyoto, 1954, 309–16.

56. RYSIEWICZ, Z. Uwagi o sufiksie *-ka-* w zlozeniach staroindyjskich (funckja mocji). *CRAP* 46, 263–65.

..remarks about the suffix *-ka-* in compound words in OIA..

57. SAKSENA, Baburam. Madhya-deśakā bhāṣā-vikāsa. (Hindi). *NPP* 50, 21–33.

..condition of 2000 yrs. ago..in Vedic lg., several dialectic differences..distinction bet. *bhāṣā (chandas)* and *bhāṣā (bhāṣā)* in Pāṇini's time..

58. SARMA, Aryendra. Derivations of some unnoticed Vedic Hapax Legomena. *PAIOC* (15th Session), Bombay, 1951, 315–17.

..*kuli* (*TBr.* 2.5.8.4.) = how many: an adverb (neut. acc. sing. of *kulin.* adj. meaning "in family", "in a herd")..*dulā-bulā*: *bulā* from *bul* = to dive, sink, plunge..*sāraya* = *sa* + *āraya*, iron-tip fixed to a pestle..

59. SASTRI, P. S. Subrahmanya. *Naṣṭāśva-dagdharatha-nyāya* in philology. *C. K. Raja Comm. Vol.*, 1946, 139-40.

..in the growth of every lg. certain forms belonging to a stem derived from a root become obsolete, and certain forms belonging to a different stem derived from the same root become current.. descriptive grammarians have taken the forms belonging to *different* stems from a root to belong to *one* stem..e.g. root *mah* (in *ṚV*) has three stems–*mah*, *mahan*, *mahat*..forms—*mahān*, *mahāntau*, etc.—belong to *mahan*, but are taken to belong to *mahat*.. sometimes forms wh. are not derived from the same root are considered to be related to one another, tho' they are not morphologically connected (*alpa-kanīyas*)..this is *naṣṭāśva-dagdharatha-nyāya* in philology..

60. SASTRI, P. S. Subrahmanya. Four laws in Sanskrit semantics. *Siddheshwar Varma Comm. Vol. I*, 1950, 43–46.

..(1) substitution; (2) shortening; (3) permutation; (4) adequation..

61. SHAHIDULLA, M. The Indo-Aryan parent speech. *Turner Jubilee Vol. II* (*IL*), 1959, 112–17.

..indicates how the Indo-Aryan parent speech can be reconstructed..

62. SHOR, R. O. Semantics of Vedic aorist. *N. Ya. Marr Comm. Vol.*, 1935, 433–50.

63. VON SODEN, Wolfram. Rev. of Harvard Semitic Series 15. *ZA* 52, 1957.

..words for 'horse' occurring in Nuzi-texts, wh. were regarded by SPEISER and BALKAN as of 'Hurrisch' origin, are undoubtedly of Ind. origin..

64. SPECHT, Fr. Zum Suffixwechsel *t-s*. *KZ* 69. 126.

..*poṣayitnu*—also *poṣayiṣṇu* (in *ṚV* and *AV*)..*-tnu* or *-snu*..

65. THIEME, P. Zum parenthetischen Nominalsatz im Indischen. *KZ* 68, 216–17.

..(ref. *Katha Up.* 1.3)..*pītodakāḥ* etc. adjectives qualifying not *tāḥ* (= cows) in 'd', but *te* (= *lokāḥ*) in 'c'..

66. VOROBYEV-DESYATOVSKY, V. S. *The development of personal pronouns in the Indo-Aryan languages.* (Russian). Acad. of Sciences of USSR, Moscow, 1956.

..from Vedic to NIA lgg...

67. WÜST, W.; ZISTL, K. Arisch. *Idg JB* 26, 152–76.

42. STUDIES ON SANSKRIT LANGUAGE.

1. ABHYANKAR, K. V. The term *Karmadhāraya*. *ABORI* 33, 238–44.

..(a propos EDGERTON's note on the subject, *JAOS* 72, 80–81).. *K.* = a *tatpuruṣa* compound bearing the action of conveying the idea of the same thing by means of its component parts..

2. ABHYANKAR, K. V. Karmadhāraya saṁjñecā artha. (Marathi). *Swami Kevalananda Comm. Vol.*, 1952, 166–71.

..significance of the name *karmadhāraya*..

3. ABHYANKAR, K. V. Short *e* (*ardha-ekāra*) and short *o* (*ardha-okāra*) in Sanskrit. *ABORI* 38, 154–57.

4. BECHERT, H. Über eine abweichende Regelung des vocalischen Sandhi im Sanskrit. *MSS* 9, 1956, 59–65.

..*abhinihita-saṁdhi* (*-as a->-o*) developed in Buddhist prose-texts into *-aa-*..

5. BHATTACHARYA, Vidhushekhar. Some composite roots in Sanskrit. *Siddheshwar Varma Comm. Vol. I*, 1950, 21–22.

..root *svad* (= taste well) is presumably not a simple root but a composite one *(su + ad)*..so too, perhaps, *svañj, svap, svan, svar* ..however, when corresponding forms of these roots in other cognate lgg. are considered, it becomes doubtful whether this view can be accepted in all cases..

6. BHATTACHARYA, Vidhushekhar. The influence of Prakrit on Sanskrit. *CR* 123 (1), 1–6.

..considers words like *geha, dabhra*..

7. BLOCH, J. Trois notes. *BEFEO* 44 (1), 43–53.

..(1) pronunciation of *r* in SK...

8. BURROW, T. Some remarks on the formation of nouns in Sanskrit. *ABORI* 32, 19–33.

..an essay in comp. and hist. investigation in the field of nominal stem formation in SK...

9. BURROW, T. The Sanskrit precative. *Weller Comm. Vol.*, 1954, 35–42.

..the original terminations of the root aor. optative (wh. later develops into SK. precative) show the same system as prevails in the preterite of Hittite *hi*-verbs when these take *-s* as the termination of the second and third person sing..

10. BURROW, T. *The Sanskrit Language*. Faber and Faber (The Great Languages), London, 1955, VII+426.

..systematic analysis of SK. from the hist. and comp. points of view..influence of pre-Aryan (and non-Aryan) lgg. on SK...

Rev.: H. BERGER, *OLZ* (1958), 469–74; F. EDGERTON, *JAOS* 76, 192–96; W. GURNER, *JRAS* 1956, 113–14; H. H., *AO* 22, 171–72; M. LEUMANN, *Kratylos* 1, 26–32; H. van LOOY, *Bibl Or* 13, 174–75; A. MARTINET, *Word* 12, 304–12; M. MAYRHOFER, *DLZ* 76, 2 ff.; P. THIEME, *Lg* 31, 428–48; G. TUCCI, *EW* 8, 104; O. H. de A. WIJESEKERA, *UCR* 14, 80–81.

11. BURROW, T. An archaic verbal termination in early Indo-Aryan. *I-IJ* 1 (1), 61–76.

12. BURROW, T. Sanskrit and the pre-Aryan tribes and languages. *BRMIC* 9 (2), 34–45.

..Dravidian influence on I-A..influence of Northern Dravidian..

13. CHARUDEVA, Sastri. Paryāyavacanavivekaḥ. *PAIOC* (16th Session), Lucknow, 1955, 239–50.

..consideration of synonyms..

14. CHATTERJI, Suniti Kumar. Some Iranian loan-words in Indo-Aryan. *IL* 9, 7–9.

15. CHATTERJI, Suniti Kumar. Non-Aryan elements in Indo-Aryan. *JGIS* 3 (1), 43–49.

..suggests Austric affinities of some IA words..

16. CHATTERJI, Suniti Kumar. Bhāratīya ārya-bhāṣāme bahubhāṣitā. (Hindi). *N. Premi Comm. Vol.*, 65–73.

..polyglottism in IA lgg...study of translation-compounds..

17. CHATTERJI, Suniti Kumar. Sanskrit and the languages of Asia. *VBQ* 18 (1), 1–14. (also in *I-AC* 2, 105–119).

..(1) SK. and SE Asia; (2) SK. and Central Asia and the Far East; (3) SK. and the Near East..

18. CHATTOPADHYAYA, Kshitish Chandra. On the cases governed by some Sanskrit particles. *Siddheshwar Varma Comm. Vol. I*, 1950, 23–30.

..*iti*: in Vedic lit., epics and *Purāṇas*, (1) crude stem, (2) vocative, (3) nom., (4) acc. are all used with this particle..*dhik* occurs but once in *Kauṣ Br.* (30.5), where it governs the acc... *ṛte* (*ṚV* and *AV*) governs ablative only (also gen.?)..

19. CHATTOPADHYAYA, Kshitish Chandra. Saṁprasāraṇam. *Mañjūṣā* 7, 55–56.

20. CHATTOPADHYAYA, Kshitish Chandra. Saṁprasāraṇa. *Vāk* 4, 85–86.

..*saṁprasāraṇa* and *prasāraṇa*..

21. DANIELOU, A. L'alphabet sanscrit et la langue universale. *Lotus bleu* 61 (2), 51–68.

..sacred works of India have developed a metaphysic of lg. wh. the author attempts to expound..

22. DEBRUNNER, A. Dissimilation ganzer Wörter. *Melanges van Ginneken*, 1937.

23. DEBRUNNER, A. Die altindische Wurzel *dhan* (*v*)-. *Turner Jubilee Vol. I* (*IL*), 1958, 1–6.

..three clear groups: (1) forms with *dhan-*; (2) forms with *dhanu-*; (3) forms with *dhanv-*..*ṚV* citations..it seems that *dhanv-* has originated within the most ancient OIA..

24. DYEN, I. *The Sanskrit Indeclinables of the Hindu Grammarians and Lexicographers*. Baltimore, 1939, 74.

Rev.: L. RENOU, *BSL* (1940–41), 15–18.

25. EDGERTON, F. *Sanskrit Historical Phonology*. AOS-Offprint Series 19, 1946, 31.

..(a simplified outline for the use of beginners)..

26. EDGERTON, F. Indic causatives in *-āpayati* (*-apeti*, *-āvei*). *Lg* 22 (2), 94–101.

..it is well known that MIA has an indefinitely productive causative suffix derived from SK. -āpay-. But it is commonly assumed that the 'causative' meaning of such forms is often evanescent, that they are often used as synonyms of the underlying primary verb. This paper undertakes to refute that opinion, particularly for Buddhist Hybrid SK., wh. is believed to be typical of all MIA..

27. EDGERTON, F. The Sanskrit suffix *-titha-*. *Vogel Comm. Vol.*, 1947, 109–112.

..WHITNEY and RENOU agree in regarding *bahutitha* as containing a suffix *titha* (derived from stems in the ordinal numeral suffix *(i)that* after *-t-*..author here demonstrates that *bahutitha* is exocentric *(bahuvrīhi)* compound of *bahu* + *tithi* (=of many days)..

28. EDGERTON, F. *Karmadhāraya*. *JAOS* 72, 80–81.

..neither Pāṇini (1.2.42) nor any other Hindu grammarian has shown why that compound is so called..acc. to E., K. meant "a *tatpuruṣa* compound wh. maintains (does not change) the construction or case-meaning (of its parts)" or, more literally "(their) action of effect". Pāṇini's *samānādhikaraṇaḥ (in tatpuruṣaḥ samanādhikaraṇaḥ karmadhārayaḥ)* furnishes a reasonably exact paraphrase of the above explanation..

29. EDGERTON, F. An often neglected aspect of word composition in Sanskrit and Indo-European. *JAOS* 75, 279. (from Proceedings of AOS, Toronto, 1955.)

30. EMENEAU, M. B. The nasal phonemes of Sanskrit. *Lg* 22 (2), 86–93.

..SK. has five nasal phonemes : velar, retroflex, dental, and labial nasals, and *anusvāra*. The palatal nasal is an allophone of the dental..

31. EMENEAU, M. B. *Sanskrit Sandhi and Exercises*. Univ. of California Press, 1952, III+28.

..deals with morphophonemics of SK...

Rev.: G. H. FAIRBANKS, *JAOS* 74, 51–52.

32. GONDA, J. Opmerkingen over de negatieve zin in het Sanskrit en andere Indo-Europese talen. *Handelingen van het Vlaamse Filologencongres* 17, 84–87.

33. GONDA, J. *Sanskrit in Indonesia*. Internat. Acad. of Ind. Cult., Nagpur, 1952, 456.

..throws light on the many aspects of linguistic and cultural relations bet. India and Indonesia..

34. GONDA, J. Dissimilation de mots entiers. *AO* 21, 267–79.

..(a propos DEBRUNNER's article in *Ginneken Festschrift*)..more examples from SK...

35. GONDA, J. [*ca*]. *Lingua* 4, 1 ff.

..in Ancient Indian, *ca* is very frequently used in a *ya*-clause..

36. GONDA, J. On nominatives joining or 'replacing' vocatives. Lingua 6, 89–104.

..notes on the syntax and the function of the vocative..

37. GONDA, J. A critical survey of the publications on the periphrastic future in Sanskrit. *Lingua* 6, 158–79.

..in describing periphrastic future in SK., its nominal char. is too often underestimated. In post-Vedic lit. this category in the

main retained its ancient function of emphasizing that an occurrence is sure to take place..the difference bet. the constructions with the agent nouns in the Vedic *saṁhitās* and the incipient periphrastic expression of futurity in the *Br.* has often been exaggerated..*tṛ*-forms of both classes—like to a lesser extent some other nominal derivations—contributed to constituting a future category, the nominal char. of wh. needs to be emphasized..

38. GONDA, J. Professor Burrow and the pre-history of Sanskrit. *Lingua* 6, 287–300.

..(a propos T. BURROW, *The Sanskrit Language*)..B.'s book is the first systematic account of SK. in its relation to the other IE lgg., written in English..B. deals, in 8 chapters, with such topics as general consideration of the relationship of SK. and other IE lgg.; hist. of SK.; phonology and formation of nouns; declension of nouns; numerals, pronouns, indeclinables; the verb; and non-Aryan influence on SK...

39. GONDA, J. Additions to a study on Sanskrit °*anta-*, °*antara-*, etc. *Bijdragen Taal-Land an Volkenkunde v. Ned. Indie* 112, 395–402.

..(original study in *BTLVNI* 97, 1938, 453–500)..

40. GONDA, J. The use of the particle *ca*. *Vāk* 5, 1–73.

..a study of the sense and syntax of *ca*, wh., like its relatives in the cognate lgg., refers to complementary connections..IE **kue* (cf. GONDA, "The hist. and original function of IE particle **kue* especially in Greek and Latin", *Mnemosyne* 4.7, 177 ff.; 265 ff.)..the hist. of *ca* fits in well with that of its relatives in GK., Latin, etc...*ca* indicates complementary pair or set..different types examined from Vedic and cl. SK...

41. GONDA, J. A note on the functions of the accusative as described in the Handbooks. *Belvalkar Felicitation Vol.*, 1957, 72–80.

..Vedic references..

42. GONDA, J. The character of the Sanskrit accusative. *Martinet Comm. Vol.*, Tenerife, 1957.

43. HAHN, E. Adelaide. Some Hittite-Sanskrit parallels. *Lg* 29, 242–54.

..(1) Hittite *-ma* and SK. *sma*; (2) double dative: infinitive + dative noun; (3) indicative with a modal particle in prohibitions..

44. HARTMANN, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit.* Carl Winter (Idg Bibliothek: 3. Reihe : Untersuchungen), Heidelberg, 1955, 238.

..marked predilection for nominal terms in cl. SK...use of participles and gerunds carried to excess; great stress laid on case relations as expressing the meaning usually implied in verbal phrases; long and complicated compounds serve to replace subordinate clauses. (Vedic and epic SK. show a form of speech clearly akin to the cognate lgg.)..in later scientific lit. in SK. this practice results in the occurrence of continuous streams of long sentences with practically no finite verb forms, and many ablative or other cases of abstract nouns..H. tries to characterize this style as represented by some classical specimens..ref. to Vedic texts as well..elements of SK. philosophical style can be traced to the early stages of SK...

Rev.: R. BIRWE, *Bibl. Or.* 13, 257–58; T. BURROW, *Arch. Ling.* 8, 66–67; A. DEBRUNNER, *Kratylos* 2, 41–44; R. A. FOWKES, *Word* 13, 514–19; J. GONDA, *Lingua* 5, 441–43; M. MAYRHOFER, *ZDMG* 108, 416–18; W. RAU, *OLZ* 1956, 450–54.

45. HEIMANN, B. Why study Sanskrit? *ABORI* 28, 294–300.

..the linguist, the artist, and the psychologist can find in SK., thro' the very fact of its antiquity, an inexhaustible material for study..

46. HIERSCHE, R. Zur Gestalt des Anlauts der Wurzel *khyā*. *MIO* 6 (1), 1958.

47. INOKUCHI, Taijun. On the *Karmadhāraya*. *JIBS* 3 (2), 122–23.

48. JHALA, G. C. The problem of the aspirate in roots like *budh-*, *duh-*, etc. *JAS Bombay* 30, 34–42.

49. JOSHI, V. L. Does the root *niñj* belong to the 7th conjugation? *BDCRI* 15 (3), 295–96.

50. KALYANOV, V. I. Classification of the compound words in Sanskrit. (Russian). *Izvestiya of Acad. of Sciences USSR* 6 (1), 77–84.

..(summary of K.'s dissertation [1941] on "The Compound Words in Sanskrit")..compound words historically examined from Vedic period to modern time (Hindi lg.)..

51. KALYANOV, V. I. *The means of expression of the past tense in epic Sanskrit, according to the materials of the Mahābhārata.* (Russian). Oriental Inst. of Acad. of Sciences of USSR : Scientific Paper 13, 1958.

52. KEPHART, Calvin. *Sanskrit, its Origin, Composition, and Diffusion.* Strasburg, Va., 1949, VIII+85.

..curious theories put forth, such as, that 'Modern Sanskrit' was introduced into India in 58 B. C., that the lg. of the Goths or Getae, as subsequently modified, constituted the SK. lg. and was imposed upon the Hindus of Western India, that, in 1400 B. C., invading Goths brought Vedic SK. into India..

Rev.: R. A. FOWKES, *Word* 5, 288–90; Nilmadhav SEN, *PO* 22, 74–75.

53. KIREFL, W. Die Lehnwörter des Sanskrit aus den Substratsprachen und ihre Bedeutung für die Entwicklung der indischen Kultur. *Lexis* 3 (2), 267–85.

54. KRISHNA MURTHY, R. Greek words in Sanskrit. *The Astrological Magazine* 39 (4), 279–82.

..(ref. K. C. CHATTOPADHYAYA, "Greek Words in Sanskrit", *CR*, Sept. 1949)..C. believes that foreign words, especially Greek words, are conspicuous in works on astrology of the Indians, and this was on account of the fact that the Egyptians and the Greek were more advanced in that science than the Indians.. K. does not agree with this view. Acc. to him, Indian astrology and astronomy are Vedic in origin, and, therefore, the question of foreign origin does not arise. In *ṚV*, we come across the various names of zodiacal signs..

55. LEHMANN, J. Randbemerkungen zu den grammatischen "Kategorien". *IF* 61, 17–28.

..refers, among others, to *kriyā*, *karma*, *kāraka*..

56. MACHEK, V. Ceská a slovenská slovesa a priponovym "s". *Sb. prací filos. Fak. brnenské Univ.* 1, 1952, 82–93.

..comparison with Sanskrit..

57. MAHASHABDE, M. V. Grammatical idioms in Sanskrit. *SP* (17th AIOC), Ahmedabad, 1952, 241–42.

..collection of words or phrases in SK. wh. mark an idiomatic change in the meaning when some grammatical change is effected

in them; they may be termed 'grammatical idioms'..for instance: *susiktam* (*su* as *karmapravacanīya* in the sense of praise); *suṣiktam* (*su* as *upasarga* in the sense of censure)..similarly *parasmaipada* and *ātmanepada* forms of the same root give us altogether different meanings: *bhuṅkte* = eats, enjoys, experiences; *bhunakti* = protects..*puṣpebhyaḥ spṛhayati* = has a desire for flowers; *puṣpāṇi spṛhayati* = has an intense desire for flowers..

58. MÜLLER, Reinhold F. G. Über ein Neutrum im Sanskrit. *Die Sprache* 6 (1), 39–45.

..neuter considered from the points of view of linguistics and medical science..

59. MUNSHI, K. M. Sanskrit through the ages. *JGJRI* 9 (1), 65–77.

..in proto-hist. times, the early Aryans forged the Aryan lg., the ancestor of many IE lgg...lg. was the binding force among the Aryans inspite of their other differences..

60. PALSULE, G. B. A new explanation of the term *karmadhāraya*. *ABORI* 33, 245–50.

..most of the names of compounds relate to a particular economic context, viz., agriculture *karmadhāraya* originally meant "one who owes labour"; later, it indicated a sub-class of *tatpuruṣa* compounds with co-ordinate members..

61. PALSULE, G. B. Tṛpha-tṛphādīnāṁ vimarśaḥ. *BDCRI* 18, 267–70.

62. PISANI, V. Indogermanisch und Sanskrit. *KZ* 76, 43–51.

..role of pre-Sanskrit in the formation of IE unity discussed.. the so-called Idg. is, to a large extent, composed of Ur-Sanskrit, wh. had acquired wide territories to itself, so that peoples speaking other lgg. took it up and adapted their own lgg. to it; many features of these lgg. found their way from their original region into the unity newly coming into being and screened that unity partly or fully..(a similar idea is faintly suggested by W. BRANDENSTEIN thro' his distinction bet. early Idg. and late Idg.—the first having its seat in the East, and the second in the West)..How did Ur-SK. assume its leading position in the lg.-union? The answer, acc. to P., may be: among other reasons, on account of political superiority, the brahmanical culture, wh.

is closely associated with SK., has passed to several other linguistically idg. countries. Cf. the druidic organization (also religious affinities among idg. peoples shown by DUMEZIL)..Sanskritization meant brahmanization. A particularly imp. aspect of this so-called brahmanizing culture-community is the coming into being of an idg. 'poetic' lg. (cf. WACKERNAGEL, "Idg. Dichtersprache", *Philologus* 95, 1942, 1–19)..

63. PISANI, V. Le Sorti di *az*, *az*, e l'uso del nom. sing. in luogo del tema in sanscrito. *Inst. Lombardo di Scienze e Lettere-Rendiconti*, Classe di Lettere 83, Milan, 1950, 63–71.

..on *e* and *o* as continuations of *az* and *az*..in the Appendix: a defence of the term 'Sanskrit' instead of 'Old Indian', and of writing *-s*, not *ḥ* in gramm. works (with ref. to Pāṇini IV. 1.2)..

64. RAJWADE, Vishvanath K. *Saṁskṛta bhāṣecā ulagaḍā.* (Marathi). *Saṁśodhaka* 24–25, Dhulia, 1957, 4+210.

..(reprint)..clarification of the Sanskrit language..

65. RAJWADE, Vishvanath K. Saṁskṛta bhāṣāśāstrīya lekha. (Marathi). *Saṁśodhaka* 26, 211–48.

..*vṛddhi* and *guṇa*..function of *saṁdhi*..*ṛṣi*..*kāraḥ*..

66. RENOU, L. Grammaire et vedānta. *JA* 245, 121–33.

67. RENOU, L. Sur l'evolution des composés nominaux en Sanskrit. *BSL* 52 (1), 96–116.

68. RENOU, L. *Histoire de la langue sanskrite.* IAC (Collection les langues du monde X), Paris, 1956, 6+248+ one map.

..describes the main characteristics of SK. as written in different epochs and in a variety of styles..(1) Vedic period, up to *sūtras*; (2) Pāṇini and the spoken lg.; (3) Epic lg. including that of *Purāṇas* and *Śāstras*; (4) Classical SK.: *bhāṣya*, *kathā*, *kāvya*; (5) SK. of Bauddhas and Jainas and SK. outside India..

Rev.: T. BURROW, *BSOAS* 19, 594–95; F. EDGERTON, *Lg* 32, 493–98; J. GONDA, *Lingua* 6, 217–19; W. GURNER, *JRAS* 1957, 255; H. H., *AO* 22, 172; E. LAMOTTE, *Le Muséon* 69, 225–28; M. LEUMANN, *Kratylos* 1, 155–58; M. MAYRHOFER, *IF* 63, 285–87; W. RAU, *OLZ* 1957, 166–68.

69. SCHELLER, M. Ein weiterer Beleg für Accusativus cum Infinitive in Sanskrit? *Arch. Or.* 18, 248–50.

..*MBh.* 3.192. 55 (Bom. Ed.)..

70. SCHRÖPFER, A. *Geistiger Wortsatz des Indischen und seine Geschichte.* Carl Winter, Heidelberg, 1954.

71. SEN, Sukumar. Some Indo-Aryan etymologies. *SP* (14th AIOC), Darbhanga, 1948, p. 103.

..(1) *asura* is not negative of *sura*; it is identical with it; *asu* and *su* respectively represent the normal and zero grade of IE *esu*; (2) *Vasudeva* = *Vāsudeva*; *vasu* and *vāsu* are respectively normal and lengthened grades of IE *wesu*; (3) *apsaras* < *aps–saras*, that is, (originally) that wh. recedes or flits away; (4) *pāvaka* < I. H. *paxwn* = fire..

72. SEN, Sukumar. *History and Prehistory of Sanskrit.* Mysore Univ., 1958, III+53.

..Lecture 1 describes in brief the development of OIA from early Vedic to cl. SK., thro' its two intermediate stages, late Vedic and early SK...Lecture 2—earlier stages thro' wh. the lg. had passed before it took shape as early Vedic..Lecture 3 deals with spoken SK...

73. SENGUPTA, Sailendra Nath. *Saṁskṛta śabdaśāstera mūlakathā.* (Bengali). K. L. Mukhopadhyaya, Calcutta, 1957, VIII+151.

74. SHAHIDULLAH, M. Saṁskṛta o pārśī. (Bengali). *VSPP* 50, 1943.

..a comparative phonological and morphological study of SK. and Persian..

75. SHEMBAVANEKAR, K. M. The genesis of the roots, *rabh*, *labh*, and *lab*. *ABORI* 29, 278–82.

76. SIVASANKARA, Sastri. Saṁdhi-śabda-niruktiḥ. *Prajñā* 1, 36–39.

..*saṁdhiḥ saṁhitā, saṁhitā tu paraḥ saṁnikarṣaḥ*..

77. SPECHT, F. Zum sakralen *u*. *Die Sprache* 1, 43–49.

..(ref. to B. W. LEIST, "Altarisches *jus gentium* und altarisches *jus civile*", where much material is collected from SK., GK., and

Latin sources)..S. here considers *pū*, *dhū*, *tu*, etc., wh. have the sense of "purifying"..

78. TARAPOREWALLA, I. J. S. Some considerations of Sanskrit syntax. *NIA* 9, 2–63.

..refers to Vedic SK. also..illustrations from *Sam.* and *Br.*..

79. VALE, R. N. *Verbal Composition in Indo-Aryan.* Deccan College Diss. Series 6, 1948, 324.

Rev.: A. ESTELLER, *JBBRAS* 27, 107–09.

80. VENKATACHARYA, T. Actvopalakṣitāḥ ·antaḥsthānunāsikavarṇāḥ. *JSVOI* 12, 1-13.

..sonant nasals and liquids..(transl. in Sanskrit of the original paper in Telugu by P. V. RAMANUJASWAMI)..

81. VYĀS, Bholashankar. *Saṁskṛta kā bhāṣāśāstrīya adhyayana.* (Hindi). Varanasi, 1957, 340.

..(study of SK. from the point of view of modern linguistics)..

82. WELLS, Rulon. Secondary derivation from Sanskrit *i*-stems. *Lg* 29, 237–41.

..SK. noun stems ending in *u*, when subjected to secondary derivation, typically replace *u* by *av*, whereas, typically, stems ending in *i* simply drop the *i* before a suffix beginning with a vowel or with *y*..this different behaviour of SK. *i*-stems is a hist. puzzle ..the answer to this puzzle is: such a derivative as *avya* from *avi* is, in its origin, *avy* + *a*..the curtailed treatment of *i*-stems is not PIE, apparently not even Proto-II, but an Indic innovation..the curtailed treatment of *i*-stems has few, if any, *ṚV* instances, apart from the *samāsānta* situation..

83. WHITNEY, W. D. *Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language.* New Haven, 1945, XIII+250.

..photo-offset reproduction of the original published at Leipzig in 1885..

84. WINTER, Werner. On the origin of the *saṁprasāraṇa* reduplication in Sanskrit. *Lg* 26, 365–70.

..the *saṁprasāraṇa* reduplication is a zero-grade reduplication of a root beginning with a laryngeal..this is proved by the study

of the representation of the roots belonging to this group in other IE lgg., particularly Greek and Tocharian..

85. WINTER, Werner. The reduplication type *bharībharti / bharibhrati* in Greek. *Lg* 26, 532–33.

43. GRAMMARS, GRAMMATICAL STUDIES, CHRESTOMATHIES, ETC.

1. ADRADOS, F. R. *Védico y sánscrito clássico.* Grammática, textos anotados y vocabulario etimológico. Instituto Antonio de Nebrija, Madrid, 1953, 209.

Rev.: A. DEBRUNNER, *Kratylos*, 1, 150–55; W. P. SCHMID, *IF* 63, 197–98.

2. BALLANTYNE, J. R. *First Lessons in Sanskrit Grammar.* Theosophical Univ. Press, Point Loma, 1942, X+136.

3. BALLANTYNE, J. R.; TYBERG, J.; WARE, L. A. *First Lessons in Sanskrit Grammar and Reading.* American Academy of Asian Studies, San Fransisco, 1951, 230.

Rev.: R. A. FOWKES, *Word* 8, 171–72.

4. CARNOY, A. *Grammaire elementaire de la langue sanscrite comparée avec celle des langues indo-européennes.* Ed. Univ., Louvain, 1937, VII+230.

..(2nd ed.)..

Rev.: A. DEBRUNNER, *IF* 57, 61–62.

5. CHATTERJI, Kshitish Chandra. Technical terms in Sanskrit grammar. *NIA* 8, 51–53.

..technical terms in SK. grammar are not arbitrary..the author here discusses names of moods and tenses..it is the *la* of *kāla* that led Pāṇini to use the technical terms, *laṭ*, *liṭ*, *luṭ*, etc... indicatory letter *ṭ* is used in case of primary endings and *ṅ* in the case of secondary endings..

6. CHATTERJI, Kshitish Chandra. *Technical Terms and Technique of Sanskrit Grammar.* Usha Memorial Series (pub. S. P. Bhattacharjee).

..Part I, 1948, XXII + 320; Part II, 1955, 40..

7. CHATURVEDI, S. P. Gata dvisahasrābdī me saṁskṛta vyākaraṇa kā vikāsa. (Hindi). *NPP* 49, 301–28.

8. DEBRUNNER, A. *Die abendländische Sprachwissenschaft und die altindische Grammatik.* Kulturelles Auslandsdienst der Stiftung Pro-Helvetia.

9. FRIS, O. *Sanskrtska citankā..* Nakl. cs. Akad. ved., Prague, 1956, 355.

..(SK. Reader—2)..

10. GAVRONSKI, A. *Saṁskṛta-vyākaraṇam.* Krakow, 1932, VI+247.

..(in Polish)..SK. Grammar, Texts, Glossary..

Rev.: V. LESNY, *Arch. Or. 6*, 420–21.

11. GONDA, J. *Kurze Elementargrammatik der Sanskrit-Sprache.* Leiden, 1943.

Rev.: M. LEDRUS, *Orientalia* 13, 192.

12. GUPTA, S. K. Nature and authorship of the grammatical works attributed to Maharṣi Dayānanda Sarasvatī. *SP* (17th AIOC), Ahmedabad, 1953, 93–94.

..D.'s *Aṣṭādhyāyībhāṣya* and *Vedāṅgaprakāśa* are grammatical works. The first, wh. is a comm. on P.'s *Sūtras*, draws profusely upon Patañjali's *Mahābhāṣya*; it discards some of the views held by the author of *Kāśikā* and *Siddhānta-Kaumudī*..

13. HEIMANN, B. *Terminology : Significance of Prefixes.* R. A. S. Monograph, London, 1957.

14. HOFFMANN, K. Notizen zu Wackernagel-Debrunner, Altindische Grammatik II, 2. *MSS* 8, 1956, 5–24.

..additions and corrections thro' material from *ṚV* and *Awesta*.. discusses: *cakrad-, bisakhā-, prāṇāḥ, jāhuṣa-, śvāpada-, uṣṭārayoḥ, iṇḍva-, mālaṅga-, arvāñcalasa-, (alasāla-, nīlāgalasālū-, silāñjālā), āvyayāṁ cakāra, vṛṣandhi-, jāmbīla-, trapu-, jāruogaṇa-, yāvattmūtam, dṛdhra-, d(h)ehi, ṛkṇvahī-, pic (nipikna-, nipepicat), svargeya-, sabhāgeya, vyalkaśā-*..

15. KOTCHERGUINA, V. A. *Nacal' nyj kurs sanskrita.* Akademija Nauk SSSR, Moscow, 1956, 196.

Rev.: M. N. PETERSON and V. V. VERTOGRADOVA, *Vopr. Jazyk. SSSR* 7 (1), 162-63.

16. MACDONELL, A. A. *A Vedic Reader for Students.* OUP, 1953, XII+508.

..(third impression)..

17. MAYRHOFER, M. *Handbuch des Pāli* (Mit Texten und Glossar). Eine Einführung in das sprachwissenschaftliche Studium des Mittelindischen. I : Grammatik. II. Texte und Glossar. Carl Winter (Idg. Bibliothek—erste Reihe), Heidelberg, 1951, XXVII+214.

..author aims at indicating fully the linguistic development from ur-Idg. up to MIA with comparisons in related lgg...

Rev.: W. BELARDI, *Ric.Ling.* 2, 228; M. HOPPE, *Yōna* 5, 74 ff.; V. LESNY, *Arch. Or.* 19, 626 ff.; M. LEUMANN, *As. Stud.* 6, 149–51; V. PISANI, *Paideia* 7, 318–22; *RRILSL* 85 (1952), 1-10; L. RENOU, *Erasmus* 5, 27–29; H. W., *Indische Welt* 4, 16 ff.; W. WUEST, *OLZ* 1955, 60–64.

18. MAYRHOFER, M. *Sanskrit-Grammatik.* W. de Gruyter (Sammlung Göschen, 1158), Berlin, 1953, 89.

..grammar of SK...a brief introd. on lg. and lit...comparison with Latin and Greek..

Rev.: A. B., *Anthropos* 48, 1051; J. GONDA, *OLZ* 1955, 152; A. HEIERMEIER, *IF* 63, 324; F. B. J. KUIPER, *Lingua* 5, 221; L. ZGUSTA, *Arch. Or.* 25, 167.

19. MAYRHOFER, M. Altindische Nominalbildung : Zum neuen Band der " Altindischen Grammatik ". *OLZ* 1956, 5-15.

..(a review-article on WACKERNAGEL's *A. G.*, II, 2)..

20. MAYRHOFER, M. Erste deutsche Sanskrit-Grammatik in Würzburg. *Welt und Wissenschaft* (15–2–1957), Würzburg.

21. NAZZARI, O. *Elementi di Grammatica Sanscrita* (Seguiti da esercizi graduali, antologia e lessico con caratteri devanāgarī). Rosenberg and Sellier, Torino, 1948, 180.

22. PISANI, V. *Grammatica Sanscrita.* Ed. Univ., Milan, 1944, 275.

..(2nd ed.; first ed., 1943, 199)..

23. PIZZAGALLI, A. M. *Elementi di grammatica sanscrita con esercizi, crestomazia e glossario.* Milan, 1931.

Rev.: A. DEBRUNNER, *IF* 50, 173–74.

24. RENOU, L. *Grammaire sanskrite élémentaire.* Adrien Maisonneuve, Paris, 1946, 109.

Rev.: Sten KONOW, *AO* 20, 165.

25. RENOU, L. *Grammaire de la langue védique.* Collection "Les langues du monde": Série grammaire etc., Vol. 9, IAC, Lyon, 1952, 454.

..descriptive grammar of the Vedic lg...(1) Phonetics; (2) Nominal formation; (3) Inflexion of nouns; (4) Verb; (5) Indeclinables; (6) Syntax..Index of words..

Rev.: R. BIRWE, *IF* 63, 323–24; J. BLOCH, *BSL* 49, 30–32; A. CARNOY, *Le Muséon* 66, 405–07; A. DEBRUNNER, *Kratylos* 1, 38–45; F. EDGERTON, *Lg* 29, 497–500; R. HAUSCHILD, *OLZ* 1954, 442–46; G. M., *AO* 22, 83; V. PISANI, *RSO* 29, 137–45; P. THIEME, *ZDMG* 106, 406.

26. RENOU, L. *La Durghaṭavṛtti de Śaraṇadeva.* Paris.

..Vol. 2 (2) = *adh.* VI-VII (Coll. Emile Senart 8), 1954, 133 + 133; Vol. 2 (3) = *adh.* VIII (coll. Emile Senart 11), 1956, 51 + 51 and 54–83..

27. RENOU, L. *Terminologie grammaticale du sanscrit.* Champion (Bibl. de l'Ecole des Hautes Etudes, Sc. hist. et philol., fasc. 280–82), Paris, 1957, XI+541.

..(the three parts pub. in 1942 here reproduced in a single Vol.; original separate parts rev. by J. BLOCH, *BSL* 42, 61–64).. technical terms in SK. grammar, phonetics, lexicography, etc...

Rev.: A. DEBRUNNER, *Kratylos* 3, 68–69; B. ROSENKRANZ, *IF* 60, 224.

28. RENOU, L. Grammaire et vedānta. *JA* 245 (2), 121–33.

29. SCHARPE, Adrian. *Précis de grammaire du sanscrit classique* I. De Vlaamsche Drukkerij, Louvain, 1945.

30. SIMENSCHY, Th. *Grammatica lui Pāṇini. Sintaxa cazurilor.* Analele stiintifice ale Univ. "Al-I Cuza" Din Iasi, Sect. III, St. soc., Vol. 3, fasc. 1–2, Bucarest, 1957.

31. STENZLER, A. F. *Elementarbuch der Sanskrit-Sprache.* (Grammatik, Texte, Wörterbuch), Verlag Alfred Töpelmann, Berlin, 1952, VIII+120.

..(first pub. in 1868: fortgef. von R. PISCHEL; umgearbeitet von K. F. GELDNER; 13th ed.)..

Rev.: A. B., *Anthropos* 48, 706; F. B. J. KUIPER, *Lingua* 5, 222–24; L. RENOU, *BSL* 49, 33; H. WELLER, *OLZ* 191.

32. THUMB, A. *Handbuch des Sanskrit.* Eine Einführung in das sprachwissenschaftliche Studium des Altindischen. II. Teil: Texte und Glossar. Carl Winter (Idg. Bibliothek : I. Reihe), Heidelberg, 1953, XII+356.

..(second enlarged and thoroughly revised new ed. by R. HAUSCHILD)..glossary, in many places, of the nature of etymological commentaries..

Rev.: T. BURROW, *Arch. Ling.* 5, 107–08; A. DEBRUNNER, *IF* 63, 96–100; O. FRIS, *Arch. Or.* 22, 136–38; J. GONDA, *Lingua* 5, 217–20; O. HANSEN, *ZDMG* 107, 662–64; W. P. LEHMANN, *JAOS* 75, 135 ff.; M. MAYRHOFER, *DLZ* 1954, 258–62; C. REGAMEY, *Erasmus* 10, 214–16; L. RENOU, *BSL* 49 (2), 35.

33. THUMB, A. *Handbuch des Sanskrit* (mit Texten und Glossar). Eine Einführung in das sprachwissenschaftliche Studium des Altindischen. Carl Winter (Idg. Bibliothek : I. Reihe), Heidelberg.

..(third thoroughly revised ed. by R. HAUSCHILD)..I. Teil : 1. Einleitung und Lautlehre, 1958, XVI + 347..II. Teil: Formenlehre, 1959, XII + 492..

Rev.: A. MINARD, *BSL* 54 (2), 67–69; L. RENOU, *JA* 246, 97–98; W. P. SCHMID, *IF* 64, 287–98; L. ZGUSTA, *Arch. Or.* 26, 686–88.

34. UMARJI, V. The Aindra school of Sanskrit grammar. Part I, *PO* 19, 47–54; Part II, *PO* 20, 31–40.

..(A) Indra, the grammarian of SK. lg.; (B) phonology and vocabulary of Indra school; (C) morphology: classification of words..

35. VOGEL, J. Ph. De eerste "grammatica" van het Hindoestansch. *MKNAW* 4 (15), 1942.

36. WACKERNAGEL, J. *Altindische Grammatik*, Vol. II. 2: Die Nominalsuffixe (by A. DEBRUNNER). Vandenhoeck & Ruprecht, Göttingen, 1954, XI+966.

..(Vol. I: Lautlehre, 1896, 344 + LXXIX; Vol. II. 1: Einleitung zur Wortlehre; Nominalkomposition, 1905, 329; Vol. III: Nominalflexion; Zahlwort; Pronomen, 1930, 602)..

Rev.: J. BURTON-PAGE, *BSOAS* 18, 188–90; F. EDGERTON, *JAOS* 75, 56–66; M. LEROY, *Kratylos* 1, 145–47; G. OBERHAMMER, *WZKSOA* 1, 153; J. C. TAVADIA, *I-AC* 3, 298–99; P. THIEME, *GGA* 209, 182–216; L. ZGUSTA, *Arch. Or.* 25, 166.

37. WACKERNAGEL, J. *Altindische Grammatik* (Introduction générale, nouvelle édition du texte paru en 1896, au tóme I, by L. RENOU). Vandenhoeck & Ruprecht, Göttingen, 1957.

..(second ed.)..Introduction (by RENOU), V + 125; Band I: Lautlehre, VIII + 343; Nachträge zu Band I (by A. DEBRUNNER), IV + 194..

Rev.: F. B. J. KUIPER, *Kratylos* 4, 159–68; M. MAYRHOFER, *OLZ* 1958, 372–75; L. ZGUSTA, *Arch. Or.* 27, 156–58.

38. WACKERNAGEL, J. *Altindische Grammatik*: Nachträge zu Band II. 1 (by A. DEBRUNNER). Vandenhoeck & Ruprecht, Göttingen, 1957, III+96.

Rev.: J. BURTON-PAGE, *BSOAS* 21, 440; F. B. J. KUIPER, *Kratylos* 4, 159–68; M. MAYRHOFER, *OLZ* 1958, 474–76; L. ZGUSTA, *Arch. Or.* 27, 156–58.

39. WHITNEY, W. D. *Sanskrit Grammar* (including both the classical language and the older dialects of Veda and Brāhmaṇa). 1955, 578.

..(8th reprint of second ed. of 1859)..

44. INDIAN LANGUAGES OTHER THAN SANSKRIT.

1. BAPAT, P. V. Vedicism in Pali. *Siddheshwar Varma Comm. Vol. I*, 1950, 74–88.

..influences of Vedic lit. and thought on Pali and Buddhism..forms in Pali corresponding to Vedic forms; several verbs used in Pali in their Vedic sense, and not in their classical sense; compound words or groups of words used in exactly the same sense in Pali texts and *Up*...attempts a comparative study of Pali texts with *GautamaDS* and *ĀpDS* and the principal *Up.* under seven heads, such as, proper nouns, parallel ideas, similes and metaphors, etc...

2. BERGER, H. *Zwei Probleme der mittelindischen Lautlehre.* Münchener indologische Studien, Heft 1, 1955, 96.

..ref. to Vedic texts..

Rev.: C. CAILLAT, *BSL* 53 (2), 55–58; J. MANESSY-GUITLON, *Word* 13, 166–67.

3. BLOCH, J. *Structure grammaticale des langues dravidiennes.* Adrien Maisonneuve, Paris, 1946, XVI+102.

Rev.: F. B. J. KUIPER, *AO* 20, 238 ff.; P. MEILE, *BSL* 1946, 25–30..

4. BLOCH, J. Dravidien. *LM*, 1952, 485–503.

5. CANEDO, J. Sobre las influencias dravidicas en las lenguas arias de la India. *EM* 8, 48–72; 9, 113–37.

6. CHATTERJI, Kshitish Chandra. Old Indo-Aryan words in New Indo-Aryan. *CR* 127, 16–18; 128, 61–62.

..discussion about the correct word to denote a woman student—*chātrā* or *chātrī*?..ref. to Pāṇini VI. 2. 86; 4.172..author concludes that there is authority for both forms..also considers *sevikā* (= fem. of *sevaka*) and *sevakā* (= inefficient service)..

7. CHATTERJI, Suniti Kumar. *Indo-Aryan and Hindi.* Gujarat Vernacular Society, Ahmedabad, 1942, XIII+258.

..(third ed., pub. Firma K. L. Mukhopadhyaya, Calcutta, 1960, VIII + 329; also Hindi ed., pub. Rajkamal Prakashan, Delhi, 1957 (second reprint), 264)..

Rev.: J. BLOCH, *BSL* 1946, 21–22.

8. CHATTERJI, Suniti Kumar. Some Iranian loan-words in Indo-Aryan. *IL* 9 (1).

..*āyadana* > *āyatana*..*guṇḍā* (=a ruffian) for *vṛnda* (O.Ir. and SK.)..*-ḍā* as pleonastic or contemptuous affix..

9. CHATTERJI, Suniti Kumar. Foreigners and Indian names. The Panjab speech through the ages. *Siddheshwar Varma Comm. Vol. I*, 1950, 5–13.

..much evidence available re. the kind of I-A speech wh. was current in Panjab..ref. to *Kauṣ. Br.* VII. 6 : *tasmād udīcyāṁ diśi prajñātatarā vāg udyate* (that is, the Aryan dialect of the NW was closer to the Vedic speech than elsewhere in the Aryandom).. also Pāṇini (5th cent. B. C.), an inhabitant of Śālātura (present Lāhaur near Attock city in NWF), calls SK. the *laukika* (or current) speech as opposed to *chāndasa* (or 'poetic' diction of the Veda); this is another indication that the current speech at least of his area was very like SK. or OIA in his time..further investigations for later periods made by the author..

10. CHATTERJI, Suniti Kumar. Dravidian philology. *Tamil Culture* 6, 195–225.

..two aspects of Dravidian studies : (a) Dravidian in itself, and (b) Dravidian and Aryan *vis-a-vis* each other..discusses 'Aryanism' and 'Dravidianism'..

11. EDGERTON, F. *Buddhist Hybrid Sanskrit* : Grammar and Dictionary. Yale Univ. Press, New Haven, 1953. Vol. I : Grammar, XXX+239; Vol. II : Dictionary (and Partial Index of Middle Indic Words), 627.

..several ref. to Vedic SK...

12. GHATAGE, A. M. A basic tendency of Prākrit languages. *B. C. Law Volume*, Part II, 1946, 118–23.

..tendency to preserve the syllabic quantity of a word..

13. GODAVARMA, K. *Indo-Aryan Loan-Words in Malayālam*. Mavelikara, Trivandrum, 1946, IX+252.

Rev. : J. BLOCH, *JA* 236, 319.

14. GONDA, J. *Austrisch en Arisch*. Utrecht, 1932, 34.

15. HENDRIKSEN, H. Syntax of the infinitive verb-forms in Pāli.

16. HENDRIKSEN, H. A syntactic rule in Pāli and Ardhamāgadhī. *AO* 20, 81–106.

..if we regard the expressions of the two past tenses from the *Brāhmaṇa* epoch and down to the present time we may distinguish the following five stages with an increasing use of the participle : (1) *Br.* lit. ; (2) epic SK., canonical Pāli ; (3) later Pāli and Ardhamāgadhī ; (4) the Prākrits, the SK. fable lit., etc. ; (5) Hindi, Panjabi, etc...

17. KATRE, S. M. On the history of *ḷ* in Pāli. *B. C. Law Volume*, Part II, 1946, 22–34.

..among MIA, Pāli is unique in adhering to the trad. of *ṚV*, acc. to wh. every *-ḍ(h)* is pronounced without occlusion and represented in writing by a separate symbol for *-ḷ(h)*..

18. KUIPER, F. B. J. Note on Dravidian morphology. *AO* 20, 238–52.

..(a review-article on J. BLOCH's *Structure gramm. des lg. dravid.*)..

19. MASPERO, H. Langues Mounda. *LM*, 1952, 623–44

20. PATTANAYAK, D. P. Aryanisation of Orissa. *Orissa Hist. Res. Journal* 7 (1), 51–55.

..attempt to meet some points raised by scholars re. the early aryanisation of Orissa and the antiquity of Oriya lg...S. K. CHATTERJI's suggestion that the Oḍra people, ancestors of present day Oriya speakers, were not aryanised even as late as 7th cent. A. D. is controverted..

21. SEN, Sukumar. The use of the genitive in Middle Indo-Aryan, *IL* 9 (1), 1945.

..in OIA, quite a no. of verbs govern genitive..gen. so governed falls into four types : (1) partitive, (2) possessive, (3) gen. of subject-matter or reference, (4) gen. of indirect object (i. e. dative and ablative gen.)..

22. SEN, Sukumar. Indo-Iranian spirants and proto-Indo-Aryan spirantisation. *PAIOC* (13th Session), Part III, Nagpur, 1951, 81–86.

..(Presidential address : Indian Linguistics Section)..Vedic and classical SK. do not fully represent the OIA dialects ; there were OIA dialects wh. bear distinct Iranian characteristics not found

in Vedic and cl. SK. ; the affinity bet. Iranian and MIA was much closer than one is apt to suppose ; only such hypothesis can satisfactorily explain some imp. MIA forms and phenomena : (1) spirantisation of some intervocalic voiced plosives began in I-I and not Ir. period ; (2) proto-IA voiced spirant preserved more fully in some MIA dialects than in OIA ; (3) there were MIA dialects wh. preserved distinct Ir. characteristics ; (4) distinction bet. I-I voiced and unvoiced conjunct spirants kept up in MIA, but not in OIA..

23. SHARMA, Aryendra. Presidential address : Indian Linguistics Section. *PAIOC* (19th Session), Delhi, 1959, 185–99.

..survey of work done in the field since 1955..question of non-Aryan loan-words in IA : three views : (1) most of the unexplained IA words can be traced to Dravidian ; (2) they can be traced to Muṇḍā or Austric lgg. ; (3) they can be proved to be IA, I-I, or even IE..S. does not favour the first two alternatives ; acc. to him, it is more likely that OIA words came into Dravidian and Muṇḍā..

24. TURNER, R. L. Indo-Arica II. *BSOAS* 12 (3–4), 641–44.

..Panjabi *pabb* = Avestic *frabda* (= Vedic *prapad : AV* VI. 24.2)..

25. UMARJI, V. R. A new approach to Dravidian languages with particular reference to Kannada. *R. R. Diwakar Comm. Vol.* (*Karnataka-Darshana*), 1955, 190–204.

..Dravidian lgg. reveal IA—even IE—affinities, in vocabulary, phonology, morphology, syntax..several illustrations from Vedic lit...

26. VEDANTA SASTRI, H. Direct influence of the Vedic language on some vernaculars of India. *SP* (20th AIOC), Bhubaneshwar, 1959, 119–20.

..acc. to author, Vedic lg. is the predecessor of cl. SK., wh., thro' the medium of Prākrits and Apabhraṁśa, gave birth to modern Indian vernaculars by about 10th cent. A. D. However, some direct influence of Vedic lg. on vernacular is noticeable.. a few illustrations given..

27. VYAS, Bholashankar. *Bhāratīya ārya bhāṣāe tathā anunāsika dhvaniyā.* (Hindi). *Śodha-Patrikā* 4, 28–46.

45. INDO-EUROPEAN LANGUAGES.

1. AMMER, K. Studien zur indogermanischen Wurzelstruktur. *Die Sprache* 2 (4), 193 ff.

..ref. to Vedic words..(that thematic indicatives and subjunctives have the same origin is a conclusion drawn from Vedic usage by L. RENOU, *BSL* 33, 5 ff.)..

2. ARUMAA, P. Apophoreta Tartuensia. Stolkholm, 1949.

..(critique of F. SPECHT's *Der Ursprung der idg. Deklination*)..

3. BAILEY, H. W. Rāma I. *BSOAS* 10, 365-76. Rāma II. *BSOAS* 10, 559-98.

4. BAILEY, H. W. Indo-Irańian Studies–I. *TPS*, 1953.

5. BAILEY, H. W. Indo-Iranian Studies–II. *TPS*, 1954.

6. BAILEY, H. W. Indo-Iranian Studies–III. *TPS*, 1955, 55–82.

..recovery in Mss of Turkistan of a large part of the lost Iranian vocabulary is one of the major achievements in II studies of this century..it is not possible now to write on II problems without consultation of Sogdian and Khotanese vocabulary..to one problem of Veda, viz., the Old Indian bases *jar-*, Ir. brings decisive evidence..Old Indian *jar-* 'move' (*ṚV* IV. 51.8; I. 123.5); cf. also *jālma* = bold young man..Old Ind. *kīri-* 'weak, poor' (from √*kī-khī-*)..considers Old Ind. words: *kīsta-* (VI. 67.10), *kīnāśa-*, *kīnāra-*, *kīla-*, *kīlāla-*, *kīlāṭa-*, *kṛtā-* (from √*kar* 'move') = young girl (III. 24.4), *cāyu-* (= possessed of magic powers), *piṇḍa*, *darbha*, etc...

7. BAILEY, H. W. Indica et Iranica. *S. K. Chatterji Felicitation Vol.* (*IL*), 1955, 114-19.

..in the work of the last cent., contribution of OIA vocabulary to classification of Old Ir. texts was of decisive imp...in this cent., Old Ind. texts are being illumined from Old Ir. (Sogdian, Khotanese, etc.)..considers (1) *khala* = threshing floor (*AV*) from *kram-* 'to thresh'; (2) II *nay-*: *nī-* 'press, apply force to' (also a group of words connected with the idea of 'fat' and 'liquid'; cf. *navanīta*..many *hapax lagomena* in the Vedic texts can be explained by ref. to Old Ir. vocabulary..e.g. *syedu* (*AV*

12.1.30), wh. is rendered hesitatingly by 'mucus', can be shown to be connected with sogd. *ztwk*, New Persian *xayū* 'spittle'.. (claim of Dravidian origin has, in such cases, to be reversed)..

8. BAILEY, H. W. Ariana. *OS* 4, 1–18.

..study of Indo-Ir. words relating to the field of dress and equipment..ref. to several Asiatic cultures..

9. BAILEY, H. W. Veda and Avesta. *UCR* 15 (1–2), 23–35.

..help in the understanding of II vocabulary rendered by study of living Ir. lgg. such as Kurdish..

10. BAILEY, H. W. Adversaria Indoiranica. *BSOAS* 19, 49–57.

11. BAILEY, H. W. A problem of the Indo-Iranian vocabulary. *Schayer Comm. Vol.* (*Rocz. Or.* 21), 1957, 59–69.

..Ir. *san-* 'rise' provides the explanation of Vedic *śinī-*..SK. *śmaśāna-*, Ir. *sam-*..discusses question of Mesopotamian Aryans..

12. BAILEY, H. W. Armeno-Indoiranica. *TPS*, 1957, 88–126.

..Armenian vocabulary to help study II..considers words like *ghar-*, *bhaga-*, *citra-*..

13. BAILEY, H. W. Language of the Saka. *Handbuch der Orientalistik* (pub. E. J. Brill, Leiden) 4. Iranistik : Linguistik, 1958, 131–54.

..two types of Saka lg.—from Khotan and from Tumsuq..the latter is more archaic..study of these lgg. helps better understanding of Vedic vocabulary..

14. BALKAN, Kemal. *Kassitenstudien, 1 : Die Sprache der Kassiten.* Am. Or. Series, Vol. 37, 1954, XIV+238.

..(transl. from original Turkish into German by R. KRAUS).. attacks the myth of the existence of the oldest Indian or II borrowings in the lg. of the Kassites..(Kass. *sur* (*i*) *yas*=Sun-god has nothing to do with Vedic *sūr* (*i*) *yaḥ*; same is the case with other names and words in Kass., wh. are assumed to be Aryan or Indian)..

Rev.: W. EILER, *Archiv f. Orientforschung* 18, 136 ff.; M. LEIBOVICI, *Word* 11, 491–93; M. MAYRHOFER, *I-I J* 2, 72–73.

..15

15. BELARDI, W. *La formazione del perfetto nell'indo-europeo.*

Rev.: E. LAROCHE, *Rev. hitt. asian.* 12 (55), 54.

16. BELARDI, W. Nomi del centone nelle lingue indo-europee. *Ric. ling.* 4, 29–57.

..considers, among others, *kanthā-*, *kaṭhina-*..

17. BENVENISTE, E. *Noms d'agent et noms d'action en Indo-européen.* Adrien Maisonneuve, Paris, 1948, 175.

..(second part of author's *Origines de la formation des noms en indo-européen*..first part, published in 1935: a genetic analysis of certain nominal suffixes formed the basis for a theory of the root in IE)..in this part, an attempt is made so to distinguish among the functions of formally related pairs of suffixes of agent, of action, and of comparison as to establish for each pair an antithesis parallel to the formal contrast and thus to commence the reconstruction of a binary system of oppositions on the morphemic level in IE. 3 main sections : (1) agent-suffixes **-ter* and **-tor*; (2) action-suffixes **-ti* and **-tu* ; (3) more widely employed suffix **-t (h) o-*..considers Vedic, Avestan, and Homeric Greek..

Rev.: W. S. ALLEN, *BSOAS* 13, 792 ff.; M. FOWLER, *Lg* 28, 262–65; E. FRAENKEL, *Gnomon* 22, 162; A. MARTINET, *Word* 6, 91–93; O. SZEMERENYI, *Arch. Ling.* 1, 187–91.

18. BENVENISTE, E. Sur quelques développements du parfait indo-européen. *Arch. Ling.* 1, 1949.

Rev.: R. H. ROBINS, *BSOAS* 14, 214–15.

19. BENVENISTE, E. Le problème des noms de parenté en indo-européen. *BSL* 46, 20–22.

20. BENVENISTE, E. The study of the Indo-European vocabulary. London.

..(lecture delivered at London Univ.)..B. regards *ari* as the designation of the other moiety of a society with 'dual organization'..

21. BENVENISTE, E. Homophonies radicales en indo-européen. *BSL* 51 (1), 14–41.

..considers words like *dam-*, *par-*, *pitu-*..

22. BENVENISTE, E. Analyse d'un vocable primaire : indo-européen **bhāgu-* " bras ". *BSL* 52 (1), 60–71.

23. BERGER, H. [supplements GONDA'S observations in *Reflections on the Numerals One-Two*]. *MSS* 3, 1 ff.

24. BIESE, Y. M. *Some Notes on the Origin of the Indo-European Nominative Singular.* Annales Acad. Scient. Fenn., Ser. B, Tom 63 (5), Helsinki, 1950, 15.

Rev.: J. KNOBLOCH, *Die Sprache* 3, 46.

25. BIRWE, R. *Griechich-Arische Sprachbeziehungen im Verbalsystem.* Beiträge zur Sprach-und Kulturgeschichte des Orients, No. 8, Walldorf, 1956, XV+110.

Rev.: M. MAYRHOFER, *Kratylos* 3, 35–40 ; V. PISANI, *Archivio Glottologico Italiano* 41, 151–65.

26. BLOCH, J. Échos de l'Inde. *Ernout Comm. Vol.*, Paris, 17–22.

..adduces Indo-Ir. cognates for Lat. *belsum, balūx, cūdō, fallō*..

27. BONFANTE, G. " Indo-Hittite " and areal linguistics. *AJPh* 67, 289–310.

28. BONFANTE, G. Animistic thinking in the IE languages. *Debrunner Comm. Vol.*, 33–56.

29. BORGSTROEM, Carl Hj. Internal reconstruction of pre-Indo-European word-forms. *Word* 10, 275-87.

30. BRANDENSTEIN, W. *Frühgeschichte und Sprachwissenschaft.* Gerold & Co (Arb. aus d. Inst. f. allgem. und vergleich. Spw., Graz, I), Wien, 1948, 191.

Rev. : F. R. ADRADOS, *Emérita* 18, 225–26; H. BRAUMUELLER, *Carinthia* 1, 517–19; A. CARNOY, *Le Muséon* 62, 191–93; R. PITTIONI, *MWAG* 78–79, 183–85; J. WHATMOUGH, *Lg* 25, 283–85.

31. BRANDENSTEIN, W. (Ed). *Studien zur indogermanischen Grundsprache.* Gerold & Co. (Arb. aus dem Inst. für allgem. und vgl. Spw., Graz, 4), Wien, 1952, 75.

..vol. of essays devoted to Proto-IE..I. Lautlehre (pp. 5–22); II. Wort-kunde (23–39); III. Forschungsberichte (39–71)..in the Foreword, Ed. discusses the question: Is it justified to assume

idg. Grundsprache and to reconstruct idg. Grund-formen? (ref. to the view of N. S. TRUBETZKOY, *Acta Ling.* 1, 1938, 81 ff.).. (1) W. HARL, "Zur Vertretung der Nasalis sonans im Arischen" (Ein Nachtrag zu *KZ* 63, 1 ff); (2) W. BRANDENSTEIN, "Bemerkungen zum Sinnbezirk des Klimas" (on the basis of climatology and geography, B. fixes the IE cradle in the steppes of eastern Europe or hither Asia..considers the relation bet. **dieus* and **nebhos*..rejects the views of O. RECHE, *Rasse und Heimat der Idg.*, Muenchen, 1936, pp. 149 ff. and F. SPECHT, "Der idg. Himmelsgott im Baltisch-Slavischen", *KZ* 69, 115 ff...agrees with A. DEBRUNNER, "Indien" in *Mensch und Gottheit in den Religionen*, Bern, 1942, 63); (3) E. MAYRHOFER-PASSLER, "Der Quantitätsablaut in den idg. Sprachen" (considers 'musical' accent and 'dynamic' accent); (4) Margit FALKNER, "Ist idg. **pelekus* ein akkadisches Wort? (the meaning of Akkadian *pilaqqu* is far from definite); (5) M. MAYRHOFER, "Gibt es ein idg. **sor-* "Frau"?" (evidence in favour of an answer in the positive is unconvincing; see, however, A. KAMMENHUBER, *RHA* 58, 17 ff.); (6) M. MAYRHOFER, "Das Guttural-problem und das idg. Wort fuer Hase" (SK. *śaśa* has no connection with ahd. *haso*, but has to be derived from $\sqrt{}$ *śaśati* = to jump); (7) M. MAYRHOFER, "Idg. Wortforschung seit Kriegesende" (a no. of etymological investigations collected); (8) H. KRONASSER, "Structural linguistics and laryngal theories" (K. rejects many observations made by W. P. LEHMANN in his *Proto-IE Phonology*, Texas, 1952)..

Rev.: A. B., *Anthropos* 48, 1051; H. HARTMANN, *GGA* 207, 213–25; W. P. LEHMANN, *Lg* 30, 99–104; F. M., *KZ* 72, 124; E. POLOME, *RBPh* 31, 1050–53; B. ROSENKRANZ, *Kratylos* 2, 35–41; E. SCHWENTNER, *IF* 63, 93–95.

32. BROSMAN JR., Paul W. Proto-Indo-Hittite *b* and the allophones of laryngeals. *Lg* 33, 1–18.

33. CARNOY, A. Symbolisme des mains et noms de nombre en indo-européen. *Le Muséon* 59, 557–70.

34. CARNOY, A. Broussailles et Proto-Indo-Européen. *Orbis* 5 (1), Louvain, 1956.

35. CARNOY, A. *Lyciens, Etrusques et Indo-Européens: Esquisse comparative.* Imprimerie Orientaliste L. Durbecq, Louvain, 1956, 27.

..C. contends that Lycian and Etruscan and IE are truly related in hist. and comparative sense..

Rev.: J. WHATMOUGH, *Lg* 32, 718–19.

36. COLLINGE, N. E. Laryngeals in Indo-European ablaut and problems of the zero grade. *Arch. Ling.* 5 (2), 75–87.

37. COLLINGE, N. E. External Sandhi in Indo-European. *Lingua* 8, 225–32.

..contextual effects can't be disregarded in the hist. study of IE sounds, but it is unsafe to take this fact as an invitation to discount even word-boundaries as irrelevant, where convenient ..Sanskrit above all has enticed historians into doing so..

38. COUVREUR, W. *Hoofdzaken van de Tochaarse Klank-en Vormleer.* Katholicke Univ., Leuven, 1947, 106.

Rev.: E. H. STURTEVANT, *Lg* 24 (3).

39. CROSSLAND, R. A. Remarks on the Indo-European laryngeals. *Arch. Ling.* 10 (2), 79–99.

..it still seems most satisfactory to operate with two laryngeals, H_1 and H_2, tho' a larger no. is not improbable either on phonetic or on systematic grounds..

40. CUENDET, G. Relations indo-grecques. *Mitteil. der schweiz. Gesell. der Freunde ostasiat. Kultur* 6, 1944, 3–16.

..some lexicographical cognates in GK. and SK...

41. CUNY, A. Evolution préhistorique de l'indoeuropéen. *Ernout Comm. Vol.*, Paris, 1940, 107–19.

..seeks to show by a comparison of the phonetic stocks that a relationship existed bet. IE and Serindohittite (= ancestor of Hittite and Tocharian) on the one hand, and Semitic and Hamitic on the other..

42. CUNY, A. *Recherches sur le vocalisme, le consonantisme, et la formation des racines en "Nostratique", ancêtre de l'Indo-Européen et du Chamito-Sémitique.* Adrien Maisonneuve, Paris, 1943, VII+164.

..the term 'nostratique' (coined by H. PEDERSEN to denote such lgg. as might ultimately be proved to be related to IE group) is here restricted to the hypothetical IE-Hamito-Semitic family..

Rev.: C. BROCKELMANN, *OLZ* 47, 93; J. BROUGH, *JRAS* (1947).

43. CUNY, A. *Initiation à l'étude comparative des langues indoeuropéennes et des langues chamito-sémitiques.* Ed. Biere, Bordeaux, 1946, 275.

Rev.: M. COHEN, *BSL* 43, 108–12; J. KARST, *RHA* 8, 49–53.

44. DEBRUNNER, A. *Das Augment.*

Rev.: V. PISANI, *Paideia* 9, 366.

45. DEBRUNNER, A. Indoiranisches. *IF* 56, 171–77.

..I: Dissimilation von ai. *śviti*—zu *śiti-* vor Labialen; II: Zu den altiran. Suffixen *-a-ka-* und *-ā-ka-*; III: Ap. *zb* aus *zv*..

46. DEHO, D. Isoglosse lessicali greco-sanscrite di origine indoeuropa. *Rendiconti dell' Instituto Lombardo die Scienze e Lettere*, Cl. di Lettere 91, 1957, 343–80.

47. DESNICKAJA, A. V. *The Problems of Research regarding the Relationship of Indo-European Languages.* (Russian). Moscow-Leningrad, 1955, 332.

..(1) Concept of IE lgg.; principal characteristics of individual IE lgg.; (2) Hist. of research; (3) Various methods and hypotheses of linguistics; (4) Future programme for linguistics..

Rev.: R. L'HERMITTEE, *BSL* 53 (2), 13–14; L. ZGUSTA, *Arch. Or.* 25, 161–62.

48. DEVOTO, G. L'uccisione dei vecchi e il lessico indoeuropeo. *P. Kretschmer Gedenkschrift* I, 1956.

49. DIVER, W. Palatal quality and vocalic length in Indo-European. *Word* 15 (1), 110–122.

..the concept of the existence of so-called laryngeal consonants in the earlier stages of IE lgg. is now accepted in principle by at least a task force of Indo-Europeanists..the author here seeks to present evidence suggesting that one of the phonetic components of the so-called first laryngeal was a palatal articulation..the pervasive lengthening of short vowels in the denominative forms of SK. etc. (*aśvāyati, sakhīyati, śatrūyati*) suggests that the denominative suffix contained a laryngeal rather than *y* that has been assumed in the past..to summarize the evidence of the SK. verbal forms, it is suggested that those present stems of the type *gāyati* that have cognates showing reflexes of **e* be interpreted historically as Class I presents of wh. the *y* is the regular reflex of the palatal laryngeal **Hy* in prevocalic position..

50. DUMEZIL, G. *Tarpeia* (Essais de philologie comparative indo-européenne). Gallimard, Paris, 1947, 294.

Rev.: BAYET, *REL* (1947), 420–22; V. PISANI, *Recensioni* 1950, 55 ff.

51. DUMEZIL, G. *ner-* et *uiro-* dans les langues italiques. *REL* 31, 175–90.

52. ERHART, A. Zum Ursprung der indogermanischen Komparative und der altindischen *in*-Stämme. *Arch. Or.* 24, 432–43.

..Old Ind. adjectives in *-in* have good parallels in other idg. lgg... one may postulate an ur-idg. verbal adj. in **-in(o)*..the Indian primary adjectives in *-in* are "Nomina agentis", not "Nomina auctoris". (Acc. to BENVENISTE, *Noms d'agent, etc.*, accent can distinguish bet. these two.)..in *ṚV*, most forms in *-īyas*, *-iṣṭa* have the sense of verbal adj.; out of 65 primary, comparative and superlative forms, occurring in *ṚV* (where both forms occur, they have been counted as one), 37 forms have a distinctly verbal char.; 7 forms have purely nominal char.; of the remaining 21 forms, the verbal origin can be assumed, but their sense is modified thro' connection with an adj...4 types of verbal nouns: (1) unemphatic composition-form—root-noun: *yaj*; (2) unemphatic independent form—in **-os : yajas*; (3) emphatic composition-form—in **-in : yajin*; (4) emphatic independent form—in ** -jos : yajīyas*..in cl. SK., the participle char. of comp. and superlative forms is pushed into background..

53. FEIST, S. *Die Dialekte in der indogermanischen Ursprache.*

Rev.: E. SCHWENTNER, *KZ* 68, 180 ff.

54. FITZHUGH, Th. *The Indo-European Accent.* Anderson, Charlottesville, 1937.

Rev.: KOSTER, *Museum* 46, 228.

55. FODOR, Istvan. The origin of grammatical gender I. *Lingua* 8, 1–41.

..gender did not spring forth simultaneously throughout PIE, it did not come about in a uniformly identical way and in consequence of identical causes..it seems highly probable that the neuter and the non-neuter genders emerged due to syntactive motives, while the masculine and the feminine got separated as a result of morphological-semantic causes..

56. FRAENKEL, E. Beiträge zur baltischen Wortforschung. *KZ* 69, 76–94.

..considers such OIA words as *tandrā- tandate*..

57. FRAENKEL, E. Zur Verkürzung von Komposita in den idg. Sprachen. *P. Kretschmer Comm. Vol. I*, 1956.

58. FRIŠ, O. Indo-Iranica. *Arch. Or.* 18, 73–79.

59. FRIŠ, O. The IE comparative. *Arch. Or.* 18, 170–88.

60. FRIŠ, O. The IE comparative suffix *-ios* and the neuter suffix *-os*. *Arch. Or.* 21, 101–113.

..various views on the subject: (1) comp. form has its origin in the intensification of adj.; (2) stress laid on the char. of verbal adj.; (3) some comparatives are originally substantives; (4) some comp. derived from adverbs..acc. to author, comp. were old nouns (neut.), wh. gained the meaning of comp. as an opposite of adj...ref. to OIA forms..

61. FRIŠ, O. Die Stämme auf *-an* im Avesta. *Arch. Or.* 22, 38–62.

..comparison with corresponding forms in OIA..

62. FRISK, H. *Ueber den Gebrauch des Privativpräfixes im indogermanischen Adjektiv.* Wettergren & Kerber (Göteborgs Högskolas Aersskrift 47, 11), Göteborg, 1941, 53.

..study of (among others) OIA negative verbal adjectives, wh. have no corresponding affirmative forms..ref. to *nañ-bahuvrīhi* (wh. occurs even in *ṚV*)..

Rev.: E. SCHWENTNER, *IF* 59, 232–33; *DLZ* 63, 973–77.

63. FRISK, H. *Substantiva Privativa im Indogermanischen. Eine morphologisch-stilistische Studie.* Wettergren & Kerber (Göteborgs Högskolas Aersskrift 53, 3), Göteborg, 1948, 126.

Rev.: W. BELARDI, *Ric. Ling.* 1, 153; P. THIEME, *KZ* 70, 125.

64. FRISK, H. *Quelques noms de la tempe en indo-européen.* Göteborgs Högskolas Aersskrift, 1951, 21.

65. GALTON, H. The Indo-European kinship terminology. *Zeitschrift fuer Ethnologie* 82, 121–38.

66. GĀTERS, Alfrēds. Indogermanische Suffixe der Komparation und Deminutivbildung. *KZ* 72, 47–63.

67. GELB, I. J. A contribution to the proto-Indo-European question. *Jahrbuch fuer kleinasiatische Forschung* 2 (1), Heidelberg, 23–36.

68. GEORGIEV, V. *Das Schicksal der idg. o-Deklination.*

Rev.: B. ROSENKRANZ, *IF* 59, 107.

69. GOETZE, A. Hittite and the Indo-European languages. *JAOS* 65, 51–53.

..controverts the view of I. J. GELB and G. BONFANTE (*JAOS* 64, 169–90) that the Hieroglyphic-Hittite is a *satem*-lg...

70. GOETZE, A. On the Hittite words for 'year' and the seasons and for 'night'. *Lg* 27 (4), 1951.

71. GONDA, J. [Idg. metrical form]. *AO* 18, 71 ff.

72. GONDA, J. *Reflections on the numerals "one" and "two" in Ancient Indo-European Languages.* N. V. A. Oosthoek, Utrecht, 1953, 80.

..G. concerns himself primarily with pre-semantics of the lower numerals and other words associated with or suggested by them. Ch. 1: implications of complementariness and collectivity found in the lower numerals, particularly 'two', and also in the dual as a grammatical category; study of occurrences of the dual in various syntactic and phrasal structures in GK. and SK.; acc. to G., "a duality was considered to be a two-sided entity or unity"..Ch. 2: deals with words for "half"..Ch. 3: sets forth linguistic evidence from many families in support of the social anthropological theorem that 'natural man, so far as rationalistic tendencies and intellectual or "modern" one-sidedness do not dominate, thinks and acts collectively'..such concepts as "a single individual" are not the same in primitive society as with us ..an analysis of the pre-semantics of words for "other", "another"..a detailed study of *anya*..Ch. 4: deals with **sem-* (=together) and its various derivatives..considers in the course of this study words like *ubhau, ardha, dvau, nema-, sa-*..difference

bet. *sa-*, wh. expressed the idea of complementary oneness, and *eka-*, wh. stood for the idea of uniqueness or absolute oneness..

Rev.: J. Alexander KERNS, *Lg* 30, 285–87; M. MAYRHOFER, *ZDMG* 104, 267–70; V. PISANI, *OLZ* 1955, 113–14; W. P. SCHMID, *IF* 64, 298–301.

73. GONDA, J. The history and original function of the IE part. *Kue*, esp. in Greek and Latin. *Mnemosyne* 4 (7), 1954, 196 ff.

..**kue* was essentially a marker pointing to, or emphasizing, the fact that two (or more) elements of the same category (nouns, verbs, word-groups, etc.) were not only regarded as belonging together, but constituted a complementary pair (or set)..

74. GONDA, J. The original character of the IE relative pronoun *io-*. *Lingua* 4 (1), 1–41.

..the so-called IE relative pronoun *io-* (SK. *yas-*) has only in the course of time assumed the char. of a relativum proper; originally it must have been a pronominal element and a distinguishing, defining, isolating, explicative, annunciatory includer ..several Vedic references..

75. GONDA, J. Notes on the IE *K"i-* and *K"o-* pronouns. *Lingua* 4 (3), 241–85.

..some attempts to answer the question as to the hist. relations of the indefinite and interrogative functions of the IE *ku-* pronouns reviewed and criticized..in SK., the *ya*-clauses, the interrogative and the indefinite sentences were, both in the form of their pronouns and in their particular char., kept clearly apart.. discusses the syntax and original function of the pronouns *ka-*, *ki*, etc. in SK. and the cognate words in other ancient IE lgg...

76. GONDA, J. Defining the nominative. *Lingua* 5, 288–97.

..the ancient IE nominative essentially expressed the mere nominal idea. It cd. be used either isolated, or complementary, or predicative..cf. Pāṇini 2.3.4.6..the accusative, as compared to the nominative, is characterized by a particular feature; the nom. may be regarded as *merkmallos*..

77. GONDA, J. *The Character of the Indo-European Moods* (with special regard to Greek and Sanskrit). Otto Harrassowitz, Wiesbaden, 1956, VIII+211.

..exhaustive study of the original function of the subjunctive, optative, and injunctive, and of a no. of syntactic problems connected with the use of moods..optative and subjunctive not futures in origin..the optative, acc. to G., enables the speaker to introduce the elements of visualization and contingency, the latter being the main char. of this mood..the general function of the subjunctive may have been to indicate that the speaker views the process denoted by the verb as existing in his mind, or rather, as not yet having a higher degree of being than mental existence ; in subjunctive, there is no question of contingency.. injunctive is a remnant from an epoch when the category of time was not conceived as precisely as it was the case later ; it was originally not an augmentless past indicative but a sort of 'primitive' comparable to similar categories in other lgg. ; the decline of injunctive is not to be regarded as a purely linguistic process, but rather as an event of socio-linguistic char...

Rev. : M. FOWLER, *Lg* 33, 50–54 ; E. H., *KZ* 75, 245 ; J. KURYLOWICZ, *Kratylos* 1, 123-30 ; H. SEILER, *Kratylos* 1, 131–35; W. THOMAS, *OLZ* 1956, 398-402 ; L. ZGUSTA, *Arch. Or.* 27, 686–89.

78. GONDA, J. On nominatives joining or replacing vocatives. *Lingua* 6, 89–104.

..in SK. two vocatives can't be connected by *ca* ; one of them is replaced by the nominative : *vāyav indraś ca cetathaḥ* (*ṚV* I. 2.5) ..if *ca* is wanting, two vocatives may follow each other freely : cf. *ṚV* V. 71.3..the curious occurrence of the nom. in the above combination of invocations was determined by the very char. of particle **kue*, wh. was a means of indicating complementary unity..in *vāyav indraś ca cetathaḥ*, the voc. *vāyo* is, in a way, an "elliptical expression" for the god denoted and his companion..

79. GRAY, L. H. The Indo-European Base-Type * *do-*, * *do-ie-*, * *do-ue-*, * *do-əe-*. *AJP* 62, 1941, 476–84.

80. GÜTERBOCK, Hans Gustav. Toward a definition of the term Hittite. *Oriens* 10, 233–39.

..cultural and linguistic connotations of the term.."Hittite" in the ling. sense shd. be restricted to the Nesian (or Kanesian) lg... "Hieroglyphic Hittite" is, in essence, Luwian..Hittite civilization had its roots in the Hattic culture of the land of Hatti. The IE people who spoke Nesian (or Hittite in the ling. sense) developed it in the Colony Age and during the Old Kingdom..

81. HAHN, E. Adelaide. The origin of the relative *kwi-kwo-*. Lg 22 (2) 68–85.

..Hittite evidence indicates that the relative *kwi- kwo-* is the development of the indefinite..

82. HAHN, E. Adelaide. More about the vocative in Hittite. *JAOS* 70, 236–38.

83. HALL JR., Robert A. Bartoli's "Neolinguistica". Lg 22 (4), 273–83.

..B. denies the necessity of positing a special phoneme **ə* for Primitive Indo-European..no need of setting up a special palatal phoneme **k* for PIE..

84. HAMMERICH, L. L. *Laryngeal before Sonant*. Det. Kgl. Danske Videnskabernes Selskab, Hist.-filolog. Med. 31.3, Copenhagen, 1948, 90.

..author tries to explain several old problems of IE comp. gr. by discussing them in the context of the laryngeal theory..accepts only one laryngeal phoneme *(H)* for IE..

Rev.: L. ZGUSTA, *Arch. Or.* 18, 547–51.

85. HAMP, Eric P. Indo-European nouns with laryngeal suffix. *Word* 9, 135–41.

..amongst archaic remains of ablauting nouns with laryngeal suffix we find, besides Av. *pantā* and Vedic *mahas* with its neuter *mahi* and their relatives, the neuters represented by Vedic *asthi*, *sakthi*, *akṣi*, and *dadhi*, and by Albanian *asht* and *djathe*..

86. HARTMANN, Hans. *Das Passiv. Eine Studie zur Geistesgeschichte der Kelten, Italiker, und Arier*. Carl Winter (Idg. Bibliothek, 3. Reihe: Untersuchungen), Heidelberg, 1954, 206.

..the author seeks to show that purely linguistic phenomena can find adequate explanation in the background of mythical-religious concepts of the people speaking that lg...the linguistic phenomenon of the passive as a special category can only be understood from the belief in the Allkraftbegriff wh. is the reservoir by drawing from wh. the waning strength of the individual can always be restored..acc. to the Celts, this power is *nert*; similar is Roman divinity *Nerio* (Martis), Iranian *Chvarenō*, Indian *brahman*..individual acts were largely regarded as functions of a representative, or materialization or individual Ausprägung of

this force; the idea of personality was not much developed. Hence comparatively imp. part played by cosmic and natural phenomena, by influences outside the immediate personal sphere.. where one had to describe human acts determined, or at least influenced or predisposed by the above fundamental power, the passive construction was common..acc. to H., as shown by the evidence of GK., SK., and Hittite, late-IE did not possess a specific passive form, and thus this category was developed separately by the several IE lgg...

Rev.: J. GONDA, *Lingua* 5, 428–41; A. HEIERMEIER, *Bibl. Or.* 15, 215–18; H. LEROY, *Ant. Cl.* 25 (2), 509; F. M., *KZ* 75, 245–46; A. NEHRING, *Anthropos* 52, 663–69; O. SZEMERENYI, *Erasmus* 9, 348–52; L. ZGUSTA, *Arch. Or.* 26, 287–90.

87. HARTMANN, P. *Zur Typologie des Indogermanischen.* Carl Winter (Bibl. d. allg. Spw., 2. Reihe: Einzeluntersuchungen 2), Heidelberg, 1956, 295.

..Part I: Fundamental elements of IE; characteristics of IE.. Part II: Review of principal theories concerning IE; critique of the views re. the structure of IE of HIRT, BENVENISTE, SPECHT.. Long introduction..

Rev.: L. DEROY, *Erasmus* 10, 421–23; J. SAFAREWICZ, *Kratylos* 2, 153–61.

88. HAVERS, W. *Zur Entstehung eines sogenannten sakralen u-Elements in den indogermanischen Sprachen (Ein Versuch über Lautbedeutsamkeit in indogermanischer Frühzeit).* Anz. Oesterr. Akad. d. Wiss., Phil.-hist. Kl., Jg 1947, No. 15.

89. HAVERS, W. Zum Bedeutungsgehalt eines indogermanischen Suffixes. *Anthropos* 49, 182–232. (also Anz. Oesterr. Akad. d. Wiss., Phil.-hist. Kl., 1951, No. 88.)

..deals with suffix *-tu-*, wh. in Idg. is used particularly to form the so-called *nomina actionis*..discusses the origin of the suffix by an analysis of *nomina actionis* in seven notional categories, such as sphere of sacred law (SK. *gātu, ṛtu, pitu*); nature (*jantu, jātu, edhatu, vastu, tanyatu*); food and drink (*pitu, mastu, saktu*); arts and crafts (*kratu, otu, mantu, tantu, vāstu*); connection (*hetu*); magic (*yātu*)..*-tu* = aptitude; *-ti* = actuality..

90. HELLER, L. G. The first person singular verbal endings in Indo-European (A study in syntagmatic phonetics). *Lg* 33, 19–21.

91. HENDRIKSEN, H. *Untersuchungen ueber die Bedeutung des Hethitischen fuer die Laryngealtheorie.* Copenhagen, 1941.

92. HERMANN, E. Zusammengewachsene Präteritum-und Futurum-Umschreibungen in mehreren idg. Sprachzweigen. *KZ* 69, 31–75.

..ref. to ŒIA..

93. HEVESY, W. ¯van. *Finnisch-Ugrisches aus Indien.* Wien, 1932, VIII+383.

94. HINZ, W. *Altpersischer Wortschatz.* Brockhaus (Abh. für die Kunde des Morgenlandes), Leipzig, 1942, VI+160.

Rev.: E. BENVENISTE, *BSL* 42 (2).

95. HIRT, H. *Die Hauptprobleme der indogermanischen Sprachwissenschaft.* Max Niemeyer, Halle, 1939, X+226.

..(See: *VBD* I–109.3)..ed. by H. ARNTZ..

Rev.: W. BRANDENSTEIN, *IF* 58, 304–05.

96. HOLMER, Nils M. Postvocalic *s* in Insular Celtic. *Lg* 23 (2), 125–36.

..comp. ref. to SK...

97. HOLT, J. A propos de la *Corolla Linguistica.* Quelques problèmes des études hittites. *Bibl. Or.* 15, 148–57.

98. HUBSCHMID, J. *Schäuche und Fässer.* (Wort-und Sachgeschichtliche Untersuchungen mit besonderer Berücksichtigung des romanischen Sprachguts). Francke, Bern, 1955, 171+1 lg. map+33 illustr.

..considers, among others, words like *dṛti, dara*..

Rev.: A. SCHERER, *Kratylos* 1, 171–75.

99. ISACENKO, A. V. The IE and Slavic kinship terminology in the light of Marxist linguistics. (Russian). *Slavia* 22, 43–80.

100. JOHANNESSON, A. Gesture origin of Indo-European languages. *Nature* 153, 171–72.

101. JONES, D. M. A parallelism between Celtic and Indic. *Bull. of the Board of Celtic Studies* 12 (4), Cardiff, 1948, 88–89.

..Welsh *gan* and SK. *anu*..

102. KAMMENHUBER, A. Philologische Untersuchungen zu den Pferdetexten von Boghazköy. *MSS* 2, 1957, 47–120.

..(revised reprint : first pub. in 1952)..Kikkuli, a man from Mitanni, whose mother lg. was Hurrite, wrote a booklet on horse-training for the Hittite kings..contains such words as *aika-wartanna, terawartanna,* etc., wh. are clearly akin to OIA *ekavartana, trivartana,* etc...

103. KENT, Ronald G. The accusative in Old Persian *mām kāma*. *JAOS* 66, 44–49.

..in OP *yathā mām kāma āha* (= as was my desire) and the like, the acc. *mām,* denoting the person feeling the wish, is an expression of goal, the phrase having originally contained a verb meaning 'came'. When the verb 'came' was replaced by the copula 'be', the accusative remained in its original function ; so even when the copula was omitted..traces of the development are still to be observed in SK. in connection with uses of *kāma* ; the entire series is extant in GK...cf. *māṁ kāmena* (*AV* VI. 9.1 ; 139 ; 294) and *na hy etaṁ kasya cana kāmaḥ*..

104. KERNS, J. Alexander; SCHWARTZ, Benjamin. Multiple stem conjugation : an Indo-Hittite isogloss ? *Lg* 22 (2), 57–67.

..many of the categories used in the discussion of IE verbal paradigm are functional rather than structural..

105. KNOBLOCH, J. Zur Vorgeschichte des idg. Genitivs der *o*-Stämme auf *sjo-*. *Die Sprache* 2, 131–49.

106. KONOW, Sten. An Indo-European language. *Christensen Comm. Vol.*, 1945, 44–49.

..concerns the problem of the designation of the two indigenous lgg. of Chinese Turkestan, so-called Tocharian and Khotanese-Saka..

107. KRAHE, H. River names : Oder and Eder. *Debrunner Comm. Vol.*, 233–39.

..the oldest stratum of names for the rivers in a large area of Central and Western Europe is IE and interconnected..consideration of Old-European Hydronomy..

108. KRAHE, H. Indogermanisch und Alteuropäisch. *Saeculum* 8 (1), 1957, 1–16.

..names of rivers in a greater part of ancient Europe derived from a period before the individual idg. lgg. (2nd half of 2nd mill. B. C.)..

109. KRAHE, H. *Indogermanische Sprachwissenschaft.* Sammlung Göschen 59, 1958, 106.

..(first ed., 1943; second ed., 1948, 134; original work in the series by R. MERINGER..M. had discussed many general questions relating to Idg. people)..K. limits his study to Lautlehre..

Rev.: (Second ed.) W. BELARDI, *Ric. Ling.* 1; F. SPECHT, *KZ* 68, 236; G. STECHER, *ZfDK* (1944), 62; (Third ed.) A. B., *Anthropos* 53, 1084.

110. KRAHE, H. *Sprachverwandtschaft in alten Europa.* Carl Winter, Heidelberg, 1950, 29.

..based on toponomy, and especially on the names of rivers and watercourses..north of the line of the Alps, with its projections east and west, K. sees only IE elements..when these appear south of the same line, they are considered to have been imported..

Rev.: F. R. ADRADOS, *Emerita* 20, 528–30.

111. KRETSCHMER, P. *Objektive Konjugation im Indogermanischen.* SBOest AW, Phil.-hist. kl. 225, Abh. 2, Wien, 1947, 52.

Rev.: J. KNOBLOCH, *IF* 60, 320–23.

112. KRONASSER, H. Zur Verwandtschaft zwischen Finnisch-Ugrisch und Indogermanisch. *Fruehgeschichte und Spw.* 1, Wien, 1948, 162–85.

..a careful analysis of the evidence alleged to show such relationship leads to a negative conclusion..

Rev.: J. WHATMOUGH, *Lg* 25, 283–85.

113. KRONASSER, H. Strukturelle linguistik und Laryngeal-Theorie. *Studien zur idg. Grundsprache*, Wien, 1952, 56–71.

114. KUIPER, F. B. J. *Die indogermanischen, Nasalpräsentia : Ein Versuch zu einer morphologischen Analyse.* N. V. Noord-Hollandsche uitgeversmaatschappij, 1937, 246.

..(See : *VBD* I-108.24)..considers, among other things, OIA-7th *gaṇa* (cf. *yunakti*)..

Rev. : N. van WIJK, *IF* 56, 221-23.

115. KUIPER, F. B. J. [Consonantal laryngeal]. *Lingua* 5.

..existence of consonantal laryngeal in proto-II seems warranted by the development of the aspirate surds as a new class of phonemes..

116. KURYLOWICZ, J. *Etudes indoeuropéennes* I. Cracow, 1935, IV+294.

..(See : *VBD* I-108.25)..

Rev. : A. DEBRUNNER, *IF* 56, 55-58.

117. KURYLOWICZ, J. Les racines *seṭ* et la loi rhythmique *i/ī*. *Rocz. Or.* 15, 1-24.

118. KURYLOWICZ, J. Le degré long en indo-iranien. *BSL* 44 (1), 42-63.

119. KURYLOWICZ, J. Reflexions sur l'apophonie qualitative en Indo-Européen. *Word* 6 (3), 205-16.

120. KURYLOWICZ, J. *L'accentuation des langues indo-européennes.* Polska Akad. Umiejetności, Prace Komisji jezykowej No. 37, Cracow, 1952, 526.

..examines the morphological role of the accent in those IE lgg., wh. have more or less faithfully preserved the proto-IE system of accentuation..gives a detailed account of the accentuation in Vedic SK. as compared with that of PIE, of wh. it is the most archaic representative (pp. 1-120)..IE accent can be reconstructed from the Vedic accent..In an exam. of the dynamics of Vedic accentuation, K. shows how the opposition bet. a barytone or recessive type and an oxytone or progressive type has been put to use in order to distinguish bet. various morphological and derivational classes..

Rev. : F. B. J. KUIPER, *Lingua* 5, 324-26 ; M. LEJUNE, *Rev. Et. lat.* 30, 375-76 ; *BSL* (1952), 24-30 ; M. LEUMANN, *OLZ* (1955), 12-15 ; A. MARTINET, *Word* 9, 282-86 ; L. ZGUSTA, *Bibl.Or.* 10, 164 ; *Arch. Or.* 21, 472-74.

121. KURYLOWICZ, J. A propos de l'accentuation indo-européenne. *BSL* 49 (1), 20–23.

..(reply to crit. by M. LEJUNE, *BSL* 48, 24–30)..considers Vedic *udātta* and *svarita*..

122. KURYLOWICZ, J. Remarques sur le comparatif (germanique, slave, v. indien, grec). *Debrunner Comm. Vol.*, 1954, 251–58.

..discusses the vowel wh. precedes the inherited comp. suffixes in Germanic, Slavic, SK., and GK., and argues that while this element appears to be merely a linking vowel, it originally had morphological significance..SK. comp. in *-īyas-* (from adverbs of the types of Goth. *galeikō*) and SK. *phalī*..

123. KURYLOWICZ, J. *L'apophonie en indo-européen.* Polska Akademia Nauk. Prace jezykoznawze, Wroclaw, 1956, 430.

Rev.: E. BENVENISTE, *BSL* 53 (2), 46–50; H. BERGER, *OLZ* (1958), 22–29; L. ZGUSTA, *Arch. Or.* 27, 153–55.

124. KURYLOWICZ, J. The accentuation of the verb in Indo-European and in Hebrew. *Word* 15 (1), 123–29.

..refers to accent of verb in Vedic SK...

125. LANE, George S. On the present state of Indo-European linguistics. *Lg* 25 (4), 333–42.

..brief survey of work done in the field of syntax; Etymology; Origins of IE inflection; Hittite; PIE..

126. LEHMANN, W. P. The distribution of proto-Indo-European / *r* /. *Lg* 27 (1), 13–17.

..PIE must be reconstructed without initial / *r* /..the development of initial / *r* / in most of the IE dialects is another structural feature that we must attribute to the loss of laryngeals..

127. LEHMANN, W. P. *Proto-Indo-European Phonology.* Ling. Soc. of America, Austin, 1952, XV+129.

..(2nd ed. in 1955)..an attempt to represent IE phonology in the light of the discovery of new data for comp. study, more particularly in Hittite..acc. to L., the laryngeals survived into PIE and disappeared, at least in certain positions, only later in the separate lgg...L. attempts to reconstruct, on the basis of the results of the laryngeal theory, the phonemic system of PIE..

Rev.: W. S. ALLEN, *BSOAS* 16, 418–19; J. M. CAMPBELL, *Arch. Ling.* 6, 57–60; E. H., *KZ* 72, 251; H. M. HOENIGSWALD, *Lg* 30, 468–74; F. B. J. KUIPER, *Lingua* 5, 319–24; A. MARTINET, *Word* 9, 286–90; L. ZGUSTA, *Bibl. Or.* 11, 4–5.

128. LEHMANN, W. P. The proto-Indo-European resonants in Germanic. *Lg* 31 (3), 355–66.

129. LEHMANN, W. P. On earlier stages of the IE nominal inflection. *Lg* 34, 179–202.

130. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im ältesten Indoiranischen.* Lunds Univ. Aersskrift, N. F. Avd. 1, Bd. 50, No. 1, 1954, 93.

..L. comes to the conclusion that demonstrative pronouns in *w* have the sense of 'enmity', 'opposition' *(entgegensetzend* and *gegenueberstehend)..parokṣe, viprakṛṣte* is the sense given by trad. Ind. grammar..Ch. 2: consideration of *asau, amū*..

Rev.: E. BENVENISTE, *BSL* 1954, 59–60; M. MAYRHOFER, *IF* 63, 195.

131. LIEBERT, G. *Die indoeuropäischen Personalpronomina und die Laryngaltheorie. Ein Beitrag zur Erforschung der Pronominalbildung.* Lunds Univ. Aersskrift, N. F. Avd. 1, Bd. 52, No. 7, 1957, 146.

..phonology: source of OIA phonemes *bh, dh, h, gh, j*..morphology: formation of the personal pronouns in Veda..

132. LOMBARDO, L. Isoglosse greco-sanscrite di origine anaria. *Rend. Ist. lomb.*, cl. lett. 91, 223–63.

133. MACHEK, V. *Etymologicky slovnik jazyka ceskeho a slovenskeho.* Cesk. Akad., Prague, 1957, 628.

..connections with Vedic words indicated in some cases..

Rev.: M. VEY, *BSL* 54 (2), 212–14.

134. MANN, Stuart E. The Indo-European Vowels in Albanian. *Lg* 26 (3), 379–88.

135. MANN, Stuart E. Mycenaen and Indo-European. *Man* (1956), 26.

..indication of work done in the field..Mycenaen, unlike Hittite and the "barbaric" neighbour lgg. of ancient Greece, is a linear ancestor of some form of GK...

136. MARTINET, A. Concerning some Slavic and Aryan reflexes of IE *s*. *Word* 7 (2), 91-95.

137. MARTINET, A. Some cases of *-k-* / *-w-* alternation in Indo-European. *Word* 12 (1), 1-6.

..*riṇvati-riṇāti; bhuñjati-bhunakti*..

138. MARTINET, A. Le genre féminin en indo-européen : examen fonctionnel du problème. *BSL* 52 (1), 83-95.

139. MAURER JR., T. H. Unity of the Indo-European ablaut system : the dissyllabic roots. *Lg* 23 (1), 1-22.

..IE roots were monosyllabic, being composed of 2 or 3 (or even 4) consonants with a full vowel *e* (?), wh. cd. change in quantity (from zero to lengthened grade) and in quality (*e* or *o*) acc. to its surroundings..

140. MAYRHOFER, M. Das Gutturalproblem und das idg. Wort für "Hase". *Studien zur idg. Grundsprache*, Wien, 1952, 27-32; 71.

..*śaśaḥ*–ahd. *haso*..

141. MAYRHOFER, M. Gibt es ein indogermanisches * *sor-* 'Frau'? *Studien zur idg. Grundsprache*, Wien, 1952, 32-39.

..considers, among others, Vedic *tisraḥ*, *catasraḥ*, *svasar*...

142. MAYRHOFER, M. Indogermanische Wortforschung seit Kriegesende. *Studien zur idg. Grundsprache*, Wien, 1952, 39-55.

143. MAYRHOFER, M. Indogermanisch-Dravidisches zum Thema "Zufall". *Anthropos* 47, 664-65.

144. MEID, W. Personalia mit *-no-* Suffix. Tübingen, 1955.

..(Dissertation)..

145. MEID, W. Zur Dehnung praesuffixaler Vocale in sekundären Nominalableitungen. *IF* 62, 260–95; 63, 1–28.

..many examples from Vedic SK...

146. MEILLET, A. *Introduction à l'étude comparative des langues indo-européennes.* Hachette, Paris, 1950, 516.

..(reprint of 8th ed.)..

Rev.: A. MARTINET, *Word* 6, 182–84.

147. MENGES, Karl H. Indo-european influences on Ural-Altaic languages. *Word* 1, 188–93.

148. MERIGGI, P. Der indogermanische Charakter des Lydischen. *Hirt Festschrift* II, 285–90.

149. MERLINGEN, W. Zum Ausgangsgebiet der indogermanischen Sprachen. *Archaeol. Austriaca* 18, 1955, 92 ff.

..wine, whose home is Caucasus, has an idg. name..

150. MERLINGEN, W. Idg. *x*. *Die Sprache* 4, 39–73.

..arguments in favour of idg. *x*..in OIA, it changed to *kh* (before original *a, o, u, ai, oi*) and to *ch* (before original *e* or *i*).. idg. *xs* changed to OIA *ṣ*..

151. MEZGER, F. Some Indo-European Formatives. *Word* 2, 228–40.

..(1) adverbial *-ō, -t, -ti*; (2) local *-ā, -ati*..

152. MEZGER, F. Latin *-idus* and *-tūdō*. *Lg* 22 (3), 194–99.

..ref. to SK. words..*u* adjectives have the function of present participle..

153. MEZGER, F. Gothic *managei*. *Lg* 22 (4), 348–53.

..adjectival *o*-stems have a double fem. formation, one ending in *-ā* and the other in *ī* (*s*)..discussion of types like *rathīḥ, kṛṣṇīḥ, vṛkīḥ, devī*, etc...

154. MEZGER, F. Some formations in *-ti-* and *-tr* (*i*)-. *Lg* 24 (2), 152–59.

..problem of nouns based on ancient adverbs or adverbial locatives..considers SK. forms..

155. MORGENSTIERNE, G. *Indo-Iranian Frontier Languages*-Vol. III : The Pashai Language. 3. Vocabulary. Inst. Sammenlignende Kulturforskning, Oslo, 1956, VII+231.

Rev. : E. BENVENISTE, *BSL* 53 (2), 63–64.

156. NYBERG, H. S. Contribution à l'histoire de la flexion verbale en iranien. *Le Monde Oriental* 31, 63–85.

157. OTTEN, H. Hethitisch und Indogermanisch. *Wissensch. Ann.* 2 (5), 322–30.

158. PAGLIARO, A. *Sommario di linguistica arioeuropa.* Fasc. I : cenni storici e questione teoriche. Rome, 1930.

Rev. : A. DEBRUNNER, *IF* 49, 89–90.

159. PASSLER, E. The problem of the beech. *Fruehgeschichte und Spw.*, Wien, 1948, 155–61.

..denies existence of *āu*-vocalism in IE form, wh. was **bhāgo-s* only, and maintains that the meaning is beech only, that it is, therefore, restricted to a comparatively small and late groups of IE lgg. into wh. it entered from the area to wh. the tree is proper. Hence it follows that it is of no imp. to the argument for a northern Urheimat..

Rev. : J. WHATMOUGH, *Lg* 25, 283–85.

160. PEDERSEN, H. *Hittitisch und die anderen indoeuropäischen Sprachen.* Kon. Dan. Vid. Sel., Hist.-fil. Med., Bind 25, Copenhagen, 1938.

..(See : *VBD* I–106.10)..numerous historically attested facts in the various IE lgg. can't be traced back to an identical prehist. form unless one assumes the laryngeals to have continued unchanged far into the period in wh. the separate tongues developed..

161. PEDERSEN, H. *Tocharisch vom Gesichtspunkt der indo-europäischen Sprachvergleichung.* Kon. Dan. Vid. Sel., Hist.-fil. Med. 28, Copenhagen, 1941, 292.

Rev. : E. BENVENISTE, *BSL* 42 (2); J. FILLIOZAT, *JA* 234; G. S. LANE, *Lg* 24 (3)..

162. PEDERSEN, H. Tocharische Beiträge. *Rev. des Etud. IE* 3 (17–9), 209–13.

163. PEDERSEN, H. *Zur tocharischen Sprachgeschichte.* Copenhagen, 1944, 56.

Rev.: G. S. LANE, *Lg* 24 (3).

164. PEDERSEN, H. *Lykisch und Hittitisch.* Copenhagen, 1945.

165. PEDERSEN, H. *Die gemeinindoeuropäischen und die vorindoeuropäischen Verschlusslaute.* Munksgaard, Copenhagen, 1951, 16.

Rev.: K. AMMER, *OLZ* (1956), 110–12.

166. PIKKUSAARI, L. T. *New Light on the IE Languages*: Part VI. Ontario, 1956, VII+72.

..(stencilled)..

167. PISANI, V. *Studi sulla preistoria delle lingue indeuropee.* Mem. dell' Acc. dei Lincei 6.4.6, 1933.

168. PISANI, V. *La ricostruzione dell' indeuropeo.* Annali della Facolta di Lettere della R. Univ. di Cagliari, 1936.

169. PISANI, V. *Introduzione alla linguistica indeuropea.* Manuali Linguistici del R. Istituto Superiore Orientale di Napoli 1, Rome, 1939, 86.

..acc. to P., in the most ancient period, IE was composed of many dialects; and one must operate from the start with the system of isoglosses..

Rev.: A. HEIERMEIER, *IF* 58, 303–04; G. M. MESSING, *Lg* 23.

170. PISANI, V. *Geolinguistica e indeuropeo.* 1940.

171. PISANI, V. *La Lingue Indoeuropee.* Edizioni Universitarie Cisalpino, Milan, 1944, 81.

..a short hist. of IE linguistics and a statement of its main present problems..

Rev.: G. BONFANTE, *Word* 8, 270–72.

172. PISANI, V. *Linguistica generale e indeuropea: Saggi e discorsi.* Libreria Editrice Scientifico-Universitaria, Milan, 1947, 226.

..(a collection of articles on IE linguistics and reviews)..P. shows an utter disbelief in Ursprachen of a uniform nature, and regards the earliest IE as consisting of a no. of slightly different dialects.. (acc. to reviewer, this removes the basis for scientific linguistics. Acc. to BLOOMFIELD, such assumption as P.'s establishes the basis for comp. linguistics still more firmly, that is, more realistically)..

Rev.: R. G. KENT, *Lg* 24 (2).

173. PISANI, V. *Crestomazia indeuropea.* Testi scelti con introduzioni grammaticali, dizionario comparativo e glossari. Rosenberg & Sellier, Torino, 1947, XXVIII+198.

..(second revised and enlarged ed.; first ed. pub. in 1941 in Manuali Linguistici del R. Ist. Univ. Orientale di Napoli, No. 4, XXVI+169)..texts, with gramm. introductions, in OIA, OPer, Avestan, etc...11 sections..

Rev.: F. R. ADRADOS, *Emérita* 13, 359 ff.; G. BONFANTE, *Word* 9, 171–72; W. COUVREUR, *Bibl.Or.* 4, 131; G. M. MESSING (on the first ed.), *Lg* 23; J. POKORNY, *Erasmus* 3, 142–43; B. ROSENKRANZ, *IF* 61, 130–31; C. C. UHLENBECK, *Anthropos* 41–44, 401.

174. PISANI, V. Noterelle ario-tocariche. *Acme* 1, Milan, 1948, 313–23.

..two cases of dissimilation of aspirates in SK.: *upa barbṛhi, madugha*..

175. PISANI, V. [Idg. metrical form]. *Paideia* 3, 202–05.

176. PISANI V. *Introduzione alla linguistica indeuropea.* Rosenberg & Sellier, Torino, 1949, VIII+100.

..(revised ed.; earlier published in 1939 and 1944)..author presents, in a brief form, the essentials of linguistics in its application to IE lgg...

Rev.: W. COUVREUR, *Bibl. Or.* 9, 1–2; R. G. KENT, *Lg* 25, 196–98.

177. PISANI, V. *Glottologia indeuropea.* Rosenberg & Sellier, Torino, 1949, XL+310.

..a comp. grammar of IE lgg., with special ref. to GK. and Latin..

Rev.: G. BONFANTE, *Word* 8, 268–70; W. COUVREUR, *Bibl. Or.* 9, 1–2; E. SCHWENTNER, *IF* 61, 286–89.

178. PISANI, V. Le question de l'indo-hittite, et le concept de parenté linguistique. *Arch. Or.* 17, 251–64.

..sceptical about the existence of a unified idg. Ur-language..

179. PISANI, V. *UXOR, Ricerche di morfologia indeuropea.* Miscellanea Giovanni Calbiati 3, Milan, 1951, 38.

..treats, among others, many problems of SK. morphology.. *uxor–*ukus-er–svasṛ*..

Rev.: M. LEJEUNE, *Rev. et. anc.* 54, 133.

180. PISANI, V. *Allgemeine und vergleichende Sprachwissenschaft—Indogermanistik.* A Francke AG Verlag (Wissenschaftliche Forschungsberichte. Geisteswissenschaftliche Reihe, Bd. 2), Bern, 1953, 1–93; 187–93.

..a survey of work done bet. 1936 and 1950 in the field of IE lgg. and cultures..(pp. 94–186; 194–99 : Keltologie by J. POKORNY)..

Rev.: A. HEIERMEIER, *Bibl. Or.* 12, 157–60; E. P. HAMP, *Lg* 33, 435–39; E. MACWHITE, *Anthropos* 50, 463–64.

181. PISANI, V. August Schleicher und einige Richtungen der heutigen Sprachwissenschaft. *Lingua* 4 (4), 1954.

182. PISANI, V. Due comparazioni Indo-Latine. *RSO* 32 (2), 765–68.

183. PISANI, V. Noterelle indeuropee. *Paideia* 12, 270–73.

184. PISANI, V. L'indoeuropéen reconstruit. *Lingua* 7, 337–48.

..IE is a hist. phenomenon..it is not a single lg., but rather a collection of dialects..

185. POLAK, V. *K theorii indoevropskeho stupnovani somohlasek.* CCF 3, 1944–45, 176.

..observations on the theory of ablaut in IE..

186. PORZIG, W. *Die Gliederung des indogermanischen Sprachgebiets.* Carl Winter (Idg. Bibliothek, 3. Reihe : Untersuchungen), Heidelberg, 1954, 251.

..examines the results of previous work on distribution and mutual relations of IE dialects and contributes further data..

conclusions derived from morphological evidence : Indo-Ir., Celtic, and Italic share no innovations; forms wh. they have in common belong to the oldest IE material. Hence Indo-Ir. and Celtic are assigned to peripheral areas..discusses (pp. 161 ff.) the beginnings of the lg. of Vedic poetry; some words occur only in that lg...1500 B. C. mentioned as the uppermost limit of Veda..*ṚV* dated at 1000 B. C...

Rev.: F. R. ADRADOS, *Kratylos* 2, 137–46; R. BIRWE, *IF* 62, 296–302; W. P. LEHMANN, *Lg* 30, 461–67; A. MARTINET, *Word* 11, 126–32; M. MAYRHOFER, *ZDMG* 105, 234–37; G. R. SOLTA, *Die Sprache* 3, 225–31.

187. POTRATZ, J. A. *Der Pferdetext aus dem Keilschriftarchiv von Boghazköy*. Rostock, 1938.

..Kikkuli's work on horse-training..

188. PRZYLUSKI, J. Les thèmes en *-i-* et en *-u-*. *RHA* (1939–40), 175–82.

189. PUHVEL, Jaan. Indo-European negative composition. *Lg* 29 (1), 14–25.

..(1) *bahuvrīhi* and synthetic compounds ; (2) distinctly younger types—pronominal hypostatics, determinatives, and copulatives..

190. PUHVEL, J. Laryngeals and the Indo-European desiderative. *Lg* 29 (4), 454–56.

..considers SK. desideratives like *jigamiṣati* (*TS*), *ājigamiṣanto* (*Aśv GS* IV. 1.3), *pipatiṣati* (*AV*), *jijīviṣati*, *jighāṁsati*, *jigāṁsati*, *pipatsati*..

191. PULGRAM, E. Indo-European personal names. *Lg* 23 (3), 189–206.

..(1) the fashion of naming wh. appears in several IE idioms not necessarily inherited from the parent-speech ; (2) oldest form of name in IE was a simple appellative and not a compound ; (3) prevalence of compounds is not *local* : this tradition favours upper classes..

192. RAJA, C. K. A new orientation to Indo-Iranian studies. *VBQ* 19 (4), 326–36.

..even from the philological pt. of view, the close relation bet. *ṚV* and *Avesta* is too strongly emphasised ; linguistically there is

a big gap bet. the two..linguistic partiality has created various difficulties in the field of Indology, such as, the late date ascribed to *ṚV*..except Soma and Haoma, there is practically nothing that connects *Av.* with *ṚV*; no major god of *ṚV* found in *Av.*.. bet. *Gāthā* and *ṚV* there is little that is common from the pt. of view of culture..*Av.* represents a monotheistic rel., while *ṚV* is a rel. of polytheism..tho', from linguistic pt. of view, *ṚV* has to be placed at an age not far removed from the date of *Av.*, from the pt. of view of culture, it seems that bet. *ṚV* and the other Vedas there has been a long period of time in wh. some other great civilization arose and became a rival to *ṚV*-civilization. It is the final victory of the latter that is found in other Vedas.. *ṚV* was started earlier than Assyrian or I. V. civilization, and, after being arrested in its progress for a time by these civilizations, it revived in a slightly new form..culturally *Av.* has to be studied with *Purāṇas*, not with *ṚV*..(Hindi summary of this article, "Bhārata-īrāṇī adhyayana kā nayā dṛṣṭikoṇa", in *NPP* 59, 165–71)..

193. RAUCQ, E. Contribution à la linguistique des noms d'animaux en indo-européen. *RHA* (1940), 223–28.

Rev.: E. BENVENISTE, *BSL* 42, 44–45; B. ROSENKRANZ, *IF* 59, 332–33.

194. RISCH, E. Betrachtungen zu den indogermanischen Verwandtschaftsnamen. *Museum Helveticum* 1–2, 1944, 115–22.

..(1) kinship terms and structure of family; (3) word for grandfather; (4) Father Heaven..

195. ROMANELLI, R. O vocabulario indoeuropen e o seu desenvolvimento semantico I and II. *Kriterion* 29–30, 262–81; 31–32, 51–74.

..(the IE vocabulary and its semantic development)..

196. RONA, J. P. *La obra de Federico Hrozny en el dominio indoeuropeo*. Univ. de la Republica, Inst. de Filologia: Dept. de Lingüistica, Montevideo, 1957, 107.

..R. accepts HROZNY's views re. lg. and writing of the proto-Indians as also re. the migrations of IE people in Asia..

Rev.: J. FRIEDRICH, *Kratylos* 4 (1), 82–84.

197. ROSENKRANZ, B. Hethitisches zur Frage der indogermanisch-finnisch-ugrischen Sprachverwandtschaft. *Arch. Or.* 18, 439–43.

..COLLINDER's researches have shown that there must have been some original relationship bet. idg. and finn.-ugr...acc. to R., the Hittite stands in bet. the other idg. lgg. and finn.-ugr...(refers to two examples in the sphere of pronouns, and four in the sphere of verb-flexion)..

Rev.: E. LAROCHE, *Rev.Hitt.Asian.* 12, 54–56.

198. RYSIEWICZ, Z. Contribution regarding the problem of the relative chronology of the formation of feminine in IE. (Polish). *CRAP* 42, 154–57.

199. RYSIEWICZ, Z. De quelques pronoms relatifs. *Rocz. Or.* 17, 393–98.

200. SCHAEDER, H H. Ein idg. Liedtypus in den Gāthās. *ZDMG* 94, 399–408.

201. SCHAEDER, H. H. Auf den Spuren idg. Dichtung. *Die Weltliteratur* 18, 82–85.

202. SCHERER, A. *Gestirnnamen bei den indogermanischen Völkern.* Carl Winter (Idg Bibliothek: 3. Reihe: Untersuchungen), Heidelberg, 1953, 276+8 plates.

..study of IE names of celestial bodies..large amount of lexical, onomastic, mythological, astronomical, astrological, and hist. information collected..names arranged and ordered acc. to semantic criteria and a classification of realia..

Rev: J. GONDA, *Museum* 59 (5), 146–47; M. MAYRHOFER, *Anthropos* 49, 741–42; Ch. MUGLER, *Rev. de Philologie* 29; E. PULGRAM, *Lg* 30, 284–85; H. B. ROSEN, *Erasmus* 8, 213–17.

203. SCHERER, A. Worauf beruht die Verschiedenheit der indogermanischen Sprachen? *IF* 61, 201–15.

204. SCHMID, W. P. Untersuchungen zur Stellung der Nasalpraesentia im indo-iranischen Verbalsystem. Tübingen, 1955.

..(Dissertation)..

205. SCHMIDT, Hanns-Peter. Awestische Wortstudien. *I-IJ* 1 (2), 160–65.

..(ref. to the motif of 'bondage')..

206. SCHRÖDER, F. R. Eine idg. Liedform : Das Aufreihlied. *GRM* 4, 179–85.

207. SCHWARTZ, B. *The Root and its Modification in Primitive Indo-European.* Ling. Soc. of America (Language Dissertation No. 40), 1947, 67.

..in support of STURTEVANT's Indo-Hittite hypothesis..(acc. to STURTEVANT, I-H branched off into pre-Anatolian and pre-IE; out of pre-Anatolian was developed Anatolian, out of wh. were further developed Hittite, Luwian, and Hieroglyph. Hittite; and out of pre-IE was developed IE, out of wh. were further developed SK., GK., Lat., etc.)..

208. SCHWENTNER, E. Tocharia. *KZ* 65, 126–33.

..Tocharian and the Urheimat of IE..

209. SCHWENTNER, E. Zur Bezeichnung der roten Farbe im Idg. *KZ* 73, 110–112.

..among all idg. colour-names, that for the red colour is most widely and surely evidenced..

210. SCHWENTNER, E. Der Specht als "Holzschläger" in den idg. Sprachen. *KZ* 73, 112 ff.

211. SCHWENTNER, E. Eine indoiranische Bezeichnung des Esels. *KZ* 73, p. 197.

212. SCHWENTNER, E. Ein zentralasiatisches Wanderwort. *KZ* 75, p. 57.

..*pūtra*, taken in Tocharian, Khotanese, etc...

213. SGALL, Petr. *Vyvoj flexe v indoevropskych jazycich, zejmena v cestine a v anglictine.* Csl. Akad., Prague, 1958.

Rev.: Marc VEY, *BSL* 54 (2), 56.

214. SHARMA, Aryendra. Some new Indo-European parallelisms. *PAIOC* (12th Session), Banaras, 1948, 627–32.

..considers parallels of SK. words, *arjī, vasti, pūlava, sīka*..

215. SIMENSCHY, Th. *Limba hittita si rolul ei in gramatica comparata.* Monitorul Official, Bucarest, 1944, 48.

Rev.: E. BENVENISTE, *BSL* 1946, 127.

216. SIMENSCHY, Th. La construction du verbe dans les langues indo-européennes. *Bulletin de l'Inst. de Philologie Roumaine* 13, Iassy, 1949.

..construction of verb in four principal ancient IE lgg., namely, SK., GK., Lat., and Gothic..

Rev.: J. GONDA, *Lingua* 4. 99–103.

217. SINOR, D. Ouralo-altaique-indo-européen. *T'oung Pao* 37, 226-44.

..presents new parallelisms (vocabulary) bet. Ural-altaic and Idg...

218. SOMMER, F. *Zum Zahlwort.* SBBAW, Phil.-hist. Kl. 1950, No. 7, München, 1951.

Rev.: J. GONDA, *Lingua* 4, 103-07..

219. SOMMER, F. Hethitische Verbalsubstantive auf *-at (t)-* und ai. *-at-* und Denominalia auf *-ant/d-*. *MSS* 4 (1954).

..*hemanta* (*gimmant*)..

220. SOMMERFELT, A. Some new ideas on the structure of the IE parent language. *TPS* (1945), 206–12.

..discusses latest work of KURYLOWICZ and BENVENISTE..

221. SPECHT, F. *Der Ursprung der indogermanischen Deklination.* Vandenhoeck & Ruprecht, Göttingen, 1944, VII+432.

..(attempts to co-ordinate linguistics and prehist...criticism of the book by P. ARUMAA in *Apophoreta Tartuensia*, Stockholm, 1949, 73 ff)..

Rev.: B. ROSENKRANZ, *IF* 61, 114–16; M. VASMER, *Zst. Ph.* 19, 439–45.

222. SPECHT, F. Zur Herkunft der Kausativa mit *p*-Erweiterung. *KZ* 68, 122–28.

..of the type *dhūma—dhūpa*..(V. MACHEK has shown [*Z. f. Slav. Phil.* 17, 258 ff.] that the usual causal formations in *p* in SK., normally in roots with long vowels, are to be found also in Slavonic)..

223. SPECHT, F. Das idg. Wort für gestern. *KZ* 68, 201–05.

..*gh-ies* (*hyas*) shows comparative suffix *-ies* / *-ios*, because the word expresses opposition to 'today' and 'tomorrow'..

224. SPECHT, F. Zum sakralen *u*. *Die Sprache* 1, 43–49.

..HAVERS shows that this velar vowel is used to indicate what is "great, powerful, prodigious"..S. supports this thesis by tracing numerous examples of *u*-sounds in verbs of washing (ceremonial purification), in words denoting solemn speech or prayer, as well as in expressions connected with genesis, growth, prosperity, generally in words relating to phenomena wh. are particularly associated with divine operation and dominion..

225. SPECHT, F. Die "indogermanische" Sprachwissenschaft von den "Junggrammatikern" bis zum ersten Weltkriege. *Lexis* 1, 1949.

226. STANG, C. S. Zum indoeuropäischen Kollektivum. *NTS* 13, 282–94.

..theory of genders in early IE..

227. STANG, C. S. Zum indoeuropäischen Adjektivum. *NTS* 17 (1954).

..two kinds of adjectives can be assumed in proto-IE, namely, appositive and descriptive (attributive and predicative); the appositive adjectives preserved their noun-characteristics and did not develop motion..

228. STURTEVANT, E. H. Hittite and Areal linguistics. *Lg* 23, 376–82.

229. STURTEVANT, E. H. Indo-Hittite collective nouns with a laryngeal suffix. *Lg* 24 (3), 259–61.

230. STURTEVANT, E. H. An Indo-European word for woman. *Lg* 25 (4), 343–45.

231. STURTEVANT, E. H. The pronunciation of written *a-i* and *a-u* in Hittite. *Lg* 26 (1), 1-5.

232. STURTEVANT, E. H.; HAHN, E. Adelaide. *A Comparative Grammar of the Hittite Language*. Yale Univ. Press (Whitney Linguistic Series, Vol. I), New Haven, 1951, XX+199.

..(from the standpt. of Indo-Hittite hypothesis, acc. to wh. H. is not a branch of IE but rather a sister-lg.)..

Rev.: J. FRIEDRICH, *JAOS* 73, 106–09; V. SOUCEK, *Arch. Or.* 24, 136–43.

233. STURTEVANT, E. H. The prehistory of Indo-European : A summary. *Lg* 28, 177–81.

234. TAVADIA, J. C. Indo-Iranian studies. *VBQ* 14 (2), 123–31.

..Vedic forms, both declensional and conjugational, were considered irregular and even faulty by some Indian Sanskritists ; but the same alleged 'faulty' forms are preserved even by Avestic.. it is suggested that the original meaning of the word, *dahyu*, was 'enemy' (further developed 'enemy people', 'enemy country'); but this is not convincing ; the word originally meant 'people' or 'country' without any bad connotation ; it got bad sense when applied to conquered people by Vedic tribes (cf. Avestic : *aryanam dahyunam* = of peoples of Āryas)..the 8th *maṇḍala* of *ṚV* bears most striking similarity to *Avesta* ; it is only there (and partly in the related 1st *maṇḍala*) that common words like *uṣṭra* and the strophic structure called *pragātha* occur..lit. devices and forms wh. are common to both *ṚV* and *Av.* : (1) use of third person by the writer referring to himself ; intended for more dramatic effect ; (2) *saṁvāda-sūktas* in *ṚV* ; SCHROEDER's theory that the dialogues are dramatic scenes seems to be correct ; *Yasna* 29 is a very characteristically dramatic piece with 5–6 persons taking part in it..Zarathustra's teaching shows an advanced stage of rel. thought ; pure monotheism with a definite moral system (the so-called dualism is but another aspect of monotheism)..the char. of Ahura Mazda is more pronounced and clear ; in Varuṇa, the tendency of monotheism was retarded..compares *Yashtas* and Vedic ritual texts..Yājñavalkya's conception of *karma*-soul (*BAUp.* III. 2.13) has parallels in ancient Iranian (and Jaina) thought..

235. TAVADIA, J. C. *Indo-Iranian Studies* II. Vishva-bharati Studies No. 15, 1952, V+192.

..(first 3 *Gāthās* of Zarathustra and 4 principal prayers in Avestan)..

Rev.: J. DUCHESNE-GUILLEMIN, *Le Muséon* 67. 206–07; O. FRIS, *Arch. Or.* 22, 619–20; H. HUMBACH, *IF* 62, 302–05.

236. THALBITZER, W. Uhlenbeck's Eskimo-Indoeuropean hypothesis. *Travaux au Cercle Linguistique de Copenhague* 1, 66-96.

237. THOMAS, E. J. Aryan languages and peoples in Europe. *Siddheshwar Varma Comm. Vol. I*, 1950, 1–4.

..five types of Aryan speech in Europe—Greek, Italic, Celtic, Germanic, Slavonic. refers to a few general problems relating to them..latest archæological discoveries support FEIST's view of an Asiatic origin of the Aryans..it may still be possible to hold that Vedic Aryans originated in India or that they came from the North Pole, but such inquiry goes back beyond the period of the primitive Aryans inferred by linguistic methods..

238. TRAGER, G. L.; SMITH, H. L. A chronology of Indo-Hittite. *Studies in Linguistics* 8, 61 ff.

239. TRITSCH, F. J. Lycian, Luwian, and Hittite. *Arch. Or.* 18, 494–518.

240. UHLENBECK, C. C. *Oer-Indogermaansch en Oer-Indo-germanen.* MKAW, Afd. Letterkunde, Deel 77, Ser. A, No. 4, 1935.

..idg. as the mixture of two lg.-types—one of these reminds us of caucasian and the other of finnisch-ugrisch lgg...

241. UHLENBECK, C. C. Ur-und altindogermanische Anklaenge im Wortschatz des Eskimo. *Anthropos* 37–40, 133–148.

..suggests many parallelisms..refers to several SK. words.. suggests a common home for Ur-Idg. and Eskimo in pre-Idg. period..

242. UHLENBECK, C. C. Uraltaisch und Indogermanisch. *Anthropos* 37-40, p. 315.

..(*a propos* D. SINOR, "Ouralo-altaique-I-E", *T'oung Pao* 37, 226–44)..

243. VAILLANT, A. Les origines du médio-passif. *BSL* 42, 76–83.

244. VAILLANT, A. Hittite *sakhi*, Latin *sciō*. *BSL* 42, 84–88.

245. VAILLANT, A. Hypothèse sur l'infixe nasal. *BSL* 43 (1946), 75–81.

246. VENDRYES, J.; BENVENISTE, E. Langues Indo-Européennes. *LM*, Paris, 1952, 1–80.

247. VENDRYES, J. *Choix d'études linguistiques et celtiques*. C. Klincksieck (Coll. ling. 55), Paris, 1952, VI+352.

..papers on general linguistics and on idg. linguistics (comp. grammar)..

Rev.: J. WEISWEILER, *Erasmus* 8, 604–06.

248. WACKERNAGEL, J. Indogermanische Dichtersprache. *Philologus* 95, 1–19.

..(introd. and foot-notes by A. DEBRUNNER)..

249. WACKERNAGEL, J. Indoiranica. *KZ* 67, 154–82.

..(contd. from *KZ* 55, 104–12; 59, 19–30; 61, 190–208)..ed. by A. DEBRUNNER..

Rev.: L. RENOU, *BSL* 42 (2).

250. WAGNER, H. Indogermanisch-Vorderasiatisch-Mediterranes. *KZ* 75, 58–75.

251. WEISWEILER, J. Das altorientalische Gottkönigtum und die Indogermanen. *Paideuma* 3, 112–17.

..Idg. **potis* from Sumerian *patesi* " priest-king "..

Rev.: M. MAYRHOFER, *Stud. zur idg. Grundsprache*, 40–41.

252. WHATMOUGH, J. Root and base in Indo-European. *Harvard Studies in Classical Philology* 54, 1–23.

253. WINDEKENS, A. J. van. *Lexique etymologique des dialectes tochariens*. Bibl. du Muséon, Vol. 11, Louvain, 1941, LV+219.

Rev.: J. FILLIOZAT, *JA* 234.

254. WINDEKENS, A. J. van. *Morphologie comparée du tocharien.* Bibl. du Muséon, Vol. 17, Louvain, 1944, XVIII +380.

Rev.: E. BENVENISTE, *BSL* 42 (2); J. FILLIOZAT, *JA* 234.

255. WINDEKENS, A. J. van. Studies in the vocabulary of Tocharian. *BSOAS* 12, 67–70.

..ref. to SK. words, *rūpa*, *āyata-*, etc...

256. WINDEKENS, A. J. van. Two Tocharian notes. *BSOAS* 12, 71–72.

..ref. to *ca* (=and)..

257. WINDEKENS, A. J. van. Une concordance de vocabulaire indo-tocharienne. *Arch. Ling.* 9 (2), 118–20.

..*dhīra* and Tokh. B. *tsire*, Toch. A. *tsrasi* (=strong, energetic)..

258. WINTER, W. An Indo-European prefix * *n̥-* " together with ". *Lg* 28 (2), 186–91.

259. WISSMANN, W. *Der Name der Buche.* Deutsche Akad. d. Wissen. zu Berlin, Vorträge und Schriften, Heft 50 (Akademie-Verlag), Berlin, 1952, 38.

..first half of the lecture gives a hist. survey of Indogermanistics ..(the term " IE " first used by the English philologist, Thomas YOUNG [1813]; on the continent, it was used by J. C. PRICHARDS in *The Eastern Origin of the Celtic Nations* [1831]; J. GRIMM [1832] reviewed the book. F. BOPP accepted the term. As against this, POTT chose " Idg. ", the term which originated from J. von KLAPROTH [1823]. " Idg. " is a more significant term, since it covers various lgg. from SE [Ceylon] to NW [Ireland]) ..acc. to L. GEIGER (1871), the Buchen-argument favours the western home of the Idg. people. W. re-examines the question (in the second half of his lecture), its pros and cons; he finds the name in GK., Latin, Celtic, Slavonic, and Kurdish, and decides in favour of the western home..

Rev.: F. B., *Anthropos* 48, 705.

260. WÜST, W. (Ed.). PHMA : Mitteilungen zur idg., vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie. In Commission bei J. Kitzinger, München.

..Heft 1, 1955, 28; Heft 2, 1956, 89; Heft 3, 1957, 136; Heft 4, 1958, 156 (*adhrigu-*, *atka*, *taru*, *himālaya*)..

Rev.: N. van BROCK, *BSL* 54 (2), 62–63; H. MITTEBERGER (on Heft 4), *WZKSO* 3, 173–74; C. REGAMEY, *Anthropos* 54, 252–58.

261. WÜST, W. Die paläolithisch-ethnographischen Bärenriten und das Alt-Indogermanische. *Quartär* (s. l.) 7–8, 154–65.

262. WÜST, W. Indogermanistisches zur Urgeschichte der Sexualvorstellungen. *Quartär* (s. l.) 7–8, 166–70.

263. ZAMBOTLI, P. L. Intorno alle origini e alla espansione degli Indoeuropei. *Festschrift O. Tschumi*, Frauenfeld, 1948, 9–17.

264. ZGUSTA, L. Sprachwissenschaftliche Bemerkungen zur Sprachphilosophie des Indogermanischen. *Arch. Or.* 27, 149–52.

..(marginal notes on P. HARTMANN, *Zur Typologie des Idg.*, Carl Winter, Heidelberg, 1956)..

46. GENERAL LINGUISTIC STUDIES.

1. ALLEN, W. S. Phonetics and comparative linguistics. *Arch. Ling.* 3 (2), 126–36.

..ref. to Indo-Aryan phonetics..

2. BALASUBRAHMANYA, N. The origin of language. *H-YJMU* (Arts) 17 (1), Sept. 1957, 16–32.

..Indian and Western views discussed..

3. BALLY, C. *Linguistique générale et linguistique francaise.* A. Francke, Berne, 1950, 440.

..(3rd ed.)..B's theory of general linguistics is a restatement of the basic doctrines of SAUSSURE..accepts S.'s cleavage bet. the speech of individual speakers in a linguistic community (*la parole*) and the linguistic system of the community (*la langue*)..

Rev.: G. M. MESSING, *Lg* 27, 586–90.

4. BARANNIKOV, A. P. Elements of comparative-historical method in Indian linguistic tradition. (Russian). *Voprosi Yazikozananiya* 2, 44–61.

5. BENVENISTE, E. Structure des relations de personne dans le verbe. *BSL* 43, 1–12.

6. BENVENISTE, E. Langues non identifiées. *LM*, Paris, 1952, 219–20.

7. BHAGAVAD DATTA. *Bhāṣā kā itihāsa.* (Hindi). Oriental Book Depot, Delhi, 1956, 307.

..2nd Vol.: Indo-European, Vedic, Iranian, Hittite..

8. BHAGWAT, Durga. Folk-etymology with reference to Indian folklore. *J Anthrop Soc* (Bombay) (10) 1, 1–7.

..ref. to folk-etymology in Vedic lit.: *agni, nyagrodha, mānuṣa, indra, aśva, rāsabha*..

9. BLOOMFIELD, L. *Language*, London, 1950, 319.

..deals with prehistory in connection with IE linguistics..

10. BODMER, F. *Die Sprachen der Welt.* Geschichte-Grammatik-Wortschatz in vergleichender Darstellung. Kiepenheuer & Witsch, Köln–Berlin, 1955, 754+46 illust.

..(German transl. of English original pub. in 1943; English original rev. by L. BLOOMFIELD, *Am. Sp.* 19, 211–13)..Introd. (1-30); Parts I–II (33–411): hist. of lgg. (alphabets, problems of morphology, syntax, basis of a genetic classification of lgg. of the world; hist. of Germanic and Romance lgg.); Part III (413–544): problem of world-lg. examined (subjects to criticism attempts like Volapuek, Esperanto, Interlingua, Novial, etc.); suggests necessary features for World-Auxiliary lg.; Part IV: Sprachmuseum (lists in parallel columns expressions for the same notions first in Germanic lgg. and then in Romance lgg.)..

Rev.: O. SZEMERENYI, *Kratylos* 4, 13–18.

11. BROUGH, J. Theories of general linguistics in the Sanskrit grammarians. *TPS* 1951, 27–46.

12. CHATTERJI, Suniti Kumar. Integration in linguistic pattern in India. *Bull. Philolog. Soc. Calcutta* 1 (1), 15–22.

..IE has now been placed as a development of an earlier Indo-Hittite..IE ig. was brought into India probably during the late centuries of the 2nd mill. B. C.; it was a process wh. took centuries to be completed from after 1500 B. C...at the end of the

Vedic period, out of the miscegenation of various kinds of people on the soil of India, the Indian man (as distinguished from Aryan man, Dravidian man, Kirāta man, and Niṣāda man) came into being..a linguistic integration, bringing about the conveyance of lg. types, wh. were to start with totally different in phonetics, in morphology, in syntax, and in vocabulary, to a single type within the bounds of India was inevitable..waters of primitive IE (not pure, but mingled with those of Dravidian, Austric and Sino-Tibetan) are flowing thro' the dried up channel of the pre-Aryan speeches, following their structures and thought-patterns.. there has evolved a "common Indian type of speech"..demonstrates characteristics of this common linguistic type under phonetics, morphology, syntax, and vocabulary..

13. CHAVARRIA-AGUILAR, O. L. *Lectures in Linguistics.* DCRI Handbook Series 6, Poona, 1954, X+128.

14. COSERU, E. *La Geografia lingüistica.* Univ. de la Republia, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept. de Ling., Montevideo, 1956, 47.

Rev.: G. GOUGENHEIM, *BSL* 53 (2), 31–32.

15. DANIELOU, A. Music and language. *VBQ* 11 (4) 284–89.

..lg. spoken upon earth is, acc. to *ŚPB*, divided into four parts.. articulate speech spoken by men, inarticulate by mammals, birds, and vile reptiles..

16. DOBLHOFER, E. *Zeichen und Wunder.* Die Entzifferung verschollener Schriften und Sprachen. Paul Neft Verlag, Wien, 1957, 352+24 tables+94 illustr.

..the last ch. presents a statement re. the problems, till now unsolved, relating to the Etruscian, the Indus, and the Easter Island scripts..

Rev.: M. FALKNER, *Bibl. Or.* 16, 98.

17. DVIVEDI, Kapiladeva. Arthavijñāna aura vyākaraṇadarśana. (Hindi). *Agra Univ. J. of Res.* 1, 25–32.

..deals with the contribution of ancient Indian grammarians to the study of semantics..the term, *arthavijñāna*, in the sense of semantics used by Veṅkaṭa Mādhava in *ṚV-Bh*...

18. EDGERTON, F. *Notes on Early American Work in Linguistics.* Proc. Am. Philosoph. Soc. 87 (1), 1943, 11.

19. EICHBERG, L. W. *Etymologien vorindogermanischer Wörter aus orientalischen Sprachen.* Fribourg en Brisgau, 1956.

20. EMENEAU, M. B. Linguistic prehistory of India. *Proc. Am. Philosoph. Soc.* 98 (4), 1954, 282–92. (reprinted in *Tamil Culture* 5, 30–55.)

..attempts a reconstruction of the hist. relationships bet. Indo-Aryan, Dravidian, and Munda..borrowing from Dravidian into SK., possibly even into the lg. of Veda..there is nothing *a priori* against the assumption of HERAS that the lg. of I.V. Civil. is an old member of the Dravidian family..W. Norman BROWN seems to suggest that the lg. of I.V.Civil. was related to the group of Near Eastern lgg...in SK. records we find linguistic evidence of contacts bet. the SK.-speaking invaders and the other linguistic groups within India..some of the non-IE features in SK. were Dravidian (possibly Munda) in type..many of the borrowed items are names of flora and fauna indigenous in India and not elsewhere in the old IE territory..also some proper names (like *Nala*=good or handsome man)..BURROW finds in *ṚV* some 20 words of Dravidian origin; such Ṛgvedic examples indicate the presence of Dravidian-speakers as far towards the NW as Panjab in the first centuries of the presence of SK.-speakers on Indian soil..this is, however, not entirely clear evidence for the Dravidian nature of Harappan lg...Appendix 1: Sanskrit borrowings from Dravidian (a propos T. BURROW, *TPS* 1946, 13–18); Appendix 2: The Muṇḍa Languages (a propos F. B. J. KUIPER, "Proto-Munda Words in SK.")..

21. EMENEAU, M. B. India and Linguistics. *JAOS* 75, 145–53.

..Indians became exact phoneticians at a very early date (*prātiśākhya*)..*nighaṇṭus*..Pāṇini's achievement in grammar..

22. EMENEAU, M. B. India as a linguistic area. *Lg* 32 (1), 3–16.

..(Linguistic area may be defined as meaning an area wh. includes lgg. belonging to more than one family but showing traits in common wh. are found not to belong to the other members of [at least] one of the families)..even where IE material yields SK. retroflexes, pre-IA and pre-Dravidian bilingualism provided the conditions wh. allowed pre-IA allophones to be redistributed as retroflex phonemes. Certainly as time went on, MIA showed more such phonemes than OIA, and in consequence NIA does so too.

This is a clear instance of Indianization of the IE component in the Indic linguistic scene..it is clear already that echo-words are a pan-Indic trait and that IA probably recd. it from non-IA (for, it is not IE)..the use of "classifiers" can be regarded as one of the linguistic traits wh. establish India as one linguistic area.. certainly the end result of the borrowings is that the lgg. of the two families—IA and Dravidian—seem in many respects more akin to one another than IA does to the other IE lgg...

23. FADDEGON, B. The Semitic and Sanskrit alphabets. *Orientalia Neerlandica*, 1948, 261–72.

..ref. to *Śivasūtras*..both Hindus and Semites constructed their alphabets systematically on two principles, those of the articulation-mode and the articulation-place..we may feel some doubts concerning BUEHLER's hypothesis that Hindu traders had merely recd. the characters from the Semites and that no further influence as to the phonetic science had been exerted (cf. BUEHLER, *Indische Palaeographie*, p. 18)..

24. FREI, H. *Interrogatif et Indéfini* : Un problème de grammaire comparée et de linguistique générale. P. Geuthner, Paris, 1940, 16.

Rev.: G. DEETERS, *IF* 60, 111.

25. FRIEDRICH, J. *Entzifferung verschollener Schriften und Sprachen*. Springer-Verlag, Berlin, 1954, 147.

Rev.: E. BENVENISTE, *BSL* 53 (2), 52–53.

26. GHOSH, B. K. Problems of Indian linguistics. *IC* 15 (*B. M. Barua Comm. Vol.*), 146–58.

..(Presidential address: Indian Linguistics Section, 14th AIOC, Darbhanga, 1948) Daivic and Āsuric speech-forms contrasted in Vedic lit...Ind. ling. suggests that human speech is a *via media* bet. godly speech (ideal: *chandas*) and demoniac speech (vulgar: *bhāṣā*)..the grammar of the *ṚV*-lg. is rigid and complex, yet there is nothing to show that the authors of *ṚV*-hymns were grammatically conscious; no trace of gramm. terminology in *ṚV*..*ṚV*-authors conscious of verse-forms and metrical terminology..significance of *akṣara*, *varṇa*, *pada* explained; *akṣara* and *pada* were of direct metrical origin and were later appropriated by grammar..proper gramm. inquiry began in the *Br*...in India, etymological inquiry preceded gramm. inquiry proper..etymologists regarded meaning as permanent and sound merely as an outer apparel of the word; grammarians held the sound-element

to be more essential than the sense-element in the word..if a verse contained a hint as to the deity to whom it was addressed, it was called *nirukta*; otherwise it was *anirukta* acc. to *Br.*; term *nirukti* rather signified the inquiry re. the relation bet. a verse and its *devatā*..*Br.* authors show complete grasp of verbal system.. earliest attempts to name and classify the sounds of SK. lg. are to be found in *Ait.Ār.* (III. 2.5) and *Ch.Up.* (II. 3-5), where *sparśa* (occlusives), *ūṣman* (spirants), *svara* (vowels) are separately mentioned..*antasthāḥ* (for *antaḥsthāḥ* = liquids) in *Ṛk-Prāt.* (I. 9); genders (in *ŚPB* X. 5.1.2); numbers (*ŚPB* XIII. 5.1.8; *Atharva Prāt.* I.7. mentions *dvivacana*); three tenses (*Ait. Br.* IV. 5.1; IV. 5.3; V. 1.1)..Aryans came into contact with and under the influence of Assyrians' superior civilization; as a result of this, the rel. and culture of the Aryans underwent a profound change; IE rel. seems to have contained no magical element; Assyrians were magic-ridden, and believed in the magical potency of sacrificial rites and formulas to compel god to interfere in human affairs; most probably, the Aryans learnt from the Assyrians this new type of rel.; more progressive elements among Aryans adopted this cult named Asura-cult after the Assyrian city-god Assur, while less progressive elements remained faithful to the older Daiva-gods of IE antiquity. Thus occurred the Deva-Asura split among the Aryans..*ṚV* word *manā* connected with Babylonian *manū*, *niṣka* with Babyl. *nisku*, *khāri* with Babyl. *kāru*, *nāga* (= tin) with Sum. *nāggu*, *āra* (= metal) with Assyr. *eru*, *godhūma* with Semitic *hanṭim*..discussion about Paśupati-Rudra..lg. of Mohenjodaro..

27. GNĀNA PRAKASAR, S. Linguistic evidence for the common origin of the Dravidians and Indo-Europeans. *Tamil Culture* 2 (1), 88-112.

..evidence of linguistic palaeontology indicates a doubtless pro-ethnic connection bet. Dr. and IE..

28. HAHN, E. Adelaide. *Subjunctive and Optative: Their Origin as Futures.* Philological Monographs, No. 16, Am. Philolog. Assn., New York, 1953, XVIII+157.

..argues against the unscientific char. of the metaphysical approach to defining the moods and against the psychological approach.. acc. to H., IE once had two true future tenses, but no modal contrasts except for the imperative; later one of these futures became the subjunctive, another the optative, beginning in the proto-lg. but with the shift from tense to mood still not complete in Latin; GK. and SK. developed new futures, in part from special varieties of

the old..subjunctive and optative moods were originally tenses in IE, but not in Indo-Hittite..(See: GONDA, *Character of the IE Moods*)..

Rev.: A. CARNOY, *Ant. Class.* 22, 488–90; M. FOWLER, *JAOS* 74, 185–86; J. GONDA, *Museum* 59, 186–87; Fred W. HOUSEHOLDER, *Lg* 30, 389–99; M. LEJEUNE, *BSL* 1954, 70–74; J. PARRET, *Rev. Et. Lat.* 31, 403–04.

29. HAVERS, W. Neuere Literatur zum Sprachtabu. *S. IE* 8.

30. HOENIGSWALD, H. M. The principal step in comparative grammar. *Lg* 26 (3), 357–64.

31. HOENIGSWALD, H. M. Laryngeals and *s* movable. *Lg* 28, 182–85.

32. HOIJER, H. Linguistic and cultural change. *Lg* 24 (4), 335–45.

33. HOMBURGER, L. *Le langage et les langues. Introduction aux études linguistiques.* Ed. Payot, Paris, 1952, 256.

Rev.: W. COUVREUR, *Bibl. Or.* 11, 44–45.

34. IHARA, S. An aspect of transition in linguistic view in India. *JIBS* 1 (1), 172 ff.

35. IYER, K. A. Subramania. The point of view of the Vaiyākaraṇas. *JORM* 18 (2), 84–96.

..*vyākaraṇa* oscillates bet. philosophy and linguistics, while it is conscious all the time that its proper sphere is something different from that of philosophy..

36. KALELKAR, N. G. Sound changes: a note. *JMSUB* 3, 175–79.

37. KORINEK, J. M. *Introduction to Linguistics.* Acad. Sc. et Art., Bratislava, 1948, 109.

Rev.: H. G. LUNT II, *Lg* 26, 408 ff.

38. KRAHE, H. *Sprache und Vorzeit.* Europäische Vorgeschichte nach dem Zeugnis der Sprache. Quelle und Meyer, Heidelberg, 1954, 180.

..ref. to old-European hydronomy..

Rev.: E. BENVENISTE, *BSL* 53 (2), 50-51.

39. KRETSCHMER, P. Der Name des Elephanten. *Anz. d. Oesterr. Akad. d. Wiss.* 88, Wien, 1951, 307–25.

..(summary in *Anthropos* 49, 324)..ancient Indians used a name wh. is apparently the result of contamination bet. Idg. and Egyptian names..

40. KULKARNI, K. P. An ancient linguistic tradition. *Silver Jubilee Comm. Vol.*, N. W. College, Poona, 1958, 94–112.

41. KUNJUNNI RAJA, K. The theory of suggestion in Indian semantics. *ALB* 19, 20–26.

..the Vedic sages understood the fact that the literal meaning of an utterance is only a part of its meaning..cf. *ṚV* X. 71. 2 and 4..

42. KUNJUNNI RAJA, K. Indian theories on homophones and homonyms. *ALB* 19, 193–222.

..ancient writers on lg. mainly concerned with primary senses of words. Even Yāska and Pāṇini don't seem to have fully appreciated the imp. of metaphorical transfer in lg...

43. KUNJUNNI RAJA, K. Diachronistic linguistics in ancient India. *SP* (18th AIOC), Annamalainagar, 1955, p. 96.

..ancient Indians concerned with the synchronistic approach to lg...Pāṇini was interested only in describing the lg. as he saw it.. from the time of Yāska, the aim of etymology in India has not been to find out the origin and hist. of a word, but to understand the essence or real significance of it..

44. MAJUMDAR, Ramaprasad. *Bhāṣā-tattva-mañjarī.* (Bengali). Calcutta, 1959, 23.

..(Philology Primer on model method)..author seeks to establish the fact that *pratna-vaidika* or early Vedic lg. is the parent stock from wh. all the Aryan lgg. sprang forth..acc. to author, Aryans and non-Aryans do not form two different races..

Rev.: A. THAKUR, *JGJRI* 16, 508.

44a. MANGALA DEVA, Sastri. *Tulanātmaka bhāṣāśāstra.* (Hindi). Allahabad, 1948, 20+270+4.

..discusses principles of comparative philology and correlation of different lgg. of the world..

45. MAROUZEAU, J. *La linguistique ou science du langage.* Geuthner, Paris, 1944, 127.

..(2nd ed.)..

Rev.: M. C., *BSL* 42(2)..

46. MARTINET, A. Au sujet des fondements de la théorie linguistique de Louis Hjelmslev. *BSL* (1942–45), 19–42.

47. MEHENDALE, M. A. Presidential address : Indian Linguistics Section. *PAIOC* (18th Session), Annamalainagar, 1955, 83–94.

..surveys work done in the field during the preceding two yrs.. offers some remarks on the lg. of the original Buddhist canon..

48. MEILLET, A.; COHEN, M. *Les langues du monde.* Centre National de la Recherche Scientifique (Société de linguistique de Paris), Paris, 1952, XLII+1296+21 maps (atlas des langues du monde).

..(by a group of linguisticians under the direction of M. and C.; 1st ed. in 1924; 2nd ed. in 1952)..IE section (1–80) by VENDRYES (revised by BENVENISTE)..25 authors have combined their skills to give information on distribution, statistics, characteristic features, and mutual relationships of all known lgg., extinct and living)..

Rev.: J. BOTTERO, *Bibl. Or.* 11, 43–44; G. DEETERS, *IF* 63, 83–86; H. M. HOENIGSWALD, *JAOS* 74, 65–66; A MARTINET, *Word* 10, 73–75; G. B. MILNER, *Man* (May 1954), 106; M. O. WALSHE, *Erasmus* 8, 600–604.

49. MISRA, Sivasekhar, Bhāṣāokā ādāna-pradāna. (Hindi). *SP* (17th AIOC), Ahmedabad, 1953, p. 98.

..ref. to IA and non-IA lgg. of India..

50. PARANJAPE, K. R. Phonetic analysis of Devanāgarī script. *SP* (20th AIOC), Bhubaneshwar, 1959, 122–23.

..Devanāgarī is not derived from Brahmī, but from some ancient Vedic script based upon *oṁ*..out of *oṁ*, *a* represents the effects of the throat (vowels); *u* of mouth-cavity (consonants); *m* of the nose (nasals)..

51. PERROT, J. *La Linguistique*. P. U. F., Paris, 1953, 136.

..describes present state of knowledge and direction of current study in linguistics..parallel development of linguistics and anthropology..from the study of processes of diffusion from a diachronic pt. of view to synchronic studies of function and structure..

Rev.: G. B. MILNER, *Man* (Nov. 1954), 267.

52. PISANI, V. *Paleontologia linguistica*. Annali della Facolta di Lettere della R. Univ. di Cagliari, 1936.

53. PISANI, V. *Origini dell'alfabeto*. Annali della R. Scoula Normale Superiore di Pisa, 1936.

54. PISANI, V. *L'etimologia*: (Storia-questioni-metodo). Casa Editrice Renon, Milan, 1947, 203.

..survey of the entire etymological field..examples largely drawn from IE and Romance studies..

Rev.: G. M. MESSING, *Lg* (1949).

55. PORZIG, W. *Das Wunder der Sprache*. Probleme, Methoden, und Ergebnisse der modernen Sprachwissenschaft. A. Francke-Verlag, Bern, 1952, 415.

Rev.: W. COUVREUR, *Bibl. Or.* 10, 164–65; G. KANDLER, *IF* 61, 267–72.

56. ROSS, Alan S. C. *Etymology* (with special reference to English). André Deutsch (The Language Library), 1958, 169.

Rev.: E. BENVENISTE, *BSL* 54 (2), 40–41.

57. SANDMANN, M. *Subject and Predicate*. Univ. Press, Edinbourg, 1954, IX+270.

Rev.: A. MARTINET, *BSL* 54 (2), 42–45.

58. SANKARANANDA, Swami. The Hindu philologists gamboscoed. *PIHC* (18th Session), Calcutta, 1956, p. 73.

..(summary)..IE lgg. were offshoots of SK.; the Sanskritic lgg. went to Europe with Buddhist monks and Indian Brahmins in Rome known as 'Flaman Dealis', and to Western part of Europe with Druids, the Dravidian priesthood..

59. SANTANGELO, P. E. *Fondamenti di una scienza della origine del linguaggio e sua storia remota.* Milan.

..Vol. X, 1957; Vol. XI, 1958..

60. SASTRI, P. S. The Aryo-Dravidian family of languages. *SP* (14th AIOC), Darbhanga, 1948, 106–08.

..it is wrong to speak of an Aryan family of lgg. and a Dravidian family of lgg.; IE and Dravidian constitute one family..Aryans and Dravidians—both original inhabitants of India—later migrated to Northern India and then to Western Asia and Europe..the 8th *maṇḍala* of *ṚV* is by a Dravidian seer..Āndhras were children of Viśvāmitra, and, therefore, Aryan..cognate words bet. Dravidian and European Aryan..the octagenal system is common to both..final *u* of Telugu is a Vedic relic..

61. SASTRI, Raghunandana. Bhāṣā-vijñāna kā prārambha tathā vikāsa. (Hindi). *VJ* 1 (11), 2–6.

..various gramm. categories ref. to in *ṚV* I. 164.45; IV. 58.3.. etymology of several Vedic words in *Br*...first linguistic attempt is *Padapāṭha* of Śākalya..*Prātiśākhya*, *Nir.*, Pāṇini..

62. SKALICKA, V. The structure of languages of the ancient orient. *Arch. Or.* 18, 485–88.

63. SLUSZKIEWICZ, E. Vindo-aryen Turuṣka. *Rocz. Or.* 16.

64. STALIN, J. Concerning Marxism in linguistics. (Russian). *Journal of Ancient History* 2, 1–3.

65. STALIN, J. Some questions of linguistics. *Journal of Ancient History* 2, 20 ff.

66. STURTEVANT, E. H. *An Introduction to Linguistic Science.* Yale Univ. Press, New Haven, 1947, IX+173.

Rev.: H. M. HOENIGSWALD, *Lg* 23 (4).

67. TARAPOREWALA, I. J. S. *Elements of the Science of Language.* Calcutta Univ., 1951, XXI+654.

..(2nd revised and enlarged ed.)..

68. TARAPOREWALA, I. J. S. Linguistics in India. *S. K. Chatterji Comm. Vol.*, 1955, 153-56.

69. VENDRYES, J. La comparaison en linguistique. *BSL* (1942–45), 1–18.

70. WARTBURG, W. von. *Einfuehrung in Problematik und Methodik der Sprachwissenschaft.* Niemeyer, Halle / a Saale, 1943, V+209.

Rev.: M. C., *BSL* 42 (2).

71. WHATMOUGH, J. *Language : A Modern Synthesis.* Secker & Warburg, 1956, VIII+270.

Rev.: E. BENVENISTE, *BSL* 53 (2), 18–22.

72. WISTRAND, E. *Ueber das Passivum.* Göteborg, 1941, 134.

..originally passive was absent in idg. lgg...author investigates the question about the forces wh. led to the creation of this new category..

73. ZGUSTA, L. Conclusive evidence in historical linguistics. *Arch. Or.* 23, 184–204.

..discusses question of method connected with LEHMANN's *Proto-Indoeuropean Phonology*..

74. ZOLLINGER, G. *TAU oder TAU-t-an und das Rätsel der sprachlichen und menschlichen Einheit.* A. Francke AG. Verlag, Bern, 1952, 98.

..author seeks to solve the ultimate problems of mankind with the help of linguistic material from all the world..also of symbols of writing..Idg. lg. as the starting pt...*Tau* (=cross), Wort, *vartman*..

Rev.: B. ROSENKRANZ, *IF* 63, 110.

XII. RELIGION AND MYTHOLOGY

47. Religion and Mythology In General.

1. Archer, J. C. *Faiths Men Live By.* The Ronald Press Company, New York, 1934, X+497.

..Ch. 8 and 9 deal with Indian religions..

2. Archer, J. C. *The Sikhs in relation to Hindus, Moslems, and Amadiyyas : A Study in Comparative Religion.* Princeton Univ. Press, 1946, XI+353.

Rev.: J. Murphy, *Man* (1947), 32.

3. Bardy, G. *Les religions non-chrétiennes.* Desclée & Co., Paris, 1949, 358.

..popular presentation of non-Christian rel.: (1) Religion and Religions; (2) Primitive Religions; (3) Civilized Religions..

Rev.: J. H. Henninger, *Anthropos* 49, 362.

4. Bianchi, Ugo. *Zamān i Ōhrmazd : lo zoroastrismo nelle sue origini e nella sua essenza.* Soc. Ed. Internazionale, Torino, 1958, 263.

..a critique of the more imp. works on Zoroastrianism published during the last 30 yrs. or so..

Rev.: R. C. Zaehner, *BSOAS* 22, 366–67.

5. Brandon, S. G. F. Mithraism and its challenge to Christianity. *The Hibbert Journal* 53, 107–114.

6. Burtt, E. A. *Man seeks the Divine* : A Study in the History and Comparison of Religions. Harper & Bros., New York, 1957, 651.

..(1) How rel. outgrows its primitive forms; (2) The religions of the East (Confucianism, Taoism, Buddhism, Hinduism); (3) The religions of the West (Old Testament, Christianity, Islam); (4) Summary, comparison, and forecast (discusses Communism as a rel.)..the author has attempted a *philosophical* exploration of religions..acc. to him, there are four features common to all great civilized religions: (1) acceptance of a universal moral ideal; (2) a monistic interpretation of God and the world; (3) discovery of man's spiritual selfhood; (4) realization of a

new possibility of happiness for man..the religions of the East and West are also characterized by mysticism, ideal of spiritual perfection, obedience to the divine law, Golden Rule, and self-giving love not only in doctrine but in demonstration as well..

Rev.: Wing-tsit CHAN, *PEW* 6, 262–64.

7. CHAMPION, S. G.; SHORT, Dorothy (Ed.). *Readings from World Religions.* London, 1951, VIII+336.

..selections from scriptures of 11 religions including Hinduism..

8. CHATTERJEE, Sachindranatha. Spot-lights on ancient religions. *CR* 122 (1), 24–33.

..Vedic rel starts at a pt. where the polytheism of primitive nature-worship has ended with the dawning of a monotheistic conception..Vedic rel. free from fanaticism or bigotry..acc. to that rel., 'knowledge is virtue'..

9. CHRISTENSEN, A. *Essai sur la démonologie iranienne.* E. Munksgaard, Copenhagen, 1941.

Rev.: W. KIRFEL, *Theolog.LZ* 72 (5), 276; J. C. TAVADIA, *OLZ* 47, 136.

10. COOMARASWAMY, A. K. East and West. *Biosophical Review* 8, 287–97.

11. COOMARASWAMY, A. K. 'Pantheism', Indian and Platonic. *JIH* 16, 249–52.

12. CORNELIUS, Fr. Typen indogermanischer Religionen. *Deutschlands Erneuerung* 4,6, 1944, 113–16.

13. CUMONT, F. *Oriental Religions in Roman Paganism.* New York, 1956, XXV+298.

Rev.: E. S. DROWER, *Man* (1956), 46.

14. DHARMADEVA. Religion and mankind's morality. *Ved. Dig.* 3 (7), 237–43.

15. DRITON, E.; CONTENAU, G.; DUCHESNE-GUILLEMIN, J. *Les religions de l'Orient ancien.* Librairie Arthème Fayard (Encyclopédie du Catholique au XX ème siècle), Paris, 1957, 143.

..D-G. writes (pp. 99–143) about Iranian rel...in Zarathrushtra's conception of Ahura Mazda, he sees the combination of sovereignty

wh. found expression in Vedic Varuṇa and Mitra..Amesha Spentas are explained in terms of DUMEZIL's theory of a tripartite organization of IE society..

Rev.: S. G. F. BRANDON, *BSOAS* 21, 183–84.

16. DUCHESNE-GUILLEMIN, J. *The Western Response to Zoroaster.* Clarendon Press, Oxford, 1958, VII+112.

..(Ratanbai Katrak Lectures, 1956)..passes in review the whole hist. of Zoroastrian studies..author is convinced that DUMEZIL has proved his thesis about the tripartite classification of Indo-Ir. gods..Varuṇa and Asha on the one hand, and Mitra and Vohu Manah on the other, respectively represent the terrible and benevolent aspects of the function of 'sovereignty'..Asha and Vohu Manah owe their respective aspects to a conscious translation into Zoroastrian terms of the same aspects of the discarded gods Varuṇa and Mitra..

Rev.: J. GERSHEVITCH, *BSOAS* 22, 154–57; R. C. ZAEHNER, *The Hibbert Journal* 57, 80.

17. DUMEZIL, G. *Naissance d'archanges : Essai sur la formation de la théologie zoroastrienne.* Gallimard, Paris, 1945.

18. ELIADE, M. Mystères et régénération spirituelle dans les religions non-Européennes. *Eranos-Jahrbuch* 23 (1954), 1955.

19. ENDRES, F. C. *Die grossen Religionen Asiens ; eine Einfuehrung in das Verständnis ihrer Grundlagen.* Rascher Verlag, Zürich, 1949, 186.

20. EVERETT, J. R. *Religion in Human Experience.* Allen and Unwin, London.

..forward-looking study of Hinduism, Buddhism, Hebrew Trad., and Christianity..

21. FINEGAN, J. *The Archaeology of World Religions.* Princeton Univ. Press, 1952, xl+600+9 maps+260 illustr.

..archaeology used to illustrate rel. practices among various peoples..Primitivism (=rel. of prehist. and preliterate man), Zoroastrianism, Hinduism, Jainism, Buddhism, Confucianism, Taoism, Shinto, Islam, Sikhism..Ch. 3: (1) The Pre-Aryan Period: Harappa, M. D., Chanhudaro; Rel. of the Pre-Aryans; (2) The Vedic Period..

Rev.: B. Ch. CHHABRA, *AP* (April 1953), 180–81; G. P. CONGER, *PEW* 3, 374; J. E. van LOHUIZEN-DELEEUW, *Bibl. Or.* 15, 90–91; G. MENSCHING, *OLZ* 48, 506.

22. FORMAN, H. J.; GAMMON, R. *Truth is One.* The Story of the World's Great Living Religions in Pictures and Text. 1954, 254+250 illustr.

..covers Christianity, Judaism, Buddhism, Hinduism, Mohamedanism, Confucianism, Shintoism, Taoism, Jainism, Zoroastrianism..

23. FRANKFORT, H. *Kingship and the Gods*: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature. Univ. of Chicago Press, 1948, XIX+444.

..study of kingship in ancient Egypt and ancient Mesopotamia.. the common and essential quality is its central position within both the political and the cosmological systems of the two societies; kingship is as necessary for the orderly functioning of nature as it is for the orderly functioning of society, natural order and social order being different aspects of an inclusive moral order of the universe..

Rev.: E. E. EVANS-PRITCHARD, *Man* (April 1949).

24. FUCHS, W. and others. *Die grossen nichtchristlichen Religionen unserer Zeit.* Kröner, Stuttgart, 1954, 126.

..GLASENAPP—Hinduism..K. JASPERS—Concluding remarks..

Rev.: A. SCHIMMEL-TARI, *OLZ* (1956), 114–15.

25. GLASENAPP, H. von. *Die fuenf grossen Religionen*: I. Eugen Diederich, Düsseldorf-Köln, 1951, XIV+228.

..Brahmanism, Buddhism, Chinese Universalism, Islam, Christianity..(present Vol. deals with the first three)..

Rev.: E. EVANS, *Erasmus* 6, 268–69.

26. GLASENAPP, H. von. *Die Religionen der Menschheit*: Ihre Gegensaetze und ihre Übereinstimmungen. Wilhelm Frick Verlag, Wien, 1954, 150.

..(1) Doctrine of World-Law (China); (2) Transmigration of the Soul (India); (3) Dualism (Zoroastrianism and Manichäism); (4) Theism (Jews, Christians, Muslims); (5) Pantheism (Hindus)..

Rev.: G. MENSCHING, *OLZ* (1956), 112–14.

27. GLASENAPP, H. von. *Kant und die Religionen des Ostens*. Holzner Verlag (Die Göttinger Arbeitskreis, No. 100), Kitzingen/Main, 1954, XX+193.

..collection of KANT's significant observations about Orient—India to Japan..

Rev.: E. FRAUWALLNER, *ZDMG* 105, 377–78; W. RUBEN, *OLZ* (1956), 64–66.

28. GOETZE, A.; STURTEVANT, E. H. *The Hittite Ritual of Tunnawi*. Am. Or. Series 14, 1938, XII+129.

..ritual used by a priestess of 2nd mill. B. C. to restore the generative powers of men thro' magic rites..

29. GOOSSENS, R. Notes de mythologie comparée ie. *N Clio* 1/2, 1949-50, 4–22

30. GORCE, M.; MORTIER, R. (Ed). *Histoire générale des religions*. Quillet, Paris, 1945, 486.

..deals, among others, with Indo-Iranians..

31. HEILER, F. The idea of God in Indian and Western mysticism. *OH* 5 (1), 1–12.

..(1) most imp. formula of mystical speech is *negation : neti neti*; (2) second imp. way of mystical statement concerning God is *contradiction : niruktaṁ ca aniruktaṁ ca*; *tad ejati tan nai 'jati*; (3) third way is *superlation*, climax, *via eminentiae*..mystical idea of god is imp. on account of the recognition of all dogmatic formulas and theological doctrines..

32. HEILER, F. *Prayer*. OUP, 1958, 376.

..in 13 chapters, the author reviews the course of prayer from its prototype in the free spontaneous petitionary prayer of primitive man to its development into ritual prayer, and from there to the problems raised by philosophical thought..he defines prayer as "a living communion of the religious man with God, conceived as personal and present in experience, a communion wh. reflects the forms of the social relations of humanity"..

33. HEILER, F. The great unity of major religions. *BJ* 6 (16), 6–3–1960, 17–23.

..seven principal elements wh. unite the major religions, namely, Confucianism and Taoism, Hinduism and Buddhism, Mazdaism,

Judaism, Islam, Sikhism, Christianity : (1) reality of the transcendent world, the holy, the divine, the quite other ; (2) transcendent reality is immanent in the human heart ; (3) this reality is for man the highest truth, the *summum bonum* ; (4) this reality is, in the deepest sense, love, wh. reveals itself to man and in man ; (5) path of sacrifice is the path of divine reality ; (6) all major religions teach not only the way to God, but the way to one's neighbour as well ; (7) all major rel. stretch out towards the ultimate goal of divine infinity in wh. all finiteness finds its fulfilment, even tho' this goal may be visualised in different images..

34. HOOKE, S. H. *Babylonian and Assyrian Religion.* Hutchinson, London, 1953, 128.

..from about 2800 B. C. to 300 B. C...

35. HOOKE, S. H. Omens—ancient and modern. *Folk-Lore* 66, 330–339.

..ref. to Babylonian and Sumerian omen..

36. JAMES, E. O. *The Concept of Deity.* Hutchinson, London, XIII+200.

..acc. to author, 'the idea of Deity is a beneficient providential order of transcendental reality'..Indian religions valued as stages of lower or higher pantheism, and it is stated that they never reveal a pure monotheistic view..three universal problems of rel. for wh. Indians have found solutions : (1) they established a concept of the Absolute, under the name *brahman*, the all-embracing, neutral *It* beyond all defined personifications of male and female deities ; (2) *brahman* is at the same time transcendent of and immanent in the heavenly and earthly worlds ; (3) concepts of good and bad reconciled thro' the concept of the perfected *yogin*..

Rev. : B. HEIMANN, *The Hibbert Journal* (July 1950), 411–13.

37. JAMES, E. O. *The Nature and Function of Priesthood.* A comparative and anthropological study. Thames & Hudson, London, 1955, 336.

..relation of priesthood to kingship ; priesthood and sacrifice ; priesthood and absolution ; priesthood and sacred learning..only a few ref. to Indian priesthood..

Rev. : E. L. ALLEN, *AP* 27, 234 ; S. H. H., *Folk-Lore* 57, 116–17 ; D. F. POCOCK, *Man* (Mar. 1956), 40.

38. JAMES, E. O. *History of Religions.* E. U. P., London, 1956, X+237.

39. JAMES, E. O. The nature and function of myth. *Folk-Lore* 68, 474–82.

..true myth is not idealized hist. or allegorical philosophy, ethics or theology; still less is it an idle tale told for intellectual amusement or popular entertainment acc. to prescribed custom; or a day-dream to be interpreted by symbols of psycho-analytical exegesis..legend is distorted or deficient hist. containing nucleus of fact with later embellishments, actiological, ethnological, mythological, and romantic..

40. JAMES, E. O. *The Cult of the Mother Goddess.* Thames & Hudson, London, 1959, 300.

..ref., among others, to mother-goddess in India..

Rev.: RAGLAN, *Man* (1959), 219.

41. JAMES, E. O. *Religions of the East.* A Reader's Guide. National Book League.

..bibliography, with brief comments, on various rel. of the East excluding Christianity and Judaism..

42. JOCKEL, R. *Götter und Dämonen.* Holle Verlag, Darmstadt, 1953, 637.

..selected myths of various peoples, with introductory remarks..

Rev.: G. MENSCHING, *OLZ* (1955), 17–18.

43. JURET, A. Le méthode linguistique comparative appliquée à la détermination des survivances ie. dans la religion des Romains, des Grecs et des Hindous. *Et. linguist. de la Fac. de Lettres de Strasbourg,* Paris, 1947, 1–21.

44. JURJI, E. J. (Ed.). *The Great Religions of the World.* Univ. Press, Princeton, 1946, VIII+387.

..ch. on Hinduism by J. C. ARCHER..

Rev.: A. K. COOMARASWAMY, *JAOS* 67, 71–72.

45. KIRFEL, W. *Die dreiköpfige Gottheit.* (Archäologisch-ethnologischer Streifzug durch die Ikonographie der Religionen). Dümmler, Bonn, 1948, 210+213 illust.

..discusses problem of the three-headed figures of gods from the pre-Aryan times in India and in Europe..

Rev.: F. BELLONI-FILIPPI, *RSO* 25, 133-35; W. BRANDENSTEIN, *WZKM* 52, 250-51; O. J. MAENCHEN-HELFEN, *JAOS* 72, 127-29; E. MAYRHOFER-PASSLER, *Arch. Or.* 19, 302-04; F. PFISTER, *Wuerzb. Jb. f. d. Altertumswiss.*, 170-71; W. RUBEN, *OLZ* 48, 75-78.

46. KRAMER, S. N. *Sumerian Mythology.* Memoir of the Am. Philosoph. Soc., Vol. 21, Philadelphia, 1944, XI+125.

..Sumerian myths are sacred stories evolved and developed in an effort to explain the origin of the universe..

Rev.: RAGLAN, *Man* (1947), 28.

47. LANCZKOWSKI, G. Forschungen zum Gottesglauben in der Religionsgeschichte. *Saeculum* 8, 392–403.

..discusses views of SCHROEDER, R. OTTO, WIDENGREN re. Aryan religions..

48. LE RENARD, A. *L'Orient et sa tradition.* Ed. Dervy, Paris, 1952, 223.

..a popular survey of oriental religions..

Rev.: B. SPULER, *Erasmus* 9, 34–35.

49. LESKY, A. Griechicher Mythos und vorderer Orient. *Saeculum* 6 (1), 35–52.

50. The World's Great Religions. *Life* (Magazine), 1957, 314+illustr.

..Hinduism, Buddhism, Rel. of China, Islam, Judaism, Christianity..original sources given in selections..

51. MASSON-OURSEL, P. Les religions de l'Inde. *Histoire des Religions* (pub. Blond & Gay), 1953, 85–163.

52. MENSCHING, G. *Der Schicksalsgedanke in der Religions-geschichte.* Rein. Friedrich-Wilhelms Univ., Bonn, 1942, 15.

..(Antrittsvorlesung)..

53. MOLE, M. Some remarks on the nineteenth *fargard* of the *Vidēvdāt*. *Rocz. Or.* 17, 281–89.

..(char. and original meaning of the Iranian dualism classified by NYBERG, *Die Religionen des alten Iran*, and WIKANDER, *Der arische Maennerbund* and *Vayu*)..there was in the Gāthic rel. a myth of two primordial twins, that originated at their meeting both life and death..the warrior's cults were most opposed to Zoroastrianism..this enmity was much older than Z.'s reform..

54. MURPHY, J. *The Origins and History of Religions.* Manchester Univ. Press, 1949.

..five culture "horizons" posited : primitive, tribal-animistic, tribal-agricultural, civilized, prophetic..

Rev. : F. H. SMITH, *Folk-Lore* 62, 338–39.

55. MURRAY, A. S. *Manual of Mythology.* Tudor Publishing Co., New York, 1946, 427.

..(a complete survey of GK., Roman, Norse, old German, Hindoo, and Egyptian mythology..revised by KLAPP)

56. NOSS, J. B. *Man's Religions.*

..Part II : Religions of India..

57. OHM, Th. *Die Religionen in Asien.* Westdeutscher Verlag, Köln, 1954, 37.

58. PARRINDER, E. G. *An Introduction to Asian Religions.* London, 1957, VI+138.

Rev. : A. A. G. BENNETT, *AP* (Jan. 1958), 34–35.

59. PAVITRANANDA, Swami. What is religion? *Pr. Bh.* 52, 74–78.

..rel. is the outcome of man's inner urge for freedom..

60. PEDERSEN, J. *Illustreret Religionshistorie.*

Rev. : G. MENSCHING, *OLZ* (1953), 352–53.

61. PETTAZZONI, R. *The All-knowing God.* London, 1954.

..the three-headed form is primarily the iconographic expression of divine all-vision..

62. PETTAZZONI, R. *Essays on the History of Religions.* E. J. Brill, Leiden, 1954, VIII+225+12 plates.

..(1) formation of monotheism ; (2) truth of myths ; (3) creation-myths; (4) wheel in the ritual symbolism of some IE peoples, etc...

Rev.: RAGLAN, *Man* (1955), 70.

63. PETTAZZONI, R. Das Ende des Urmonotheismus. *Numen* 3 (2), 156–59.

64. PHILLIPS, G. E. *The Religions of the World.* The Rel. Ed. Press, Wellington, 1952, 159.

..emphasizes pessimism, *māyā*, merger of individual souls, immanence, etc., in Hinduism..

Rev.: K. S. RAMASWAMI SASTRI, *Pr. Bh.* (April 1953), 188–89.

65. QUARITCH WALES, H. G. *The Mountain of God* (A study in early religion and kingship). London, 1953, VIII+174.

..Ch. 3 : India..(Indus Valley culture was a barrier, wh. was demolished by the Aryans)..

66. RADHAKRISHNAN, S. Science and religion. *Coomaraswamy Comm. Vol.* (*Art and Thought*), 1948.

67. RIEMSCHNEIDER, M. *Der Wettergott.* Fragen der vorgeschichtlichen Religion II. E. J. Brill, Leiden, 1956, 184.

68. SCHMIDT, P. W. *Der Ursprung der Gottesidee.* Paulus Verlag, Freiburg (Switz.), 1949, XXXII+900.

..(III part : Rel. of the Pastoral Peoples II : Vol. 9 : Rel. of Asiatic Pastorals)..

Rev.: C. von FUERER-HEIMENDORF, *BSOAS* 13, 1046–48.

69. SCHNAPPER, E. B. (Ed.) *One in All.* John Murray (Wisdom of the East Series), London, 1952, XVI+155.

..an anthology of rel. from the sacred scriptures of the living faiths..Preparation : Path : Goal..

Rev.: J. O. M., *AP* (April 1953), 183.

70. SMITH, Huston. *The Religions of Man.* Harper & Bros., New York, 1958, XI+328.

..seven major religions, including Hinduism, presented..

Rev.: W. E. NAGLEY, *PEW* 7, 157–59.

71. STEINMANN, J. and others. *Littérature religieuse. Bible, Coran, religions de l'Inde et de la Chine.* Libr. Armand Colin, Paris, 1949, VIII+843+116 illustr.

72. SYED, M. Hafiz. Rational basis of religion. *KKT* 20 (12), 661–63.

73. TARAPOREWALA, I. J. S. The holy word of the religion of Zarathushtra and the holy immortals. *NIA* 8 (4–6), 98–106.

74. THIEME, P. Vorzarathustrische bei den Zarathustriern und bei Zarathustra. *ZDMG* 107, 67–104.

..*mantra* in Veda and *Avesta*..considers words like *daṁsas, ari, arya, aryaman*..

75. THIERFELDER, F. *Religion und Gesellschaft.* Persönliche Freiheit und soziale Bindung. 1953.

..(German transl. of *Religion and Society* by RADHAKRISHNAN)..

76. TUCCI, G. *Asia religiosa.* Partenia (Il mondo della fede V-2), Rome, 1946, 339.

77. VARADACHARI, K. C. The relation between East and West. *SP* (14th AIOC), Darbhanga, 1948, 148–49.

..in the West, rel. is of a lower order than philosophy because of adulteration or inmixture of revelation with diverse elements such as social custom and ritual..philosophy is a pure rational synthesis ..in the East, rel. as *dharma* is of the Eternal and the Absolute.. *dharma* is the dynamic of *satya*, and *satya* is the protector and source of *dharma*..

78. VENKATASUBBARAO, P. S. Tradition in religion. *BITC* (Unesco), Madras, 1957, 19–28.

..considers the rationale of trad. in rel. and its value as seen in the attitudes to it in the scriptures of Vedic rel., Islam, and Christianity..

79. WADIA, A. R. *Religion as a Quest for Values.* Calcutta Univ. (S. N. Ghosh Lectures), 1951, 208+8.

Rev.: D. N. SHARMA, *Pr. Bh.* (Jan. 1956), 71–72.

80. WIDENGREN, G. *Hochgottglaube im alten Iran* Eine religionsphänomenologische Untersuchung. Uppsala Univ. Aersskrift, 1938, 420.

Rev.: P. de MENASCE, *Anthropos* (35–36).

81. WIDENGREN, G. *The great Vohu Manah and the Apostle of God.* Uppsala, 1945.

82. WIDENGREN, G. *Religiones värld.* Svenska Kyrkans Diakonistyrelses Bokförlag (Rel. Stud. ach översikter), Stockholm, 1953, 533.

..(2nd enlarged and revised ed.).."World of Religion" from the pt. of view of religion-hist. and rel.-phenomenology..myth is the sacred word wh. serves the ritual as description or confirmation of the holy act. It moves bet. reason and poesy..legend originates from mythology..the "Märchen", as distinguished from the two, is not subject of belief totemism is not only a sociological phenomenon, but also a rel. one..*mana=brahman=xvarnah* in Iran..

Rev.: M. PAGAC, *Arch. Or.* 24, 639–40.

83. WIDENGREN, G. *Stand und Aufgaben der iranischen Religionsgeschichte.* 1955, 158.

84. ZACHARIAS, H. C. E. *Human Personality. Its Historical Emergence in India, China and Israel.* B. Herder Book Co., London, 1950, VIII+360.

..in India, human personality emerged in 750–184 B. C...(in China, in 1122–206 B. C.; in Israel, since the times of Patriarchs) .."the hist. facts, as we read them, are that whereas India experimented with God, God experimented with Israel; both experiments are fundamental to the subsequent development of human thought"..

85. ZAEHNER, R. C. *Zurvan. A Zoroastrian Dilemma.* W. Heffer, Cambridge, 1954, 482.

..a rival theology to Zoroastrianism, wh. evolved around Zurvan or Infinite Time..Infinite Time regarded as the first principle from wh. good and evil spirits proceeded..origin and growth of the sect traced..

86. ZAEHNER, R. C. *At Sundry Times* : an essay in the comparison of religions. Faber & Faber, London, 1958, 230.

..gives an account of the development and spiritual meaning of the great living rel.—largely of Indian religions..translates monistic utterances of *Up.* from the realm of metaphysics to that of psychology..speaks of two fundamental types of higher rel. attitudes: (1) the prophetical or Judaic type, wh. is concerned with a personal God experienced as an objective fact; (2) the mythological or Indian type, wh. is concerned with the eternal as a state to be experienced within the human soul..tries to show to what extent the faiths and systems of India and Iran cd. be regarded as a *preparatio evangelica* in relation to Christianity..

Rev.: M. BOYCE, *JRAS* 1959, 187–88; T. GELBLUM, *BSOAS* 22, 609–11; E. O. JAMES, *The Hibbert Journal* 57, 200–201.

48. INDIAN RELIGION AND MYTHOLOGY : HINDUISM.

1. ABHISHIKTESHWARANANDA, Swami. L'hindouisme est-il toujours vivant? *Vie intellect.* 28 (11), 1956, 2–40.

2. ACHARYA, P. K. Forms of Hindu Religion. *J Kalinga HRS* 2 (1), 4–13.

..earliest form of rel. in India was Totemism..the animistic conceptions have distinguished the worship of trees from the time of M. D. and Harappa..general consideration under such headings as river-worship, animal-worship, phallus-worship, Hinduism, Vaiṣṇavism, Śaivism, etc...

3. ADHIKARY, R. C. Mythology, metaphysics, and mysticism : Hellenic and Hindu. *Scientia* 91 (No. 509), 156–63.

..all philosophical systems begin with mythology, develop with metaphysics, and finally end with mysticism..*ṚV* (mythology)—*Up.* (metaphysics)—Śāktism and Vaiṣṇavism (mysticism).. (Homer—Aristotle—Plotin)..

4. AGAMANANDA, Swami. Hinduism—its chief tenets. *Ved. Kes.* 44, p. 130.

..supreme object of human life—to attain eternal bliss by destroying misery once for all ; (2) this is attained thro' the realisation of *paramātman* ; (3) *paramātman* is self-effulgent and free from impurities..

5. ANON. Brotherhood in Islam and Hinduism. *KKT* 12 (8), 560–62.

6. ARAVAMUTHAN, T. G. Origin and growth of religion: Indian evidence. *Trans. Arch. Soc. of South India* 1, 101–43.

Rev.: J. FILLIOZAT, *RHR* 152, 106–07.

7. ATMA. From Nature to God. *Ved. Dig.* 2 (6), 8–12.

8. BANERJEA, Jitendra Nath. Presidential address: Section I. *PIHC* (9th Session), Patna, 1946, 32–46.

..discusses evolution of different cults and sects within Brahmanism, Vaiṣṇavism, Śaivism, etc...

9. BANERJEE, S. C. Puraṇic basis of the vratas mentioned in Bengal Smṛti. *IC* 13 (1), 35–43.

..term *vrata* is as old as Vedas, but it passed thro' various shades of meaning till at last it attained the present sense in the *Purāṇas*.. (*vrata* in earlier part of *ṚV* means "law" or 'ordinance of *ṛta*'; in 9th *maṇḍala*, a late book, *vrata* = rule of life or occupation; in later Vedic period, *vrata* = a course of observances specially undertaken by an individual for some special purpose; in *AV* and *Br.*, the sense of the term degenerated into 'milk' used by one undertaking a vow or penance)..

10. BARUA, B. M. On the antiquity of image-worship in India. *JISOA* 11, 65–68.

..worship of idols as cult-images is as old as the I. V. civil..this is proved by figurines of deities on early Indian seals unearthed at M. D. and H...author draws attention to certain ref. in SK. and Pali texts, wh. are of interest in this connection..data furnished by Kauṭilya's *Arthaśāstra* and *Manu-Sm.*...Pāṇini's discussion re. *pratikṛti*..

11. BARUA, B. M. The role of Buddhism in Indian life and thought. *The Mahā-bodhi* 55 (5–6), 63–66; 105–119.

12. BARUA, Debabrata. Religion—a landmark. *The Mahā-bodhi* 55 (7–8), 179–81.

..world wd. never have witnessed Buddhism had there not been the Vedic thoughts and the *Up.* simplicity of the Vedic times was gone; people were merged in superstitions and customs; so arose the Kṣatriya class; then came the *Up.*; also arose Mahāvīra and Gautama..

13. BENJAMINS, M. Hindouisme et védanta. *Symbolisme* No. 4–338, 231–45.

..(a brief hist. survey)..

14. BHATTACHARYA, Haridas (Ed.). *The Cultural Heritage of India.* Vol. IV : The Religions. R. K. Mission Inst. of Culture, Calcutta, 1956, XIX+775.

..(2nd revised and enlarged ed.)..an account of the various religions and rel. movements in India from the early times to the present day..Preface by Suniti Kumar CHATTERJI : " Attitude of Hindu mind on religio-philosophical and spiritual matters ".. R. C. MAJUMDAR : " Evolution of religio-philosophical culture of India "..

Rev.: G. H. BHATT, *JOIB* 6, 299 ; S. M. CHINGLE, *Phil. Quart.* 30, 135–43 ; B. G. RAY, *VBQ* 23, 69–72 ; Floyd H. ROSS, *PEW* 6, 358.

15. BHATTACHARYA, Lokanath. Magic in religion and its acceptance in Indian religious literature. *SP* (16th AIOC), Lucknow, 1951, p. 212.

16. BHATTACHARYA, Lokanath. Magic religion and Indian religious literature with a special reference to a Śaiva stone inscription. *Bh.Vid.* 13, 137–45.

..sacrificial act and magical one intermingled in Vedic ritual.. *Br.* are full of magical conceptions..

17. BHATTACHARYA, S. Kṛṣṇas tu bhagavān svayam. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 146.

..the equation bet. Kṛṣṇa and Bhagavān suggests a long process of evolution, before Vedic Viṣṇu, the prototype of B., and the hist. K. cd. crystallise into a grand unity, wh. we find as an established fact in *Bhāgavata-Pur*...thro' four stages of evolution, the gods of the Vedas and the rel. ideals of *Tantras* forged a grand unity in the concept of K.-B...

18. BHATTACHARYA, T. P. *The cult of Brahmā* Patna, 1957, VIII+196.

Rev.: R. S. SHARMA, *JBRS* 43, 392–94.

19. BISOONDOYAL, B. Un grand mouvement religieux. *France-Asie* 9 (90).

20. Biswas, Dilip Kumar. Sun-worship in India. (Bengali). *Sāhitya-Pariṣat-Patrikā* 57 (1-2).

..the practice of regarding the sun as the healer of diseases was one of the features of Indian sun-worship in the Vedic age.. the hist. of the development of this conception traced from the earliest times to 16th cent...

21. Bolle, C. W. Remarks on the pre-history of Tantric Bījas. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 144.

..traces the development of the use of supreme "mystical sounds" (*bījas*) in Tantrism (described in the *Ṣaṭcakranirūpaṇa*)..beginning with some of the oldest recorded words of a cosmogonic char. (*akṣara, vāk*) in the Vedas, one finds their imp. stressed especially in a ritualistic context..

22. Bose, A. C. Vitality of Hinduism. *BJ* 1 (15), 22-23.

23. Bose, A. C. Hinduism. *BJ* 3 (19), 41-44.

24. Bouquet, A. C. *Hinduism*. Hutchinsons Univ. Library, London, 1949, 171.

..H. presented "as an *event* rather than as something static, as an organism, developing, reforming itself, and even changing and absorbing new elements, rather than as a rigid creed, or even as a survival from the past"..H., acc. to author, is a culture quite as much as a rel...begins from Mohenjo-daro and ends with the present day conditions..

Rev.: F. Harold Smith, *Folklore* 61, 158-60; M. N. Srinivas, *Man* (Oct. 1949), 154.

25. Bouquet, A. C. Hinduism. *Man* (Jan. 1950), 12.

..(a propos Srinivas's rev. of the above)..

26. Breloer, B. *Fontes Historiae Religionum Indicarum*. Bonn, 1939.

27. Brown, W. Norman. The name of the Goddess Mīnākṣī—'Fish-eye'. *JAOS* 67, 209-14.

..Mīnākṣī=(1) one who has eyes like the eyes of fish—large and brilliant; (2) one who has eyes of the shape of fish—long and slender and with graceful curves; (3) one whose eyes dart about like fish in water..idea of M. as goddess of fisher folk loosely based on the fact that Madura is coastal place; no positive

evidence to support the theory that the goddess or her name is borrowed from coastal people..more pregnant significance of the term M. (for Pārvatī) is that the eyes of P., the embodiment of world's kinetic energy, *never close* like those of a fish..non-winking as a characteristic of gods frequently mentioned in *ṚV* (III.29.14; X.103.1; IX.73.4; *AV* V.6.3)..unwinking can't be always understood literally; figure of speech of one generation becomes dogma of another..Hindus did not perhaps know the physiological reason, why fish can't close their eyes; but they did know the psychological reason, namely, timidity born of *mātsya-nyāya*..

28. BUDDHA DEVA. The gods that Hindus worship. *Ved. Dig.* 3 (in instalments).

29. BUDDHI PRAKASH. Hindu *avatāras* and evolution theory. *The Astrological Magazine* 46 (4), 371–76.

30. CARPANI, E. G. *Quattro note sul Krishnaismo*. Reggio Emilia, 1935.

31. CHATTERJEE, Satis Chandra. *The Fundamentals of Hinduism* (A Philosophical Study). Das Gupta & Co., Calcutta, 1950, XIV+178.

Rev.: D. M., *Pr. Bh.* (Mar. 1951), 150; G. M., *AP* (May 1951), 226; S. K. NANDI, *CR* 145, 327–28; L. K. R., *M in I* 31, 101–02; S. K. SAKSENA, *PEW* 2, 88–89.

32. CHATTOPADHYAYA, Basant Kumar. Essentials of Hinduism. *KKT* 19 (7), 583-88.

33. CHATTOPADHYAYA, K. P. Dharma worship. *JASBL* 8, 1942.

34. CHENCHIAH, P. A new critique of theism. *AP* 17 (7), 241–44.

..in Hinduism, from Nature-worship symbolised in personalised forces of nature contacted and induced into human fellowship thro' *yajña*, we pass to an unparalleled revolution in wh. intellect predominates at first and retains its primacy to the end..if in *Up.* there was antithetic swing from *ṚV* cult, marking a radical change in temper, mood, and method, it is likely that pantheistic monism was its earlier fruit and theism a later synthesis, emerging from the modification of earlier impressions in the light of wider

and deeper experience..Śaiva and Vaiṣṇava theism of the *darśana* scheme refutes the suggestion that the monotheism of the *Purāṇas* is the evolutionary product of the *ṚV* cult..

35. CHITALE, M. P. *Bhagwat-Gita and Hindu-Dharma.* Continental Publishers, Poona, 1953, 411+VI.

36. CLARK, T. W. Evolution of Hinduism in medieval Bengali literature : Śiva, Caṇḍī, Manasā. *BSOAS* 17 (3), 503–18.

37. COOMARASWAMY, A. K. *The Religious Basis of the Forms of Indian Society ; Indian Culture and English Influence; East and West.* Orientalia, New York, 1946, 51.

..(a collection of three essays)..(1) Rel. Basis etc. (pp. 1–27): Every established custom has a metaphysical (rather than biological or psychological) *raison d'etre*..for instance, whole pattern of marriage is founded upon the natural relations of the sun to the sky, or of the sky to the earth, wh. is also that of spiritual authority to temporal power..institutions may be defined as means to the perfectibility of the individual..the ethical bearing of the equation of justice with truth (*dharma-satya*) will be apparent from *ṚV* X. 109.6; *AV* V. 17.10..*dharma* is the universal pattern and law of all order under the sun ; *svadharma* is that share of this law for wh. every man is made responsible by his physical and mental constitution..

38. DAS, Matilal. The basic teachings of Hinduism. *CR* 145 (3), 319–25.

39. DAS GUPTA, S. B. The role of mantra in Indian religion. *BRMIC* 7 (3), 49–57.

..in early Vedic period, the *mantras* had their *raison d'etre* in the implicit faith of the people..the *Up.* idea of *mantra*..ideation and creative vibration (*vāk*)..*bindu* and *nāda*..

40. DAS GUPTA, S. B. *Aspects of Indian Religious Thought.* A. Mukherjee & Co., Calcutta, 1957, III+V+247.

41. DE, S. K. Sects and sectarian worship in the Mahābhārata. *OH* 1 (1), 1–29.

..rise of sectarianism: in Vedic times..

42. DEBRUNNER, A. Mensch und Gottheit in den Religionen : Indien. *Kultur-historische Vorlesungen*, Univ. Bern, 1942, 47–89.

43. *Les message de la mythologie hindoue*, pub. Derain, Lyon, 1950.

44. DURKAL, J. B. Hindu religion. *KKT* 14, 306–09; 318–23.

45. ED. The normal view of traditional teachings. *Vishvamanava* 1, Lucknow, Oct. 1947, 25–29.

..(rev. article on *Hinduism and Buddhism* by A. K. COOMARASWAMY)..myth (acc. to C.) is the penultimate truth of wh. all experience is the temporal reflection..God (with capital G) is a personality annihilated in charity—one who 'knows whatever is to be known, as it has been and will be'..with the Indians, immortality is not a physical condition at all but an accident of liberation..

46. EIDLITZ, W. *Die indische Gottesliebe*. Walter-Verlag, Olten, 1955, 340.

47. ELIADE, M. Des methodes de l'ascetisme hindou. *Le Courrier des Indes*, 1949.

48. ELIOT, C. *Hinduism and Buddhism*. An historical sketch. Reiss, 1954, X+1180.

..(three Vol., 3rd ed.)..

49. ETIENNE, G. *Inde sacrée : texte et photographies*. 1955.

50. FAHRENFORT, J. J. *India, Land van Hindoes en Mohammedanen*. Meppel, 1950, 268.

Rev.: J. E. van LOHUIZEN-DE LEEUW, *Bibl. Or.* 10, 136–37.

51. FILLIOZAT, J. La doctrine des brahmanes d'après saint Hippolyte. *RHR* (July-Dec. 1945), 59–91.

52. FILLIOZAT, J. L'apport de l'étude des religions de l'Inde à la science de l'homme. *Anthropologie religieuse* (ed. C. J. BLEEKER), E. J. Brill, Leiden, 1955, 108–119.

53. GARDNER, E. C. Altruism in classical Hinduism and Christianity. *J Bibl. Rel.* 22 (3), 172–77.

..acc. to author, one great defect of H. from the point of view of C. is that it does not occupy itself with society..

54. GARDNER, E. C. Reply to Professor Piper. *J Bibl. Rel.* 22 (3), p. 184.

..re. Hinduism and Christianity..

55. GLASENAPP, H. von. Hinduismus und Islam in der Krise der Gegenwart. *Zeitschau für Religions-und Geistesgeschichte* 3 (1951).

56. GLASENAPP, H. von. Die Religion im neuen Indien. *Zeitschau für Religions-und Geistesgeschichte* 5 (1953).

57. GLASENAPP, H. von. Alt-indische und modern-abendländische Elemente im heutigen Hindutum. *Saeculum* 6 (3), 307–28.

58. GLASENAPP, H. von. *Die Religionen Indiens.* Kröners Taschenausgabe 190, 1956, XII+394.

..(2nd ed.; 1st ed. pub. in 1943, X+391)..traces hist. development up to the present time..rel. of Veda (56–123)..

Rev.: F. R. HAMM, *ZDMG* 108, 217; W. RUBEN, *OLZ* (1958), 60–63.

59. GONDA, J. *Het Hindoeisme.* The Hague, 1943.

60. GONDA, J. *De indische godsdiensten* (Vedische godsdiensten : Hindoeisme : Boeddhisme). Servire, 1955, 147.

61. GONDA, J. Brahmanisme en Hindoeisme. *De godsdiensten de wereld* I (ed. van der LEEUW : one chapter), H. Meulenhoff, Amsterdam, 1955.

..(original ch. by FADDEGON completely revised by G.)..survey of ancient Indian religions except Buddhism..

62. GOSWAMI, K. G. Vaiṣṇavism. *IHQ* 30 (4), 354–73.

..(a hist. sketch)..Viṣṇu is a Vedic deity (=sun-god); *MBh.* Vaiṣṇavism owes its origin to cult of Vāsudeva; *Purāṇa* Vaiṣṇavism is amalgam of cults of Vedic Viṣṇu, Nārāyaṇa, and hist. god Vāsudeva..(to be contd.)..

63. GUENON, R. *Sanatana Dharma.* Cahiers du Sud (Approches de l'Inde, tradition et incidences), 1949–50.

..(See : 31.11)..

64. HACKER, P. Religiöse Toleranz und Intoleranz im Hinduismus. *Saeculum* 8, 167–79.

65. HACKER, P. Über den Glauben in der Religionsphilosophie des Hinduismus. *Zeitschr. für Missionswissenschaft und Religionswissenschaft* 38 (1), Münster, 1954.

66. HAIGH, H. *Leading Ideas of Hinduism.* Susil Gupta (India) Ltd, Calcutta, 1952, 113+3.

..(2nd ed.; 1st ed. in 1903)..transmigration—origin of the theory, its attraction, critique; impersonal one; triad; illusory many; idealism—east and west; fruits of Indian pantheism..

67. HANUMANTHA RAO, G. What is Hinduism? *Hiriyanna Comm. Vol.*, 1952, 22–30.

..no definite conception of god in H.; no common prayer; no common scripture..H. is not a single rel., but a universe of religions..it is a dynamic, growing rel., known for its spirits of tolerance..ethical idea which is part and parcel of H. is the law of conservation of values, the law of *karman*..

68. HEIMANN, B. Hinduism. *Encyclopedia Americana*, New York, 1954.

69. HEIMANN, B. Comprehensive Laws of Mythology.

..eight axiomatic laws of mythology mirrored in India's complementary logic (*abhāva, arthāpatti, apoha,* etc.)..laws of mythology evident in all trends of Hindu thought..mythology not merely primitive stage..

70. HERBERT, J. Valeur pratique actuelle du mythe hindou. *France-Asie* 72, 167–77.

..Hindu myths not a collection of heteroclite childishnesses..they embody cosmic laws and as such have present day value and practical application..Atri-hymns in *ṚV* and their lessons in *yoga* and rel...

71. HERBERT, J. *La mythologie hindoue—son message.* Ed. Albin Michel, Paris, 1953, 461.

..general principles underlying the Hindu myths..characteristics of myths in H., acc. to author, are their permanence, coherence, and continuity..

Rev.: P. COROZE, *Triades* 2 (1954), 66–73,

72. HINDWAL, D. N. H. *Hindu All.* Thacker Spink & Co., Calcutta, 1952, VI+264.

73. HUTTON, J. H. Review of *Bhagwan, the Supreme Deity of Bhils*, by KOPPERS. *Folklore* 54, 267–68.

..(See: *VBD* I–112.34a)..(K. seeks to analyse Bhil legends of the Creation and the Deluge, and the general Bhil attitude to their High God to throw light on the hist. of religions in India. Acc. to K., Bhils represent a population element wh. is fundamentally distinct from Aryan, Dravidian, and Munda elements). acc. to H., there seems little justification for K.'s postulate that Hindu evolutionary pantheism developed as a result of the loss of belief in a personal God and in his act of creation..

74. HUART, A. Hindouisme et tolérance religieuse. *Nouv. Rev. theol.* 88 (8), 1956, 834–52.

..(1) Vedic times: twilight of gods; pantheism and syncretism; (2) early *Up.*: agnosticism and mystic experience; rel. of authority *vs* rel. of spirit; orthodoxy *vs* caste-system; (3) Christian exclussiveness *vs* Hindu tolerance..

75. IYENGAR, M. C. Krishnaswamy. Some notions or aspects of god, religion, etc. *SP* (20th AIOC), Bhubaneshwar, 1959, 145–46.

..God, Vedic teachings, and *Up*...

76. JAGADISWARANANDA, Swami. *Hinduism outside India.* Ramakrishna Ashram, Rajkot, 1945, 262.

77. JOHANNS, P. *La pensée religieuse de l'Inde.* Bibl. de la Faculté de Philosoph. et Lett. de Namur, Fasc. 14, Paris and Louvain, 1952, IV+224.

..Part I: Leading philosophers of Vaiṣṇavism; Part II: Yoga system, its origin and development, its psychology and metaphysics; Part III: Śaṅkara's Vedānta; Parts IV-V: Indian mysticism..

Rev.: J. FILLIOZAT, *JA* 240, 404–06; S. FUCHS, *Anthropos* 48, 1018–19; E. LAMOTTE, *Le Muséon* 66, 189–90.

78. KAIKINI, V. M. Interpretation of Hindu mythology. *J Anthrop Soc. Bombay* 2 (2), 28–46.

..every story in mythology has some hidden esoteric or physical basis..knowledge of sciences like astronomy condensed in small formulas having double meaning in mythological stories..

79. KAKATI, B. K. *The Mother Goddess Kāmākhyā.* Assam Publishing Corporation, Gauhati, 1948, 91.

..(studies in the fusion of Aryan and primitive beliefs of Assam)..

80. KAMATH, M. A. *Hinduism and Modern Science.* Mangalore, 1947.

81. KARMARKAR, A. P. *The Religions of India*: Vol. I: *The Vrātya or Dravidian Systems.* Mira Publishing House, Lonavla, 1950, XVI+327.

..(comprising Śaivism, Śāktism, Zoolatry, Dendrolatry, and other minor systems)..Vrātyas (Dravidians) were predecessors of Vedic Aryans; they had to their credit a highly evolved civilization..proto-Indian V. were adepts in *yoga*..Aryans assimilated elements of V. culture and patterned a synthetic whole.. author suggests that Dravidian man has radiated all culture and civilization to the four corners of the world from the Deccan.. rejects the theory of IE home of Aryans..acc. to him, original home was a tract embracing Egypt, Iran, and borderland of India ..all theistic elements in the later synthesis ascribed to V. and all pantheistic elements to Aryan..

82. KELLER, C. A. Pensée hindoue et pensée hébraique. *Rev. Theol. Philos.* 7 (4), 266–77.

83. KIRFEL, W. *Symbolik des Hinduismus und des Jinismus.* Symb. d. Rel. IV, 1959, 167.

84. KONOW, Sten; TUXEN, Poul. *Religions of India.* G. E. C. Gad, Copenhagen, 1949, 216.

..a short hist. of religions and rel. movements in India from the age of Indus Valley civilization down to Gandhism..unity underlying the apparent diversity brought out..the conception of oneness found in Vedic *ṛta* and Upaniṣadic *brahman*, the so-called

henotheism, and in *iṣṭadevatā*..Hindu conception of God is rather a common denominator in wh. polytheism and monotheism may be included..

Rev.: S. K. R. C., *M in I* 31, 104–05; G. M., *AO* 22, 86; K. de VREESE, *Bibl. Or.* 9, 62–63.

85. KOPPERS, W. Probleme der indischen Religionsgeschichte. *Anthropos* 35-36, 1940–41, 761–814.

..a contribution to the problem of female divinities in Śaktism and Mother-right, Shamaism, Magic, etc...investigation in the light of new indological and ethnological researches..linguistic questions considered..

Rev.: L. D. BARNETT, *BSOAS* 12, 249–53.

86. KOPPERS, W. Zum Ursprung des Mysterienwesens im Lichte von Völkerkunde und Indologie. *Eranos-Jahrbuch* 1944, Zürich, 1945.

87. KOSAMBI, D. D. The Avatāra syncretism and possible sources of the Bhagavad-Gītā. *JBBRAS* 24–25, 121-34.

..(ref. author's articles in Vol. 22, 23 : existence in ancient Ind. trad. of an element hostile to Aryan and Kṣatriya superiority has been demonstrated)..this clearly Brahmanical element has resulted in a complete rewriting of some imp. stories..both caste-system and work of revision must be regarded as consequences of Aryan conquest, after wh. the priest class of the conquered was assimilated to the priesthood of the conquerors..this implies that some of the later documents contain a germ of pre-Aryan myth and legend, sometimes with a hist. foundation..('nature-myths' don't explain these legends; it is more plausible that the similarity with a natural event reinforced a story wh. had some real happening in human hist. as its basis)..crucial in the peculiar Br. synthesis in its present form is *avatāra*-theory..gradual raise to pre-eminence of a substratum in trad., wh. is hostile to the general tone of Vedic legend, plays a leading part in the syncretism ..for the Vedas, there are no *avatāras*..this submerged portion of trad. must have had some hist. foundation, and was, therefore, retained in Br. memory throughout the early period of Kṣatriya domination..

88. KOSAMBI, D. D. At the cross-roads: Mother Goddess cult-sites in ancient India: Part I. *JRAS* 1960 (1–2), 17–31.

..Mother-cult (Tryambaka : Ambikā) borrowed from non-Aryans ..author tries to explain why cross-ways are logically the original

sites for mother-goddess cults..the fixed cult-spots for pre-agriculture people wd. be where their regular paths crossed and they met for their pre-barter exchange with the ceremonial and communal ritual that always accompanied it, or where groups celebrated their periodic fertility cults in common..

89. KUIPER, F. B. J. *De goddelijke moeder in de Voor-Indische religie.* Leiden, 1939, 25.

90. KURULKAR, G. M. Demons of Hindu mythology with special reference to their body-forms. *J Anthrop Soc. Bombay* 1 (1), Oct. 1946, 81–100.

91. MACDONALD, A. W. Juggernaut reconstruit. *JA* 241, 487–528.

..(a religio-historical study)..

92. MAHADEVAN, T. M. P. *Outlines of Hinduism.* Chetana Ltd., Bombay, 1956, XVI+312.

..treats of fundamental aspects of Hinduism..distinguishing characteristics of H.: universality of outlook, tolerance of other modes of thought and ways of life, its special scriptures, its elaborate scheme of rituals and their meanings, its bewildering cults, and the triple spiritual discipline..

Rev.: S. ANNAJI RAO, *Ved. Kes.* 43, 484–85; P. NAGARAJA RAO, *AP* (June 1957), 279; A. D. P., *The Indian PEN* (June 1957), 212–13.

93. MANGALA DEVA, Sastri. Bhāratīya āryadharmakī pragatiśīlatā. (Hindi). *Kashi Vidyapith S. J. Vol.*, 1947, 71–85.

..consideration of Vedic *dharma* in its several stages—*maulika, śrauta, aupaniṣada, paurāṇika,* etc...

94. MATTEN, K. Die Krise des Hinduismus. *Schweiz. Rundschau* 57 (1), 1957, 20–22.

95. MEHTA, P. D. *Early Indian Religious Thought.* Luzac & Co., London, 1956, 532.

96. MEYER, J. J. *Trilogie altindischer Mächte und Feste der Vegetation.* (Ein Beitrag zur vergleichenden Religions-und

Kulturgeschichte, Fest-und Volkskunde). Max Niehaus Verlag, Zürich.

..I. Kāma ; II. Bali (= Saturnus) ; III. Indra (the ancient Indian god of spring-sun and fertility)..Nachträge in *WZKM* 46, 1939, 47–140..

Rev.: W. RUBEN, *Anthropos* 34, 463–69.

97. MORGAN, Kenneth W. (Ed.). *The Religion of the Hindus*. The Ronald Press Company, New York, 1953, XII+ 434.

..Part I : Beliefs and Practices : (1) The Nature and History of H. (D. S. SHARMA); (2) The Hindu Concept of God (J. N. BANERJEA); (3) The Hindu Concept of the Natural World (R. G. BASAK); (4) The Role of Man in Hinduism (R. N. DANDEKAR); (5) Religious Practices of the Hindus (S. P. BHATTACHARYA); (6) Hindu Religious Thought (S. C. CHATTERJI)..Part II : Selections from Hindu Sacred Writings with Introduction (V. RAGHAVAN)..

Rev.: P. J. BRAISTED, *PEW* 4, 79–81 ; K. CHEN, *HJAS* 17, 284–87 ; B. HEIMANN, *JRAS* 1954, 191–92 ; *The Hibbert Journal*, (April 1954) ; K. F. LEIDECKER, *Rev.Rel.* 19, 44–46 ; G. TUCCI, *EW* 8, 109–110.

98. NAG, Kalidas. Hinduism—its universal appeal. *BRMIC* 10 (12), 265–72. (also in *MR* 104, Nov. 1958, 357–63.)

99. NEOG, M. Śaivism in Assam. *OT* 1(3), 46–58.

..worship of Śiva in vogue in Kāmarūpa from great antiquity..

100. NIELSEN, Th. *Indiske Religioner*. Copenhagen, 1946, 58.

101. NIKHILANANDA, Swami. *Essence of Hinduism*. The Beacon Press, Boston, 1948, 118.

Rev.: H. E. MCCARTHY, *PEW* 1, 77–78.

102. NIKHILANANDA, Swami. Hinduism and the future of India. *CR* 122 (2), Feb. 1952, 103–115.

..there is nothing in Hindu view of life wh. is essentially in conflict with healthy modern thought..

103. NIKHILANANDA, Swami. Basic ideals of Hindu religion and philosophy. *MR* (May 1954), 357–61.

..Hindu phil. not only originated but in a sense attained its maturity in prehist. age..Hindu phil. characterized by both rigidity and flexibility..

104. NIKHILANANDA, Swami. *Hinduism : its meaning for the liberation of the spirit.* Harper Bros. (World Perspective Series, 17), New York, 1958, XXII+196. (London ed., Gorge Allen and Unwin, 1959, 189.)

..account of H. in its theoretical and practical aspects..

Rev. : B. HEIMANN, *AP* 30, 321–22 ; J. A. MARTIN (Jr.), *PEW* 7, 160–62.

105. NIRVEDANANDA, Swami. *Hinduism at a Glance.* Model Publishing House, Calcutta, 1947, 229. (originally pub. by Vidyamandira, Dhakuria, 1944.)

106. NITYABODHANANDA, Swami. La notion de l'incarnation selon la conception hindoue. *France-Asie*, 1957, 135–36.

107. OTTO, Rudolf. *Mysticism East and West :* a comparative analysis of the nature of mysticism. Meridian Books (Living Age Books, 14), New York, 1957, 262.

..(English transl. of the original German book by B. L. BRACEY and R. C. PAYNE)..

108. PANDE, Govind Chandra. *Studies in the Origins of Buddhism.* Univ. of Allahabad, 1957, IX+600.

..non-Vedic or pre-Aryan elements contributed to the rise of Buddhism..

Rev. : R. S. SHARMA, *JBRS* 43, 396–98.

109. PANDIT, D. K. *Dharmādarśaḥ.* Sanātanadharmojjīvinī Sabhā, Taloda (W. Khandesh), 1952, 39+628.

110. PHADKE, S. K. *Śivaliṅgopāsanā.* (Marathi). Poona, 1954, 5+2+646+5.

..exhaustive study of the cult of Śivaliṅga..

111. QUEGUINER, M. Intolérance hindoue et tolérance indienne. *Etudes* 290 (8), 1956, 161–76.

112. RADHAKRISHNAN, S. Indian religious thought and modern civilization. *PAIOC* (18th Session), Annamalainagar, 1955, 7–23. (also in *I-AC* 7, 1–30.)

..(General Presidential address)..indicates fundamental spiritual values of Ind. trad., wh. may be helpful for fostering world-unity ..goal of life is communion with the supreme..(intuition is not emotion, but claim to certain knowledge)..emphasis on divine possibilities of man..Godhead can be described and approached in various ways..similarities in rel. experience of mankind owing to the common humanity reacting more or less similarly to man's encounter with the Divine..

113. RADHAKRISHNAN, S. *Recovery of Faith.* George Allen and Unwin (World Perspectives), London, XVII+205.

..covers a great variety of rel. thought, from the ancient *Up.* to the ideas of William PENN and SARTRE..answer to man's need for a new faith..

114. RAJA, C. K. Hindu religion and Hindu customs. *ALB* 14 (1), 21–48.

..In Veda, no distinction is made bet. worldly aspect and spiritual aspect of life..universe consists of two parts—one being permanent, unmoving, immutable, and the other that moves and changes. Former is *satya*, the latter is *ṛta*..gives a general survey of *dharmasūtra* and *dharmaśāstra* ideology..

115. RAJGOPALACHARI, C. *Hinduism.* Delhi, 1954.

116. RAMASWAMI SASTRI, K. S. Shaivism and Veershaivism. *Pr. Bh.* 48, 287–89.

..(a review-article on *Liṅgadhāraṇacandrikā* by M. R. SAKHARE) ..agrees with SAKHARE in assuming that the primary meaning of the word *liṅga* is not phallus but a mark or a sign or an emblem, and that it is the least anthropomorphic emblem in the world.. *śiśnadeva* in Veda means 'man of useful mind'..

117. RAMASWAMI SASTRI, K. S. Integral Hinduism. *KKT* 23 (3), 67–68.

..(begins a series of articles on the subject)..

118. RENOU, L. *L'Hindouisme, les textes, les doctrines, l'histoire.* Presses Univ. de France (Collection "Que sais-je?", 475), Paris, 1951, 127.

..survey of rel. beliefs and practices from Vedic time to present day..

Rev.: J. FILLIOZAT, *RHR* 142, 248.

119. RENOU, L. *Religions of Ancient India.* Univ. of London (Jordan Lectures in Comparative Religion, I), 1953, VIII+139.

..two chapters on Vedism, three on Hinduism, one on Jainism.. H. or at least some form of it already existed in Vedic times, and even earlier going back to I. V. civil...Tantrism is a technique designed to revitalize current practice and make it more expressive and effective..esoterism of Tantra traced to Veda itself..assumption of an Ur-Veda, existing before the schools, incorporating in itself a mythology and an agreed ritual that had arisen in the original Vedic community..in the Veda, there is a blend of ritual and mythology each of wh. has been sought to be explained in terms of the other, but without complete success..*ṚV* is much more than an adjunct to ritual, and deals with esoteric correspondences bet. the sacred and the profane..the function of sacrifice is to bring together all uncoordinated phenomena and build them up into an organic whole, and make of the *sarvam* a *viśvam*..*Up.* carry the speculations of *mantras* and *Br.* to their logical conclusion..*gṛhya* rites contain very little of Vedic element; already that rel. is really Hinduism and at times even anticipates Tantrism..R. accepts the view of BERGAIGNE that all mythological portrayals in Veda are variants of the sacred fire and the sacrificial liquor..he regards Veda as a "lit. anthology drawn from family traditions"..acc. to him, I. V. civil. and Vedic civil. do not owe anything to each other..

Rev.: S. K. DE, *IHQ* 30, 291–93; W. GURNER, *JRAS* 1954, 91–92; K. GURU DUTT, *QJMS* 44, 150–53; W. KIRFEL, *OLZ* 1956, 63–64; O. LACOMBE, *Annee Sociol.* 3, 376; H. van LOOY, *Bibl. Or.* 11, 24; H. SAKAI, *J. Rel. Stud.* (Jap.) 148, 67–70; O. H. de A. WIJESEKERA, *UCR* 12, 125–26.

120. RITAJANANDA, Swami. The spirit of Hinduism. *Ved. Kes.* 43 (5), 235–39.

121. ROSS, Floyd H. *The Meaning of Life in Hinduism and Buddhism.* Kegan Paul, London, 1952, 167.

122. ROY, R. N. The antiquity of Indian images and temples. *Pr. Bh.* 48, 274–79.

..India had her images and temples long before she came into contact with the Greek world, and even in *ṚV*-times..

123. RUBEN, Walter. *Krishna.*

..study of successive themes constituting K.'s life..synthesis of activism and quietism..

Rev.: L. RENOU, *Critique* 6 (42), 184–87.

124. SAHA, Kshetralal. Sex in the cosmic scheme. *KKT* 12 (2), 357–61.

..*ChUp.* I. 1. 5-6; *BAUp.* I. 4. 1-3..

125. SAHA, Kshetralal. Sex in celestial life. *KKT* 12 (4), 418–23.

126. SARAN, A. B. A study of language and symbolism in Hindu religion. *JBRS* 43, 131–39.

..evolution of lg. in relation to Vedic mysticism..

127. SARDA, Har Bilas. Religion and sects in India. *Ved. Dig.* 2 (10), 15–18.

128. SARMA, D. S. Communism and Hinduism. *Ved. Kes.* 39, 452–59.

..H. is radically opposed to C.; while H. exalts moral and spiritual values above material and biological values, C. reverses the process..

129. SARMA, D. S. *Hinduism through the ages.* Bhavan's Book Univ. Series 37, Bombay, 1956, 303.

Rev.: U. N. GHOSHAL, *MR* (June 1956), 490; P. SANKARANARAYAN, *Ved. Kes.* 44, 76.

130. SASTRI, Shakuntala Rao. *Lights of Eternity.* Bharatiya Vidya Bhavan, Bombay, 1952. VI+154.

..development of Śiva's char. (pp. 44–51)..

131. SASTRI, S. Srikantha. The original home of Jainism. *Jaina Antiquary* 15 (2), 58-62.

..J. to be traced to an earlier phase of Aryan culture..Vedāṅga Jyotiṣa calendar is practically the same as in Jaina astronomical works like *Sūrya-prajñapti, Kālalokaprakāśa*..antiquity of Aryan traditions—Vedic, Jaina and Buddhist—goes back to at least 20,000 B. C...original home of the race must have been in Bhāratavarṣa, wh. extended up to the 4th degree latitude..

132. SCHAYER, St. Aryans : Brahmanism : Buddha and Buddhism. (Polish). *Swiat i Zycie* 1, 1933, 316 ff. ; 792 ff. ; 825 ff.

133. SCHAYER, St. Introduction: Brahmanism: Buddhism: Iranian religions. (Polish). *Biblioteka Wiedzy* 39 (Religie Wschodu), 1938.

134. SEN, Kshitimohan. The Bauls of Bengal: I. *VBQ* 18, 122–47.

..incidentally considers role of man in Veda..mysticism in Veda.. parallelisms in the songs of the Bauls..

135. SHRIVASTAVA, S. N. L. The spirit and ideals of Hinduism. *Pr. Bh.* 60, 30 ff. ; 136–40.

136. SINGH, T. P. The astronomical origin of Hindu mythology. *JBRS* 39 (3), 293–305.

..*ŚPB* ref. to Kūrma, Varāha, Matsya incarnations..many mythological legends interpreted as astronomical phenomena..

137. SINHA, Jadunath. *The Foundation of Hinduism.* Sinha Publishing House, Calcutta, 1955, X+207.

..from Veda to *Gītā*..Ch. 1 : The philosophy of the Vedas and the *Upaniṣads*..Ch. 3 : The cults in the minor *Up*...

138. SKURZAK, L. *Etudes sur l'origine de l'ascetisme indien.*

Rev. : O FRIS, *Arch. Or.* 18, 385–88.

139. THOMAS, P. *Epics, Myths, and Legends of India.* D. B. Taraporevala Son & Co., Bombay, 1947, XVII+134.

..(3rd ed.)..

140. TUCCI, G. Earth as conceived of in Indian and Tibetan religions, with special regard to the Tantras. *Eranos* 22 (6).

141. TUXEN, P. *Kvinden i det gamle Indien.* Festskr. udg. af Kopenhagens Univ., 1944, 100.

142. VARADACHARI, K. C. *Idea of God.* (The Foundations of Religious Consciousness). SVO Inst., Tirupati, 1950, VI+155.

..exposition of the various conceptions of God in Hindu rel... three approaches—objective (*ādhibhautika*), psychological (*ādhyātmika*), theological (*ādhidaivika*)..acc. to V., oneness of God was fully realised by Vedic seers..Ch. 4 deals with Vedas, Ch. 5 with *Up*...

143. VEERASINGHAM, V. Spiritual culture of India : A reality. *Ind. Rev.* 58 (11), 481–84.

144. VIENNOT, O. *Le culte del'Inde ancienne.* Annales du Musee Guimet, bibl. d' etudes 59, Paris, 1954.

Rev.: J. Ph. VOGEL, *Art. As.* 19, 87–89.

145. WEBER, Max. *The Religion of India : The Sociology of Hinduism and Buddhism.* The Free Press, Glencoe, 1958, 392.

..(transl. from original German and ed. by Hans H. GERTH and Don MARTINDALE)..Part I : The Hindu social system (India and Hinduism ; main groupings of castes ; caste forms and schisms)..Part II : Orthodox and heterodox holy teaching of Indian intellectuals (anti-orgiastic and ritualistic char. of Brahmanical religiosity ; orthodox Hinduism ; heterodox soteriologics of the cultured professional monks)..Part III : The ascetic sects and the redemption religions (transformation of ancient Buddhism; the missions ; orthodox restoration in India ; general char. of Asiatic rel.)..

Rev.: B. HEIMANN, *JRAS* 1960, 89–90.

146. WILLIAMS, Monier. *Hinduism.* Susil Gupta (India), Calcutta, 1951, VI+170.

..(reprint)..

147. YAMUNACHARYA, M. Dharma and social progress. *H-YJMU* 5 (1), 1–16.

..Vedic concepts of *ṛta* and *satya* are the germinal principles of *dharma*..

148. YAMUNACHARYA, M. Professor Rudolf Otto's concept of the "Numinous"—and its relation to Indian thought. *H-YJMU* 7 (2), 115–25.

149. ZIMMER, H. *Maya : Der indische Mythos.* Deutche Verlags-Anstalt, Stuttgart, 1936, 506.

..(See : *VBD* I—112. 62)..a psycho-analytical study of Indian mythology..

Rev. : W. KIRFEL, *OLZ* 1955, 406–08.

49. VEDIC RELIGION AND MYTHOLOGY.

1. APTE, V. M. Ṛgvedātīla bhakti-mārga. (Marathi). *Navabhārata*, April, 1949.

..path of *bhakti* in *ṚV*..almost all elements of later *bhakti*-doctrine traced to Varuṇa-hymns of *ṚV*, where Vasiṣṭha is *bhakta*..

2. AUROBINDO, Sri. *Le secret du Veda.* Pondicherry, 1955, 240.

..new spiritual interpretation of Vedic myths and symbols..

3. BANERJEE, S. C. Religion in Dharma Sūtras. *BJ* 3 (24), 30-6-1947, 41–44.

4. BASU, D. N. Some myth-making words in the Ṛg-veda. *SP* (17th AIOC), Ahmedabad, 1953, 1–3.

..trad. from Vedic to Purāṇic mythology is evolutionary and organic..some words in *ṚV* discussed with a view to demonstrating this evolution..the processes are : (1) concretisation of abstract words ; (2) personification of epithets, and fabrication and development of stories from analysis of metaphors ; (3) predominant use of one meaning of a word ; (4) greater imp. of attributes in case of one deity ; (5) expansion of the implication of a word by wh. some other deities are related together ; (6) transference of the meaning of a word by wh. an expression becomes symbolic then suggestive..

5. BHARADWAJA, K. D. The cult of bhakti. *KKT* 19, 721–28 (and in further issues).

..cult of *bhakti* as old as *ṚV*..I. 156.3..*upāsanā* in *YV* synonymous with *bhakti*..

6. BHATTACHARYA, Ram Shankar. Asura sambandhī eka vicāra. (Hindi). *Vedavāṇī* 12 (9), 8–9, 14.

7. BOSE, A. C. Foundations of Vedic henotheism—the cult of the One in Many. *Pr.Bh.* 51, 65–70.

..*Aesthetic factor* : in the Veda, each vision of divinity carries an aesthetic value..*Ethical factor* : all Vedic gods represent the concepts of *satya* and *ṛta*..*Metaphysical factor* : oneness of the Divine, implied thro' psychological and ethical factors, is presented in the Veda as a definite metaphysical proposition..*Ritualistic factor*: Vedic ritual is one uniform ceremonial without ref. to the deity worshipped..*Social factor* : the four social orders, tho' separate by quality and occupation, are the same in spirit.. henotheism has made poetry and music alone its media of expression, whereas polytheism has used plastic arts..polytheism is federation of different grades of theism, monotheism constitutes imperialistic challenge, henotheism is advaitic theism..

8. BOSE, A. C. Some basic principles of Vedic religion. *Pr.Bh.* 52, 412–17; 440–47; 484–90.

..*AV* XII.1.1..Vedic realism, collectivism, universalism..

9. BOSE, A. C. Vibhūtiyoga (the path of splendour) in the Vedas. *Pr.Bh.* 60, 91–95.

..*ṚV* IV. 26.1 ; IX.96.6..

10. BOSE, A. C. Vedic universalism. *BJ* 1 (17), 27-3-1955, 24–26.

11. BOSE, A. C. Bhaktiyoga in the Veda. *Pr.Bh.* 61, 374–80.

..(1) musical prayer (*ṚV* VI. 47.11); (2) intimacy bet. worshipper and deity (III. 53.2; I. 164.49; X. 114.4); (3) erotic approach (X. 30.5–6 ; VIII. 35.5); (4) God the refuge (VII. 95.5 ; 100.4 ; X. 40.8) ; (5) Vaiṣṇava melancholy and Vedic contrast..

12. BOSE, A. C. Rājayoga (the mystical path) in the Vedas. *Pr.Bh.* 62, 291–96.

13. BOSE, A. C. Jñānayoga in the Vedas. *Pr.Bh.* (Aug. 1957).

14. BOSE, A. C. Vedas : roots of religion. *BJ* 4 (11), 29–12–57, 35–37.

15. BOSE, A. C. Cult of bhakti in the Vedas. *BJ* 4 (24), 29–6–58, 28–31.

16. BOSE, A. C. Karmayoga in the Vedas 1–2. *Pr.Bh.* 64 (9–10), 380–85; 419–24.

..karmayoga in Veda follows a twofold aim: (1) to help man survive in the struggle for physical existence; (2) to make his ideals dominate over his instincts..

17. BOSE, A. C. Vedo me bhakti-yoga. (Hindi). *GKP* 12 (3), 87–90; 94.

18. BRAHMA DATTA, Jijñāsu. Yāska aura devatāvāda. (Hindi). *Vedavāṇī* 10 (1–2), 100–103.

19. CHATTOPADHYAYA, B. K. Religion in the Vedic age. *KKT* 19 (3), 460–64.

..(a propos certain observations about Vedic rel. in *Vedic Age* pub. by BVB)..*Up.* do support rituals (*Īśa* 2; *Kena* IV.8; *Kaṭha* I.1.13)..no anti-ritual view in *Muṇḍaka* I.2.7..*Up.* also believe in existence of Vedic gods (*Īśa* 18; *Kena* IV.3; *Kaṭha* I.1.22)..

20. CHAUDHARI, J. P. Veda me rādhā-kṛṣṇa-līlā. (Hindi). *Vedavāṇī* 12 (9), 10–11.

..(ref. to the view of Gaurisankar SHRIVASTAVA that there is ref. to Rādhā-Kṛṣṇa in *ṚV* I. 123.1; 156.4)..the view not accepted by C...

21. DANDEKAR, R. N. Some aspects of Vedic mythology : Evolutionary mythology. *UCR* 12 (1), 1–23.

..statement re. evolutionary mythology in Veda..Varuṇa, Indra, Viṣṇu..

22. DILIP. Vaidika ekeśvaravāda. (Hindi). *GKP* 12 (9), 224–27.

23. DUMEZIL, G. *Déesses latines et mythes védiques.* Collection Latomus 25 (Rev. d'Et. lat.), Brussels, 1956, 123.

..emphasises parallelism bet. fundamental structure of old Roman rel. and that of Vedic rel...(1) Mater Matuta (Roman) = Uṣas: rites connected with the former can be explained by ref. to myths connected with the latter; (2) Roman goddess Angerona = goddess of short days (connected with *ṚV* V. 40.5–8); (3) Fortuna Primigenia = Aditi; (4) Lua Mater = (divine char.) of Nirṛti..

Rev. : P. E. DUMONT, *JAOS* 77, 143–44; B. SCHLERATH, *ZDMG* 110, 195–98.

24. FILLIOZAT, J. Inde dans symbolisme cosmique et monuments religieux. *Ed. des Musées nationaux* 1, Paris, July 1953, 40–43.

..cosmic symbolism in Veda, *Br.*, etc...

25. GANGAPRASAD. Yajurveda me vāmanāvatāra. (Hindi). *Vedavāṇī* 12 (3), 4–5.

26. GONDA, J. *De vedische godsdienst.* The Hague, 1943.

27. HANS RAJ. *Physical and Scientific Interpretation of Aryan Mythology* : Part I. New Delhi, 1957, 28.

..acc. to author, Aśvinau = *prāṇāpanau*; Yama = *kāla* or time; basic char. of Skanda and Gaṇeśa (in Purāṇic mythology) is that of Agni..

Rev.: C. G. KASHIKAR, *ABORI* 38, 158.

28. HEIMANN, B. Kathenotheism and Dānastutis or Kathenotheism and Iṣṭa-Devatās. *ABORI* 28, 26–33.

..the idea of a primary monotheism is excluded at any rate in *ṚV* ..the idea of Ur-monotheism, as a starting primitive conception, does not seem convincing; it comes at the end of primitive thought..'pantheism' or 'theopanism' can't be adequate description of *ṚV*-thought. comparison of 'Kathenotheism' with *dānastutis* is unwarranted; 'K.' is wider spread throughout Vedic lit...the *do-ut-des* principle of *ṚV* contains an ethical or biologico-ethical value..'K.' of *ṚV* is to be viewed together with the later *iṣṭa-devatā* concept and *bhakti* concept..'K.' does not arise from worldly utilitarian motives, but from the visualisation of a profound rel. truth ever present in the Indian mind;

such Vedic laudations are not gross flattery as *dānastutis*..acc. to H., 'K.' represents the profound rel. faith acknowledging that the one divine principle may be grasped under various accidental personal names..

29. HEIMANN, B. Contrasts in Fundamental Postulates : Monotheism or Henotheism? Miracles or Law of Nature? History of Mythology? *Belvalkar Felicitation Vol.*, 1957, 219–27.

..fundamental difference bet. Western and Ind. religions—their divergent attitude towards the problem of 'person'. In the West, 'person' is a supreme and final value; in India, 'person' is viewed as of but relative significance, implying transitoriness and limitation..West is 'monotheistic', India is 'henotheistic'—she believes in not 'unique' god, but 'one' for the time being..in Veda, various natural forces are defined in a kind of polytheism or a selective pantheism (W. SCHMIDT's view that all polytheism is a distortion of an original *Ur-gott*—original monotheism—not applicable to Vedic mythology)..Western god 'creates' *ex nihilio*—it is his main function; in India, no creation *ex nihilio* or for all times or for the sole benefit of a certain class, say mankind, is postulated. In India, creation is not a purposeful act, but a quasi-mechanical outflow..in Judaism (and in religions influenced by it), another divine predicate is that of a Supreme Judge. As against this, in India it is *karma*-theory. God can't interfere with *karma*..in the West, 'miracle' is interference with law of nature; in India, it is only a compassionate partnership bet. all beings..West is sceptical towards mythology; Indian mythology is a quasi-pedagogic postulate, it stimulates the higher individual to reach beyond the limitations of human deficiency..Christianity and all modern civilization deifies history; Indian religions de-historize events in time to give them the fulness of timelessness, and, as such, of divinity. History is an asset for the West, a limitation for India..in all its aspirations, empirical and metaphysical, West is fascinated by its own postulate of selection, arbitration, exclusive singleness. West thinks in terms of progressive evolution (it discards the lower rung as soon as it reaches a higher one); India believes in coexistence of divergent developments; West thinks in progression—one vertical line of evolution, India believes in a spiral..

30. KRETSCHMER, P. Saturnus. *Die Sprache* 2 (2).

31. LOMMEL, H. Blitz und Donner in Rigveda. *Oriens* 8 (2), 258–83.

32. MANKAD, D. R. Ṛgvedanā prācīnatama mantromā devasvarūpa. (Gujarati). *R. B. Trivedi Comm. Vol.*, 1958, 14 ff.

33. NATARAJAN, S. Vedic society and religion. *Cultural Hist. of India*, Hyderabad, 1958, 14–28.

34. OJHA, Madhusudana. *Svargasandeśa*. Manavashram, Jaipur, 1947, 31.

..explains concept of *svarga* in its *adhidaivata* and *adhibhūta* forms..ideas of *nāka* and *bradhnaviṣṭapa*..the seven *devasvargas*, *aśmāpṛśni*, *dharuṇa*, *ukṣā*, *aruṣa*, and Varuṇa's *preṅkha* (*ṚV* VII. 87.5)..

35. OJHA, Madhusudana. *Devāsurakhyāti*. Jaipur, 1952.

..Vol. I, 38; Vol. II, 82..discusses symbolical significance of Devas and Asuras, with ref. to Veda, *prajā*, *loka*, and *dharma*..

36. PANDIT, Ananda Priya. Is monotheism foreign to the Vedic conception? *Ved. Dig.* 1 (11), 11–14.

37. PANDIT, Ananda Priya. The distinguishing feature of the Vedic religion. *Ved. Dig.* 2 (2), 32–33.

38. PARANJPE, V. G. The Devas and the Asuras. *M. P. Khareghat Mem. Vol. I*, 1953, 262–70.

..was there a rel. schism bet. Vedic Aryans and Avestan Aryans in prehist. times?..if the early *ṚV*-hyms are older than 2000 B. C. and the *ṚV*-people were cut off from the rest of the Aryan folk by the Asura invasion of their common home, the rel. reform inaugurated by Zarathushtra about 1200 B. C. cd. be only in the midst of his own rel., wh., surrounded as it was by idolatrous beliefs, must have been in a state of disintegration..

39. PRABHAVANANDA, Swami. *Vedic Religion and Philosophy*. Madras, 1957, 171.

..(4th impression)..

40. PUSALKER, A. D. Śiśnadeva in Ṛgveda and Phallus Worship in the Indus Valley. *Sarup Comm. Vol.*, 1954, 49–54.

..Śiśnadeva can hardly mean the worshipper of phallus as god.. no ref. to phallus-worship in *ṚV*..Śiśnadeva refers to the non-celibates among the Aryan fold..

41. RAGHAVAN, V. The Vedas and Bhakti. *Ved. Kes.* 42 (8), 330–36.

42. RAGHAVENDRACHAR, H. N. Monism in the Vedas. *H-YJMU* 4 (2), 137–52.

..*ṚV*-hymns seem to teach many contradictory doctrines..but, acc. to author, monotheism or monism found in Veda from the very beginning..Veda believed in a single principle of the universe ..the central teaching of the hymns is that we are all *in* God and *of* God, and to realise God in all is the aim of our life..

43. SAHODA, T. The diagram of the development of the Vedic thought. (Japanese), *Ritsumeikan Bungaku*, May-June 1954.

..Vedic rel. started as a sacrificial rel. with its centre in polytheistic mythology; but at the later period of *ṚV*-rel., there appeared a form of mysterics, as a result of the development of its religiosity. The main current of the development of Vedic rel. thought proceeded along the line, passing thro' *AV*'s magic-mystical rel. and *Brāhmaṇa*'s philosophy, from the mysterics of *ṚV* to the mysticism of *Up*...

44. SARMA, D. S. Survey of Hinduism: I. The Vedic Age. *BJ* 2 (14), 12–2–1956, 25–28; 38.

45. SARMA, D. S. Survey of Hinduism: Age of Kalpa-sūtras: Buddhism. *BJ*, 26–2–1956, 38–42.

46. SATAVALEKAR, S. D. *Apane andara brahma kā darśana*. (Hindi). *VJ* 8 (12), 3–6.

..brain as the seat of *brahman*..

47. SATPRAKASHANANDA, Swami. The Vedic religion : a twofold way. *Pr. Bh.* 56, 42–48 (and in the following 8 issues).

48. SCHAEDER, H. H. Arische und altiranische Religion. *Eur. Enzyklopaedie*, 1958.

49. SHENDE, N. J. The Foundations of the Atharvaṇic Religion. *BDCRI* 9 (3–4), 197–414.

..(issued in book-form, pp. 216)..

Rev.: L. RENOU, *JA* 241, 153–54.

50. SHENDE, N. J. *The Religion and Philosophy of the Atharvaveda.* BORI (Bh. Or. Series 8), Poona, 1952, III+ 252.

..unorthodox tendencies of the *AV*-authors reflected in the theory and practice of *AV*-rel...*AV*-texts..problem of *AV-Up*...

Rev.: C. BULCKE, *M in I* 34, 168; L. RENOU, *JA* 241, 153–54.

51. SHENDE, N. J. The mythology of the Yajurveda. *J Bom U* 26 (2), 34–72; 27 (2), 29–94.

..Agni, Prajāpati, Indra, Solar and Lunar divinities, Rudra, Devas and Asuras, Minor deities, etc...

52. TAVADIA, J. C. From Aryan mythology to Zoroastrian theology. *ZDMG* 103, 344–53.

..(a review of DUMEZIL's researches)..D.s *Mitra-Varuṇa* deals with the double conception of Divine Sovereignty to be observed in various spheres of IE world—epic or political or rel...in *Le troisième souverain*, D. brings out the real char. of Aryaman in his relation to Mitra and Varuṇa as well to the "third function" including marriage and finally as the God of the Aryan community (THIEME's conclusions on the subject as stated in *Der Fremdling im ṚV* rectified)..in *Naissance d'Archanges*, D. suggests that Zarathushtra has based his group of Ahura Mazdah on the patron gods of the "three grand functions" cosmic and social..

53. VAIDYANATH SASTRI. Vedic religion. *Ved. Dig.* 2 (10), 11–14.

54. VARADACHARI, K. C. God and man. *KKT* 13 (3), 305–09.

..various attributes of godhead in Veda are particular experiences of the seers of the one sempiternal God (*ṚV* I. 164.46; III. 20.3)..

55. VARMA, S. B. Origin and development of image-worship in India. *SP* (17th AIOC), Ahmedabad, 1953, p. 137.

..Vedic Aryans were not image-worshippers ; I. V. civil. rel. is iconic..image-worship began from the time of Mahāyāna Buddhism..

56. VARMA, V. P. Decline of Vedic religion. *JBRS* 31 (4), 268–74.

..popular objective foundations of Vedic rel. destroyed by *Up.* ..attack on Vedic rel. from Sophistic and Ethical movements (Buddha)..

57. VARMA, V. P. Monism and the Vedas. (Hindi). *Parijat* (Oct. 1946), Patna.

58. VASUDEVACHARIAR, S. The Bhakti movement. *Ved. Kes.* 34 (3), 96–103.

..*bhakti-yoga* demands a direct study of *Up.* and the obtaining therefrom of the knowledge of God..

59. VELANKAR, H. D. *Ṛgvedātīla bhaktimārga.* (Marathi). S. P. Mandali, Poona, 1952, 10+94.

..concept of *bhakti* better expressed in the Indra-hymns than in the Varuṇa-hymns..

60. WÜST, W. Biologische Deutung vedischer Mythologie? *Yoga* (Ind. z. f. wissen. Yoga-Forschung) 1 (1), 125–30.

61. WÜST, W. Von indogermanischer Religiosität: Sinn und Sendung. *Arch. Rel.* 36, 64–108.

..based especially on Vedic references..

50. MAJOR DIVINITIES OF THE VEDA.

(*i*) *Agni:*

1. AGRAWALA, V. S. Fire in the Rigveda. *EW* 11 (1) 28–32.

..Agni is the supreme deity of *ṚV*..A. is three-fold—has 3 mothers, 3 births, 3 stations..all manifestation of Agni or Energy at a pt. and within a system is *yajña*..A. is explained in terms of the doctrine of heat (*auṣṇya*) generated by two opposite clashing forces (called in the lg. of ritual as *upāṁśu* and *antaryāma*, or wh. is the same thing as *prāṇa* and *apāna*). What is produced by this friction is the Divine Heat (*daivauṣṇya*), and he is verily *puruṣa* (*Maitrī Up.* II.6); what is *puruṣa* is the same as *agni vaiśvānara*..*apāṁ garbha*=laying of germ (Agni) by Creator in the Primordial *prakṛti*..

2. BHAGAVAD DATTA. Bhāratīya saṁskṛti kā agraṇī–agni. (Hindi). *VJ* (Nov. 1952).

3. COOMARASWAMY, A. K. [Buddha-Agni]. *HJAS* 4, 145 ff.

..the hist. Buddha is surely an euphemerisation of Vedic Agni..

4. RÖNNOW, K. *Agni and Vāyu : Orthodoxy and Heresy in Vedic India.* Quaestiones Indo-Iranicae, No. 3, Uppsala.

5. SATAVALEKAR, S. D. *Agni devatā.* (Marathi). Svādhyāya Maṇḍala, Pardi, 1956, 32.

..*ṚV* I.143; III.9; III.29 explained..nature of A. discussed..

6. VIPRADAS, Y. R. Agni in the Rigveda. *SP* (18th AIOC), Annamalainagar, 1955, 19–20.

..attempts study of A. in a true perspective..A. is not merely the fire in the hearth, but some peculiar entity possessing intelligence, talent, power..

(*ii*) *Aditi :*

7. APTE, V. M. Is Diti in Ṛgveda a mere reflex of Aditi? *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*—Part I), 1949, 14–22.

..Diti is no reflex of Aditi..D.(from √ *dā* = bind), in her naturalistic aspect, is the pt. on the western horizon on the belt of zodiac (*ṛta*) on reaching wh. the luminaries enter into ' bondage ' of darkness—a pt. exactly opposite to the one on the eastern horizon represented by Aditi (= unbinding), on reaching wh. the Devas (luminaries) emerge into freedom from bondage of darkness..A. is the presiding deity of *puṇarvasu*, wh. appears on the eastern horizon at the beginning of the Arctic day, commencing with the vernal equinox after the long night..

8. GHULE, Krishnasastri. Diti āṇi aditi. (Marathi). *Ghule Lekha-Saṁgraha*, Nagpur, 1949, 13–26.

..*aditi* = infinite space; upper hemisphere; *diti* = lower hemisphere; *śunaḥśepa* = Sun below horizon at the time of long nights..

9. PANDIT, M. P. Aditi: mother worship of the mystics. *Sri Aurobindo Mandir Annual*, Jayanti No. 12, 1953, 102–21.

..*aditi* is the supreme or infinite consciousness..

10. PRZYLUSKI, J. *La grande déesse. Introduction à l'etude comparative des religions.* Payot (Bibl. Hist.), Paris, 1950, 220+21 figures+8 plates.

..P. does not accept the usual three stages of human progress, namely, magic, religion, irreligion. Acc. to him, three stages of human evolution are economic, social, and spiritual. (1) In the economic stage, man is *homo faber*, who by the creation of tools harnesses his economic environment; he knows no gods, no spirits, no individual souls, only a diffuse mana. (2) In the second stage, he becomes *homo sapiens* by team-work, thus creating his own social environment; there is magic ritualism; the myth becomes conscious, mythology and ritual become systematic. (3) In the spiritual stage, self-consciousness and morality bring about the autonomous person, and create a spiritual environment ; the myth, object of traditional belief, is replaced by dogma, object of faith, and mythological ritualism by theological gnosticism..the 'Great Goddess" is in the first stage Mistress of Animals; in the second, she becomes wife of two men; in the third, wife of one husband (the rel. of Mother Goddess thereby becoming transformed into that of Father God) ..Zeno becomes the god of the heavens, Ouranos, because he succeeds Ourania, who is none other than Varuṇā, the Great Goddess..Sūryā, wife of two Aśvins, becomes wife of *one* Soma ..the change-over from matriarchy to patriarchy is due to the influence of an alien civilization or the transformation of a technique. P. accepts the second possibility..

Rev.: H. C. E. ZACHARIAS, *Anthropos* 48, 307–09.

11. RAGHAVAN, V. Mother Worship—Vedic concept. *Ved. Kes.* 39 (7), 310–15.

..mother-worship neither non-Vedic nor post-Vedic..various local and popular female deities, as indeed some from the trans-Indian regions of Tibet and China in the later times, and modes of worshipping them may have been assimilated into the original Vedic mother-worship..Aditi is the most complete Mother Goddess..

(*iii*) *Aśvinau :*

12. DAVE, K. N. *Discoveries in Vedic Mysticism* : Part I. Nagpur, 1955, 85.

..notes on Aśvinau as deities of honey, honey-bees, and bee-culture..

13. GADGIL, V. A. Aśvins. *SP* (13th AIOC), Nagpur, 1946.

..A. intimately associated with plant-life..one of A. represents plants, that is the well-known process of carbon assimilation effected by the interaction of the rays of the sun and plants.. second A. represents psychical factor in healing..plants operating under the influence of solar system and force of will power or *bhāvanā* are the two main factors represented by Aśvins..

14. IYER, K. Balasubrahmanya. A note on Nāsatyau and Dasrau. *JORM* 17 (4), 232.

..(ref. to P. S. S. SASTRI's article on the subject in *JORM* 15, 18–20)..I. supports S.'s point by means of a ref. from *Bhāgavata* (II. 2.29)..the words N. and D., in their old Vedic applications, meant separately each one of the Aśvinau..

15. JAYAPALA. Aśvinau deva. (Hindi). *GKP* 5 (10), 297–99.

16. MACHEK, V. Origin of the Aśvins. *Arch.Or.* 15, 413–19.

..(summary in *Rev. d. Et. Sl.* 23, 51-55) acc. to M., it is not possible to interpret all the details of a Vedic divinity harmoniously (*Arch.Or.* 12, 152 ff.)..(1) A. are native IE deities, not two Indian princes..identifiable with GK. Dioskures..the ancient IE imagined gods in acc. with the ideal of aristocratic class..on the transition bet. boyhood and youth, the riding animal is rather ass than horse; therefore, ass connected with A. as an afterthought by a Vedic pedantic thinker..char. of A. as youths not yet grown-up explains that their drink is *madhu* and not *soma*, that they *do not fight* but only survey the Vṛtra..A. are young sons of the mighty highest ruler, legitimate, rightful—really typical princes..divine pater familias endowed with sons..IE thus formed an ideal picture of the family..princes occupied with horse-riding sport..author explains their mention on Boghazkoi tablet..[discusses views on A. of VADER (*IHQ* 8, 272 ff.), CHANDAVARKAR (*J Bom U* 3, 63 ff.), PRZYLUSKI, KEITH (*IC* 3, 721 ff.), and JHALA (*J Bom U* 1, 270 ff.)]..

17. PRABHU, R. K. The riddle of the Aśvins. *SP* (15th AIOC), Bombay, 1949, 12–13.

..A.=Punarvasū; *alpha* and *beta* Geminorum..observed by dwellers of circumpolar home to be invariable and immediate forerunners of Long Dawn (Uṣas or Sūryā), wh. commenced its continuously circling movements from the region of the *puṣya nakṣatra*..A.=stars 1 and 2 of *mithuna rāśi* of Hindu zodiac..

18. SASTRI, P. S. S. [Nāsatyau and Dasrau]. *JORM* 15, 18–20.

(iv) Indra:

19. AGRAWALA, V. S. Indra. (Hindi). *Vedavāṇī* 12 (1-2), 90–99.

..Indra is *prajñāna* in the cosmos in the form of human body..

20. APTE, V. M. The name 'Indra' — an etymological investigation. *J Bom U* 19 (2), Sept. 1950, 13–18. (also in *SP*, 15th AIOC, Bombay, 1949, 1–2.)

..(1) *indra* connected with *indu* (MACDONELL); (2) *indra* connected with Hittite *inaras* (KRETSCHMER); (3) *indra* and *nṛ* linguistically related (JACOBI and FRIEDRICH); (4) *indra* derived from √ *in*, √ *inv* = to stir, to impel..these etymologies discussed..acc. to A., *indra* may be derived from √ *indh* (as suggested by GRASSMANN) or it may be linked up with the (hypothetical) √ *ind* (= to be bright)..this derivation, acc. to A., fits in eminently with the essential and original char. of Indra as god of light (= 'blazing', 'shining' god)..Indra = Arctic sun..Indra as god of thunderstorm is a misunderstanding caused by his description as releaser of waters..these waters are really speaking cosmic, celestial waters, wh. carry the luminaries on their surface..

21. APTE, V. M. Indra as a god of light in the Ṛgveda. *Saugor Univ. Journal* 1, 1952, 105–110. (also in *SP*, 16th AIOC, Lucknow, 1951, 24–25.)

..(1) in some passages, I. is directly identified with the sun; (2) also indirect identification; (3) his connection with light is unmistakable; associated with deities of light; (4) ref. to his winning back the luminaries; (5) I., along with sun and fire, generates dawns; (6) word *indra* derived from √ *indh*..*vajra* is not thunderbolt, but a metallic weapon wh. forms part of the *stable* equipment of I...Vṛtra = demon of wintry darkness.. assignment of mid-day libation to I. points to his char. as mid-day sun..support for this from post-Vedic ritual..

22. ARAVIND. Indra, divya prakāśa kā pradātā. (Hindi). *GKP* 5, 113–116.

23. BHAGAVAD DATTA. Divya mana indra hai. (Hindi). *GKP* 5, 233–36.

24. BROWN, W. Norman. Indra's infancy according to Ṛgveda IV. 18. *Siddheshwar Varma Comm. Vol. I*, 1950, 131–36.

..ref. to author's article in *JAOS* 62, 93–95 (*VBD* I–125.S1), where attempt is made to reconstruct general outline of the story of I.'s birth and infancy..here, full transl. of IV.18 given..acc. to author, there is no necessity of assuming I.'s unnatural birth from his mother's side..*pārśvān nir gamāni* (st. 2) means 'I shall accompany'..

25. CHATTERJEE, Sachindranath. Indra fights the demons: a Vedic myth. *CR* 120 (2), Aug. 1951, 93–100.

..Indra-myths reverberate distant echoes of the glorious deeds of some national heroes..

26. CHOUDHARY, R. K. Indra in Hindu mythology. *Ganesh Dutt College Magazine*, Begusarai, Feb. 1949, 24–31.

..I.=leader of primitive Vedic Aryans..

27. DANDEKAR, R. N. Vṛtrahā Indra. *ABORI* 31, 1–55.

..exhaustive study of the god from the pt. of view of evolutionary mythology..I., human hero, deified into national war-god; then associated with cosmic phenomena, and made rain-god..influence of ancient myth of hero and dragon..

28. DUMEZIL, G. A propos de "Vərəthrgna". *Melanges H. Grégoire*, 223–26.

29. GAJENDRAGADKAR, S. N. Indra in the Epics. *PAIOC* (13th Session), Part I, Nagpur, 1951, 79–82.

..I. in epics much different from Vedic I.; inspite of a not altogether moral conduct ever remains pre-eminent..this eminence dwindling, particularly with Viṣṇu's ascendance..epic I. haunted by shadow of defeat and dethronement..as the Aryans settled down, standard of value shifted from physical power to moral life and Brahmanical wisdom and prowess..

30. GANGOLY, O. C. Indra-cult *versus* Kṛṣṇa-cult. *JGJRI* 7 (1), 1–27.

..conflict bet. Vedic Indra-cult and Ābhīra Kṛṣṇa-cult reflected in Govardhana-Parvata episode (*Harivaṁśa* 15–18)..(clear evidence in *ṚV* of Indra-Festival, in wh. *indra-dhvaja* was raised—I. 10.1)..

31. GODBOLE, G. H. Indra in the Śatapatha Brāhmaṇa. *SP* (17th AIOC), Ahmedabad, 1953, 6–7.

..I. subordinated to sacrifice..concepts of *indra-loka* etc. noticed in *ŚPBr.*..I.'s subordination to sages is peculiar to *Br.* period..

32. GODBOLE, G. H. Indra in the Brāhmaṇas. *J Bom U* 25 (2), Sept. 1956, 32-41.

..examines causes of I.'s deterioration found in post-*ṚV* lit. (especially in *Purāṇas*)..I.'s warlike nature subordinated to mysticism (in *AV*); exaltation of sacrifice (in *Br.*) throws I. into background; exaltation of Viṣṇu and Śiva (in *Pur.*) brought about further degradation of I...

33. KARANDIKAR, A. J. Indra-vṛtra-yuddha hī āryāṁcī bhāratāvarīla svārī navhe. (Marathi). *Jñāneśvara* 7 (3), 26–38.

..Indra-Vṛtra-conflict does not represent Aryan invasion of India; it reflects the conflict bet. the Aryans influenced by Assyrian culture and the Aryans who stuck to ancient *ṚV* culture..Indra = Mitra..

34. KARANDIKAR, A. J. The riddle of 'Indra' and 'Soma'. *PO* 22 (3-4), 12–22.

..in *ṚV*, I. is the deity of summer solstice..constellation Crater is the heavenly Soma of *ṚV*..

35. KONOW, Sten. Note on Vajrapāṇi-Indra. *AO* 8, 311–17.

..constant companion of Buddha, depicted in Buddhist art, easily recognizable on account of *vajra*..GRUENWEDEL believed that this Vajrapāṇi was originally Indra, and that he was subsequently identified in some cases with Māra..FOUCHER and SENART identified the figure with Yakṣa chief mentioned in *Lalitavistara* ..acc. to KONOW, Vajrapāṇi of Gāndhāra art is simply a duplicate of Indra; for, in Buddhist lit., Indra is repeatedly mentioned as a Yakṣa..(the term *vajrapāṇi* occurs for the first time in *Ṣaḍviṁśa Br.*)..

36. LESNY, V. [Indra]. *AO* 4, 259.

..I. has his counterpart in no other IE mythology or lg...

37. LOMMEL, H. *Der arische Kriegsgott*. V. Klostermann (Rel. u. Kultur der alten Arier, 2), Frankfurt, 1939, 76.

..L. refers to three fields of Indra's activity—solar, tempest, battle..acc. to him, I. also found outside Indian mythology..

Rev.: E. SCHWENTNER, *IF* 58, 279–82.

38. LOMMEL, H. Blitz und Donner im Rigveda. *Oriens* 8, 1955, 258–83.

..Indra, generally god of thunder and lightning..I. has elements of sun-god..(LUEDERS denies the char. of I. as god of thunder and lightning; acc. to him, he is creator god)..LOMMEL quotes nearly two dozen passages where I. is connected with *vidyut* (also *didyut*, *aśani*, *aśman*)..also with thundering cloud..

39. MACHEK, V. Name und Herkunft des Gottes Indra. *AO* 12, 143–54.

..*indra* is an adj. of IE origin and means 'strong', 'virile'..it is not the original name of the Vedic god; it is merely his epithet ..acc. to M., I. is purely Indian personification of Dieus (*dyauḥ*) ..old IE people filled with respect towards celestial phenomena; they imagined the supreme god of the sky together with his family; they transposed the social organization of a patriarchal and aristocratic court into the heavenly heights together with its life..Indra's anthropomorphisation occurred after separation of Aryans from IE..I. shows certain traits not seen in Jupiter-Zeus..(in his article "Ario-Slavica", *KZ* 64, 261 ff. [*VBD* I–103.25], M. connects *indra* with Sl. *jedra*)..(the present article summarised in *Rev. d. Et. Sl.* 23, 51–55)..

Rev.: W. KIRFEL, *Theologische LZ* 72 (1947), 277.

40. MANOHAR. Maghavā kaun? (Hindi). *GKP* 4 (10), 28.

41. MEHTA, M. J. Indra and his devotees. *SP* (15th AIOC), Bombay, 1949, 10–11.

42. OJHA, Madhusudana. *Indravijayaḥ*. Manavashrama, Jaipur, 1952, Part I : pp. 137, Part II : pp. 140.

..historical and geographical exposition regarding Aryans and Dāsas..

43. RENOU, L. Indra dans l'Atharvaveda. *NIA* 8 (*K. N. Dikshit Mem. No.*), 123–29.

..*AV* represents I. more concretely and in a more life-like manner..

44. RUBEN, W. Indra's fight against Vṛtra in the Mahābhārata. *Belvalkar Felicitation Vol.*, 1957, 113–26.

45. SHENDE, N. J. Indra in the Atharvaveda. *PAIOC* (13th Session), Part II, Nagpur, 1951, 57–60.

..in *AV*, the Ṛgvedic Indra is transformed into a deity of popular appeal, to redress private and public grievances..

46. VELANKAR, H. D. Indra's pact of partnership with Viṣṇu (*ṚV* VIII. 100). *SP* (14th AIOC), Darbhanga, 1948, 4–5.

..V. demanded from I. a share in Soma-offerings, before he offered his help to I... *ṚV* VIII.100 is a *saṁvāda-sūkta* (like IV.18) embodying the dialogue bet. I., V., and the poet..

47. WIJESEKERA, O. H. de A. The cakkavatti and his Ṛgvedic prototype. *PAIOC* (18th Session), Annamalainagar, 1955, 238–42.

..*cakravartin* = wielder of *cakra*..Indra ref. to in *ṚV* as wielder of *cakra*..in the char. of Vedic Indra, we have a distinct antecedent of at least one aspect of *cakravartin*'s personality, namely, his aggressive and conquering nature as an imperial monarch..

48. WÜST, W. Indra. *Z. f. Namenforschung* 17, 1942, 214–16, 295 ff.

49. YAGNIK, N. S. Indra : son of a Brāhmaṇa. *R. B. Trivedi Comm. Vol.*, 1958, 104–06.

50. ZIMMERN. [Indra]. *Streitberg Comm. Vol.*, 430. ff.

..ref. to Inaras (acc. to KRETSCHMER, "Vedic Indra" *KZ* 55–79) and Illujankas (dragon) conflict..

(*v*) *Pūṣan:*

51. ATKINS, S. D. Pūṣan in the Sāma, Yajur, and Atharva Vedas. *JAOS* 67, 274–95.

..supplement to author's *Pūṣan in the ṚV* (*VBD* I–114.33)..

52. KULKARNI, B R. Association of Seetā and Pūṣan in Ṛgveda and its astronomical significance. *D. V. Potdar Comm. Vol.*, 1950, 229–30.

..*ṚV* IV.57.6–7..the rise of Pūṣan—the *revatī nakṣatra*—was once coeval with and a signal for sowing wheat (*sītā*)..

53. KUIPER, F. B. J. [Pūṣan]. *AO* 12, 256.

..connects Pūṣan with *puṣyati*..

(vi) Yama:

54. CHAPEKAR, N. G. Pitaraḥ and Yama. *Belvalkar Felicitation Vol.*, 1957, 36–42.

..Yama and Yamī were names of individuals of human race—perhaps from a non-sacrificing society..

55. HERAS, H. The fall of man in the Avesta. *M. P. Khareghat Mem. Vol. I*, Bombay, 1953, 150–76.

..*ṚV* X.13.4..Yama's choice of mortality; it was a punishment inflicted upon him on account of a sin: a fall is implied here.. similar ref. to "fall" in *ŚPBr.* I. 1.1.4, *Ait.Br.* 1.1.6, and in *Avesta* (*Ys* 32.8)..voluntary separation of human soul from god often ref. to in Vedic lit. (cf. *Pañcaviṁśa Br.* 17.10.2; 21.2.1; *ŚPBr.* III. 9.101..author attempts a comparative study of the subject on the basis of various rel. scriptures..

56. HERAS, H. Yama and Yamī. *JIH* 32 (3), 309–17.

..Yama = father of human race; Yamī = mother of human race..

57. HERAS, H. The personality of Yama in the Ṛgveda. *Jadunath Sarkar Comm. Vol. II*, 1958, 191–97.

..discusses prevailing views re. Y.'s personality..acc. to H., Y. = the first of men, the progenitor of mankind..

58. ITO, G. A characteristic of the Yama legend in the Zoroastrian tradition. (Japanese). *JIBS* 1 (2), 197–202.

59. ITO, G. The triple flight of Yima's kingly glory. (Japanese). *JIBS* 3 (1), 87–89.

60. ITO, G. Yima and the Sun. (Japanese). *Tohogaku Kenkyu* 3, 121–48.

61. MOLE, M. The legend on Yama in the second *fargard* of the *Vendidād* and the origin of Iranian dualism. (Polish). *Sprawozdania PAU*, 1948.

(*vii*) *Rudra-Śiva:*

62. ABROL, S. Śiva-cult in Sanskrit literature. *SP* (19th AIOC), Delhi, 1957, 63–64.

..how Vedic Rudra became Śiva..

63. AMMER, K. [Etymology of *śiva*]. *WZKM* 51, 134 ff.

64. APTE, V. M. Is the Ṛgvedic Rudra a 'Howler'? *JGJRI* 5 (2), 85–92.

..R. is not a 'howler'..*rudra* and √ *rud* are deaspirated forms of *rudhra* and √ *rudh* (in *rudhira*) respectively..R. is resplendent, ruddy..

65. APTE, V. M. From the Ṛgvedic Rudra to the Purāṇic Śiva. *Saugor Univ. Journal* 6 (6), 1957, 81–85.

..epithets, appearances, characteristics, and functions of Śiva have gradually evolved from those of Rudra..origin of phallus-worship discussed..

66. BAKE, A. A. The appropriation of Śiva's attributes by Devī. *BSOAS* 17 (3), 519–25.

67. BANERJEA, J. N. Some emblems of Śiva in the early coins and seals. *IHQ* 12, 131–34.

..three-headed, one-headed and four-armed representations of Śiva on some gold coins of Huviska and on coins of Vāsudeva.. cf. three-headed Śiva of Indus Valley..

68. BANERJEE, Priyatosh. A note on the antiquity of the Liṅga-worship in India. *JBRS* 40 (2).

..*liṅga*-worship much earlier than 2nd cent. B.C...came to be associated with Neo-Brahmanic Śiva-cult..

69. BHANDARKAR, D. R. Śiva of pre-historic India. *JISOA* (June-Dec. 1937).

..accepts MARSHALL's suggestion that the three faces of the Mohenjo Daro figure illustrate syncretic representations of three deities..connects that characteristic with Vedic Rudra's epithet, *tryambaka*..

70. BHATTACHARYA, Kamaleshwar. The aṣṭa-mūrti concept of Śiva in India, Indo-China and Indonesia. *IHQ* 29 (3), 233–41.

..brief introductory observations on Rudra-Śiva cult..concept of eight-fold manifestation of Śiva, bringing out the immanent aspect of the god, spread to Farther India in the form already developed in India itself..

71. CHOUDHURI, N. N. Lord Śiva. *SP* (16th AIOC), Lucknow, 1951, p. 224.

72. COOMARASWAMY, A. K. The mystery of Mahādeva. *Indian Art and Letters* 6, 10–13.

73. DANDEKAR, R. N. Rudra in the Veda. *JUPHS* 1, Poona, 1953, 94–148.

..a detailed study of Rudra-Śiva..red god of the proto-Dravidians, Paśupati-Yogīśvara of the Indus Valley people, supreme male-god associated with the Mother-Goddess cult and the cult of mothers, god of procreation, fecundity and vegetation, the cultivator god and god of cultivators, the god of vagrants, the creator and the destroyer, the demon-divinity associated with wilderness..Vedic Rudra has inherited most of the characteristics of the personality of this proto-Indian god..R. is but an aryanised version of Ś...

74. DIVANJI, P. C. The Māheśvara cult and its off-shoots. *JASBom* 30 (2), 1955, 6–22.

75. GHULE, Krishnasastri. Mahādevāce mūḷa svarūpa. (Marathi). *Ghule-Lekha-Saṁgraha*, Nagpur, 1949, 121–244.

..Mahādeva is really Agni with 8 *dhiṣṇis*..while anthropomorphising this god, two factors were effective : (1) Meru mountain ; (2) the fearful situation there at the time of the great night..

76. GOSWAMI, M. L. Vede śaivadarśanasya vicāraḥ. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 169.

77. GREGORIE, H.; GOOSENS, R.; MATHIEU, M. *Asklépios, Apollon Smintheus et Rudra, études sur le dieu à la taupe et le dieu au rat dans la Grèce et dans l'Inde*. 1950.

..Rudra—by GOOSENS..

78. GUPTA, S. K. Coconut (Tryambaka in the Ṛgveda) is the origin of Śiva-cult. *SP* (14th AIOC), Darbhanga, 1948, 7-9.

..all traits of Rudra in *ṚV* found in coconut (as described in *Bhāvaprakāśa, Nighaṇṭu*, and by Caraka and Suśruta)..concept of Śivaliṅga derived from phallus-like shape of coconut..Maruts= water taken out from the flower of coconut..

79. HARIHARANANDA SARASVATI, Swami. The inner significance of liṅga-worship. *JISOA* 9, 52–80.

80. KIRFEL, W. Śiva und Dionysos. *Z.f.Ethnologie* 78, 83–90.

81. MACHEK, V. Origin of the gods Rudra and Pūṣan. *Arch. Or.* 22, 544–62.

..Rudra is the manager of cattle in the aristocratic court of heaven..he is divine shepherd..can be traced back to IE period.. Śarva is the original name of Rudra, the latter being merely an epithet..Pūṣan, who is also to be traced back to IE period, is the 'second' or 'younger' shepherd..

82. MAYRHOFER, M. Der Gottesname Rudra. *ZDMG* 103 (1), 140–50.

..(1) derivation of *rudra* from √ *rud* creates difficulties; (2) to understand *rudra* as 'red' is good so far as Rudra's char. is concerned, but linguistically it is unsatisfactory; (3) M. suggests that *rudra* may be linguistically connected with *rodas* (neuter)= heaven; Rudra=belonging to heaven; (4) this derivation supported by Rudra's char. and confirmed by fact that various Vedic gods are referred to as *rudra*..

83. MILES, A. *Le culte de Śiva.* 1951, 280.

..(2nd ed.)..

84. NARAHARI, H. G. Soma and Rudra in Vedic mythology. *Bh. Vid.* 13, 62–64.

85. PANDEY, K. C. *Bhāskarī* : Vol. III. Sarasvati Bhavana Texts, No. 84, Lucknow, 1954.

..(an English translation of *Īśvara-pratyabhijñā-vimarśinī* with an Outline of the History of Śaiva Philosophy)..in the 'Outline', discusses Śaivism in the Veda..acc. to P., *Nārāyaṇopaniṣad* (*Taitt. Ār.*) is basis of the Śaivism of Lakuleśa Pāśupata..

86. PETTAZZONI, R. Pre-Āryan and Vedic antecedents of the polycephalous Śiva. *Saṁjñā-Vyākaraṇa* (*SII*) 1, 1954, 1–6.

..tricephalous figurations familiar to iconography and ideology of the pre-Aryan Indus civilization..considerable interval bet. the three-headed Śiva on the Indo-Scythian coins and his distant pre-Aryan antecedent on Mohenjo Daro seals..possibility of a continuous trad. interrupted only apparently by the Aryan invasion and aryanization of India..M. D. divinity was endowed with a plurality of faces to indicate his all-seeing nature..

87. PIATIGORSKY, A. M. History of Śiva. (Russian). *Sovietskoe Vostokovedenie* 2, 1958.

88. PISANI, V. Und demnoch Rudra "Der Rote". *ZDMG* 104, 136–39.

..(a propos MAYRHOFER, *ZDMG* 103, 145 ff.; PISANI, *ZDMG* 102, 62 ff.)..MAYRHOFER's explanation of Rudra as 'belonging to heaven (*rodas*) not acceptable..nor can *rudra* be derived from √ *rud* (=to weep)..one has to fall back upon PISCHEL's explanation, namely, *rudra*=red; it is a translation of Dravidian *śiva* (=red)..

89. RAJA RAO, M. The astronomical background of Rudra and Purāṇic Śiva. *Bh. Vid.* 13, 158–68.

..Rudra=Sirius..

90. RAMACHANDRA RAO, S. K. The dance of Śiva. *Asia* 9, 31–39.

91. SHAH, H. A. Vedic gods–V : Rudra-Kālī. *ABORI* 29, 227–70; 30, 43–88.

..Rudra=Sirius=Śaṅku..

92. SITARAMAIYA, K. Śaivism and Andhra Deśa. *Bh.Vid.* 13, 78–101.

93. WÜST, W. *Rudra–m. n. pr.* J. Kitzinger (Wortkundliche Beiträge zur arischen Kulturgeschichte und Weltanschauung III), München, 1955, 41.

..*rudra* corresponds to Lat. *rullus* (**rudlo-s*)="rustic"..ref. to views of WACKERNAGEL-DEBRUNNER (*Altind. Gr.* 2, II, 850, 855); KRETSCHMER (*Kleinasiat. Forsch.* 1, 316); AMMER (*WZKM* 51, 133 ff.); SZEMERENY (*Beitr. z. Namenforsch.* 2, II, 176); PISANI (*ZDMG* 104, 136–39); MAYRHOFER (*ZDMG* 103, 143 ff.)..

94. YADU VAMSHI. The historical basis of Śaivism. *Siddheshwar Varma Comm. Vol. II*, 1950, 123–28.

..origin of Śaiva faith traced back to Ṛgvedic Rudra (who appears as personification of lightning issuing from a dark cloud and accompanied by thunder and rain)..R. as fertility-deity in *AV*..assimilation by R. of some deity worshipped by indigenous tribes..*liṅga*-form and association with Śakti borrowed from I. V. civil...

95. YADU VAMSHI. *Śaiva-mata*. (Hindi). Bihar Rashtra-bhasha Parishad, Patna, 1955, 2+338.

..Chh. 1–3 : Pre-Vedic, Vedic, and post-Vedic Rudra..

(*viii*) *Varuṇa* (*Mitra, Aryaman*) :

96. APTE, V. M. Varuṇa in the Ṛgveda. *NIA* 8 (*K. N. Dikshit Mem. No.*), 136–56.

..natural basis of V. is the waters—not merely terrestrial or rain waters, but also and *primarily* the all-pervading celestial and cosmic waters..

97. APTE, V. M. The natural basis of Varuṇa in the Ṛgveda. *PAIOC* (13th Session), Part II, Nagpur, 1951, 32–38.

..V.=lord of ocean of cosmic waters..

98. CUMONT, F. *The Mysteries of Mithra*. New York, 1956, XIV+239.

99. DUMEZIL, G. *Ouranos-Varuṇa*. Etude de mythologie comparée indo-européenne. Adrien Maisonneuve, Paris, 1934, 103.

..(*VBD* I–114.54)..

Rev. : E. BENVENISTE, *BSL* 42 (2); A. DEBRUNNER, *IF* 53, 239; H. POLEMAN, *JAOS* 43, 78–79.

100. DUMEZIL, G. Mitra-Varuṇa, Indra, les Nāsatya comme patrons de trois fonctions cosmiques et sociales. *Studia Linguistica* 1 (2), Lund, 1947.

101. DUMEZIL, G. *Mitra-Varuṇa. Essai sur deux représentations indo-européennes de la souveraineté.* Gallimard, Paris, 1948, 216.

..(2nd ed.; 1st ed., pub. Leroux, Paris, 1940, XII+150)..M. is the sovereign in his clear, regal, calm, benevolent, sacerdotal, aspect; V. is assailant, sombre, inspiring, violent, terrible, warlike aspect..M. is *brahman*, V. is king of Gandharvas..double sovereignty—*rāj-brahman* : *rex-flamen* : M.-V...

Rev. : (1st ed.) BAYET, *RHR* 124, 191–96; E. BENVENISTE, *BSL* (1942–45), 45–46; BOYANCE, *REA* (1941), 85–87; H. POLEMAN, *JAOS* 63, 79-80; J. C. TAVADIA, *IF* 59, 231-32. (2nd ed.) J. GONDA, *Bibl. Or.* 6, 124–25; R. PETTAZZONI, *St. M St. R* 19–20, 217–20.

102. DUMEZIL, G. *Le troisième souverain.* Essai sur le dieu indoiranien Aryaman et sur la formation de l'histoire mythique de l'Irlande. Adrien Maisonneuve (Les dieu et les hommes, III), Paris, 1949, 186.

..exegetical and rel.-hist. study of Aryaman in Veda and *Avesta*.. acc. to author, there is great similarity, both from the points of view of mythical function and activity, bet. Aryaman and Heros Eremon of Irish folk-legends..idg. politico-religious mythology.. discusses THIEME's views on the subject..

103. DUMEZIL, G. Addendum à "Ari, Aryaman". *JA* 247.

..(add. to *JA* 246, 67–84)..

104. HIERSCHE, R. Zur Etymologie des Götternamens Varuṇa. *MIO* 4(3), 1956.

105. KRISTENSEN, W. B. Het mysterie van Mithra. *MKNAW*, N. R. 9, 1946, 27 ff.

..Mitra-Mithra symbolises 'cosmic contract'..

106. LOMMEL, H. Die Späher des Varuṇa und Mitra und das Auge des Königs. *Oriens* 6(2), 323–33.

107. LÜDERS, H. *Varuṇa* : I. *Varuṇa und die Wasser.* Vandenhoeck & Ruprecht, Göttingen, 1951, VIII+337.

..(aus dem Nachlass herausgegeben von L. ALSDORF)..in eleven chapters, author deals with the position of V. as a resident of water and a denizen of heaven; the tripartition of heaven; relation

bet. terrestrial and celestial seas and rivers ; Indra's combat with Vṛtra ; role of Soma ; etc...V. as the god presiding over oath..German word *Wahrheit* covers the exact and whole meaning of *ṛta* ; *satya* is a later substitute for *ṛta*..

Rev. : R. BIRWE, *IF* 63, 288–90 ; T. BURROW, *JRAS* 1954, 85–86 ; J. GONDA, *Oriens* 6, 386–87 ; H. LOMMEL, *DLZ* 1953, 400 ff. ; G. M., *AO* 22, 82 ; J. C. TAVADIA, *I-AC* 3, 298 ; P. THIEME, *ZDMG* 101, 407–18.

108. LÜDERS, H. *Varuṇa* : II. *Varuṇa und das Ṛta.* Vandenhoeck & Ruprecht, Göttingen, 1959, XXIII+339–765.

..(ed. by L. ALSDORF)..I : Cosmological Fragments. II : Varuṇa and Ṛta (V. as guardian of Ṛta ; Ṛ. in cult-hymn ; Ṛ.=Truth ; Ṛ. as cosmic principle ; 'seat' of Ṛ. ; Ṛ in *Avesta*, etc.). III : Fragments of the third Volume (V. as king ; V. as god of oath ; water-ordeal ; Mitra and Aryaman, etc.)..Appendix I : Pages of press-copy of Vol. I found later. App. II : Additional fragments (seven *vāṇīs* ; Soma ; threefold seven rivers, etc.)..

109. MEYER, J. J. [Varuṇa]. *WZKM* 46, 138 ff.

..V.=god of oath..

110. THIEME, P. [Aryaman]. *ZDMG* 95, 219–21.

..A. as friendly (*suśeva*) (*ṚV* VI. 50.1. ; 48.14) but, on occasion, also punishing (I. 167.8) and fighting (VII. 36.4) Āditya..

111. THIEME, P. *Mitra and Aryaman.* Transactions of the Connecticut Academy of Arts and Sciences, Vol. 41, New Haven, 1957, 96.

..book falls into 3 parts..Ch. I: controverts DUMEZIL's views on the subject; acc. to T., *ṚV* knows nothing of the distinction in the roles of Mitra and Varuṇa; threefold classification of Indo-Ir. gods suggested by D. is unacceptable..Ch. II A: discusses MEILLET's thesis that *ṚV* Mitra means exclusively 'contract', not 'friend'. T. accepts this thesis and points out that the imagination of Vedic poets turned a pale abstraction into a colourful, beneficient, and terrible heavenly personality..Ch. II B: Mithra in *Yasht* 10; T. demonstrates his pt. by translating Mithra everywhere as 'contract'..Ch. II C: analysis of *ṚV* III.59; the hymn is made up of two hymns, namely, vss. 1–5 and vss. 6–9..Ch. II D: Mitra and Varuṇa; V.=true speech (from **wer* –'to speak')..Ch. III: T. reiterates his view that Aryaman is "God Hospitality": *aryaman*<*arya*<*ari* : *ari* designates now

'enemy' (II. 23.13), now 'guest' (X. 28.1), now 'host' (III. 43.2); therefore, it must designate one single concept under wh. any of these three may be subsumed, namely, that of 'stranger'..

Rev.: I. GERSHEVITCH, *BSOAS* 22, 154–57; F. B. J. KUIPER, *I-I J* 3, 207-12 (mythology may be described in an 'atomistic' way or in a 'structuralistic' way. T. follows the former way. Varuṇa's relation with inverted tree [*ṚV* I. 24.7] and his relation with inverted vessel [V. 85.3] can't be properly explained on T.'s assumption. In study of mythology, etymology shd. not be the starting pt. Contrast bet. Mitra and Varuṇa is recognised by trad. T. gives too much credit to 'poetic art').

112. THIEME, P. [*ari-aryaman*]. *ZDMG* 107, 96 ff.

..discusses difficulties raised by DUMEZIL..

112a. THIEME, P. Remarks on the Avestan hymn to Mithra. *BSOAS* 23 (2), 265–74.

..(a propos I. GERSHEVITCH, *The Avestan Hymn to Mithra*, Cambridge, 1959)..

(*ix*) *Viṣṇu:*

113. BHARADWAJ, K. D. The nature of god. *KKT* 20 (8–9), 544–51; 574–78.

..a review of the solar char. of Viṣṇu..criticism of G. V. L. RAGHAVA RAU's theory identifying V. with the Hercules-Lyra system of the sky..Viṣṇu not modelled after Indra..

114. DANIELOU, A. Viṣṇu—the pervader. *ALB* 18 (3–4), 336–80.

115. DUMEZIL, G. Viṣṇu et les Marut à travers la réforme Zoroastrienne. *JA* 241, 1–25.

116. GONDA, J. *Aspects of Early Viṣṇuism.* N. V. A. Oosthoek's Uit. Mij., Utrecht, 1954, IX+270.

..why Vedic Viṣṇu elevated to supreme godhead in later mythology..G. supplements earlier views on the subject..V. and fertility; V. and the sun; V. and Indra-Vajra; V. and sacrifice, *avatāras*, etc...acc. to G., the most prominent characteristic of V. is his 'pervading' nature; the other one is his identification with sacrifice..also discusses Śrī..some aspects of Viṣṇu-cult, its rites and festivities, acc. to Vaikhānasa school..

Rev.: E. BENDER, *JAOS* 75, 137; E. FRAUWALLNER, *OLZ* 1956, 258–59; H. v. GLASENAPP, *ZDMG* 105, 378–79; W. GURNER, *JRAS* 1955, 185–86; B. HEIMANN, *The Hibbert Journal* 53, 314–16; W. KIRFEL, *DLZ* 1956, 12; V. RAGHAVAN, *ALB* 20, 198–201; B. SCHLERATH, *Oriens* 8, 318–21.

117. HARIHARANANDA SARASVATI, Swami. Vishṇu, the all-pervading principle. *JISOA* 12, 135–74.

117a. MACHEK, V. Origin of the God Vishnu. (with an explanation of Vərəthragna, Apollo and Frey). *Arch. Or.* 28, 103–26.

..(earlier papers on Indra, Aśvins, Uṣas, Rudra and Pūṣan—*Arch.Or.* 12, 143–54; 15, 413–19; 22, 544–62..these deities are anthropomorphic by origin; they came into being in the era of IE ling. unity; they are to be regarded as members of the Divine Court in heaven)..the idea of Viṣṇu being sun-god is not satisfactory..V.'s original char. emerges from the realm of witchcraft, from the world of fairy beings and charms..V., the helper of Indra, is *prius*, he is druid-magician; V., the dwarf, is *posterius*, a magician only..V. surpassed other gods on account of his magical powers..Verethragna may be V. himself..ref. to Ver.'s *avatāras*..ways of worship of Ver. belong to the witchcraft category..in Ir. myth., V. was thus responsible for killing Vṛtra.. in GK. myth., Appolo was V.'s counterpart; and in Teuton myth., Frey..at the time of their ling. unity, IE people worshipped two types of beings: (1) Asuras (=natural phenomena distinguished by certain regularity and order, viz., sun and the starlit sky—Mitra, Varuṇa, etc.; (2) Devas or anthropomorphous members of the divine ruling court of the heaven—with Indra as *pater familias*, Aśvinau and Uṣas as princes and princess, Rudra-Pūṣan as shepherds, and Viṣṇu as court druid magician..

118. PATHAK, V. S. The early Vaiṣṇava pantheon. *JUPHS* 24–25.

..identification of Vedic V. with the later Nārāyaṇa and still later Vāsudeva marks an advance in the Vaiṣṇava movement of ancient times..

119. ROY, P. K. Early Vaiṣṇavism—its evolution and progress. Allahabad Univ. Mag. 33 (1), 33–37.

120. SANKARANANDA, Swami. Viṣṇu in Mohenjo-Daro and the Vedas. *SP* (16th AIOC), Lucknow, 1951, p. 21.

..emblems of V. in I. V. civil...Vedas composed by the so-called non-Aryan Indus people..

121. SHENDE, N. J. Viṣṇu as Āditya (in the Vedic literature). *SP* (20th AIOC), Bhubaneshwar, 1959, 11–12.

121a. VADER, V. H. Vāmana or the Dwarf incarnation and its Vedic origin. *Orissa Hist. Res. J.* 7 (3–4), 221–24.

(*x*) *Soma:*

122. AGRAWALA, V. S. Soma. (Hindi). *Chatrika Abhinandana Grantha*, Amritsar, 1950, 1–4.

..S. is the 'brain' in human personality..S.=*vīrya* or *retas*..

123. BHAGAVAD DATTA. Soma. (Hindi). *GKP* 3 (1), 14–15.

..S. resides in cerebro-spinal-fluid..

124. CHINNASWAMI SASTRI, A. Synopsis of the article on Soma plant. *OH* 1 (1), 85–86.

..S. was not an intoxicating drink..

125. CHINNASWAMI SASTRI, A. Soma-svarūpa-vimarśaḥ. *OH* 1 (1), 87–99.

126. KAPADIA, B. H. Soma in the legends. *Bull. of Chunilal Gandhi Vidyabhavan* 5, Aug. 1958.

127. KAPADIA, B. H. *A critical interpretation and investigation of epithets of Soma.* V. P. Mahavidyalaya, Vallabh-Vidyanagar, 1959, 4+76.

..discussion about S. as god, plant, juice, and from ritualistic pt. of view..S., in *ṚV*, can't be identified with moon..

Rev.: U. P. SHAH, *JMSUB* 8 (1), 103–04.

128. KAPADIA, B. H. Soma in the poetic setting. *SP* (20th AIOC), Bhubaneshwar, 1959, 12–14.

129. LOMMEL, H. Der Gott Soma. *Das religiöse Weltbild einer fruehen Kultur* (ed. E. JENSEN), Stuttgart, 1948, 89–92.

130. LOMMEL, H. König Soma. *Numen* 2 (3), 196–205.

..a study of S. and Agni..S.'s kingship is different from that of Indra or Varuṇa; it is a special kind..as creator and life-impeller,

S. is physically present in every love-impulse, in every grass-blade ..S. is ruler and lord of all..S. is fluid principle of continuity of life..

131. PANDIT, M. P. Soma. *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 72–88.

..(contd. from *Sri Aurobindo Circle* 7–8, Bombay)..S. is outwardly juice of Soma-plant; but, in reality, it is the sap of delight, the essential ecstacy that is at the root of life..

132. PATIL, G. M. Atharvanic Soma. *SP* (20th AIOC), Bhubaneshwar, 1959, 24–25.

..in *ṚV*, S. stands for (1) plant, (2) juice, (3) sacrifice, (4) deity..in the next stage, that is, of the *Śrauta-sūtras*, Soma-plant became rare and substitutes began to be used..in the third stage, that is, of *AV*, we find decline of Soma-sacrifice..new psychic or symbolic *savas* became popular and original Soma-sacrifice was given up...

133. PATIL, G. M. Soma, the Vedic deity. *OT* 4 (1–2), 68–79.

..S. distinct from moon..S. is not a deity in the real sense of the term..represents temporary glorification of a earthly sacrificial plant and its juice used in ritual..

134. RAHURKAR, V. G. Was Soma a spirituous liquor? *OT* 2 (2–3), 131–42. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 15.)

..S. was non-alcoholic..

135. RAJA, C. K. Was Soma an intoxicating drink of the people? *ALB* 10 (2), 90–105.

..S. was not an intoxicating drink..two sorts of symbolisms in Veda: Bull (*vṛṣabha*) symbol for rites (*karma*); Horse (*aśva*) symbol for wisdom..S. associated with *karma*..S. was not a drink of people at large..considers the word, *ṛjīṣa*..

136. UNWALA, J. M. Prācīna irānī homa ane vaidika Soma. (Gujarati). *Vallabh Vidyanagar Res. Bull.* 1 (2), 7–10.

..identifies Soma-Haoma with 'Ephedra'..

51. Minor Divinities of the Veda.

1. Balasubrahmanyam, M. D. Ethics of the Ādityas in the Ṛgveda. *SP* (19th AIOC), Delhi, 1957, 5–6.

..A. are Devas emerging into freedom and light from *ṛta* (= belt of Zodiac)..morality-ridden spirituality or spirituality-inspired morality as the *sine qua non* of Āditya religiology..

2. Brough, J. Uṣas and Mater Matuta. *BSOAS* 21 (2), 395-99.

..(a propos Dumezil's views; acc. to B., much of D.'s theoretical superstructure depends too much on highly abstract conceptions)..

3. Montesi, G. Uṣāsānaktā—Mitologia vedica della notte. *St.M St.R* 28 (1), Bologna, 1957, 11–52.

4. Tirumalachariar, R. Thirty Sisters. (in Tamil). *JTSML* 13 (3), 1959, 16–22.

..based on Vedic speculation on 'dawn'..author explains a *mantra* in *YV* describing the process of the creation of the Day and the 'Dawn' wh. precedes the Day..30 *uṣūsaḥ* were created by the Lord..their respective functions, acc. to the Vedic concept, discussed here..30 dawns were responsible for marking the division of time into months..

5. Chapekar, N. G. The Ṛbhus. *JBBRAS* 29 (11), 81–85.

..that Ṛ. were human and were later deified has to be rejected..

6. Jayapal. Ṛbhuo ke vicitra cāra kārya. (Hindi). *GKP* 5 (6), 180, 185–87.

6a. Kramrich, Stella. The Ṛgvedic myth of the craftsmen (the Ṛbhus). *Art. As.* 22 (1–2).

7. Potdar, K. R. Ṛbhus in the Ṛgvedic sacrifice. *J Bom U* 21 (2), Sept. 1952, 21-30.

..Ṛ. belonged to the family of Āṅgirasas, wh. played a significant role in the evolution of Vedic sacrifice..later raised to the status of divinities and allowed to receive Soma-offerings..

8. MAYRHOFER, M. Kuberaḥ — Nalakūbaraḥ, Probleme eines altindischen Gottesnamens. *Beiträge z. Namenforsch.* 2, 178–81.

..(summarised in *Anthropos* 47, 672)..*kūbara* is to be derived from austro-asiatic word-group *kubja*, etc...Kubera is ugly..he is neither imported from Central Asia nor does he belong to an idg. heritage..

9. ARAVAMUTHAN, T. G. Gaṇeśa : clue to a cult and a culture. *JORM* 18 (4), 221–45.

..acc. to A., G. is neither a Yakṣa (as COOMARASWAMY believes) nor a totemic or agrarian god (as suggested by FOUCHER)..he assumes for that god an exclusively Vedic provenance..he believes that G. is a conglomerate of the Vedic Maruts and Bṛhaspati.. Rev. : J. CAMBELL, *Art. As.* 15, 293–94.

10. DANIELOU, A. The meaning of Gaṇapati. *ALB* 18, 106–119.

..G. is the "Lord of the Numbered", thro' whom the identity bet. macrocosm and microcosm is represented..

11. HARIHARANANDA SARASVATI, Swami. Greatness of Gaṇapati. *JISOA* 8, 41–55.

..G. is the rational and logical visual representation of a metaphysical principle. the primordial essence by wh. the whole universe is regulated is named G...

12. HERAS, H. The problem of Gaṇapati. *TC* 3 (2), 151–213.

..G. is a deity without any foundation in the Veda..his elephant-head due to Nāgas..possesses many characteristics of his supposed brother, Skanda..S. is the only real son of Śiva..

13. HERBERT, J. Śrī Gaṇeśa. *KKT* 12 (3), 386–94.

14. HERBERT, J. *Gaṇeśa, précédé d'une étude sur dieu chez les Hindus.* Lyon, 1946.

15. MITRA, Haridas. *Gaṇapati.* Visvabharati, 1959.

..origin and development of worship of G...

Rev. : Manomohan GHOSH, *I-AC* 7, 449–50.

16. SARMA, N. Devaraja. Gaṇeśa and the antiquity of some Śaiva myths. *Bh. Vid.* 15, 21–28.

..G. as such is not a Vedic deity ; but Vedic Rudra and Bṛhaspati contributed to the evolution of the later form of G...all imp. Śaiva and Vaiṣṇava legends in *Purāṇas*, mutually complementary, give consistent chronology from at least 7000 B. C...

17. VENKATAKRISHNA RAO. The Gaṇapati-cult. *QJMS* 41.

18. SHARMA, B. R. Some aspects of Vedic Gandharvas and Apsarases. *PO* 13 (1–2), 61–66.

..water-spirits such as A. and G. play not an insignificant part in ancient Aryan myths..most imp. aspects of G.'s char. are solar and aqueous..A. related to aerial waters ; their sway over human mind (a later development to link mind with deities connected with waters)..

19. DAS GUPTA, S. B. A historical study of Caṇḍī. *BRMIC* 10 (6), 138–43.

..C. records a late trad. of Mother-Goddess of India, and this trad. is definitely distinct from the earlier trad. wh. grew around Pārvatī Umā..

20. MUKHARJI, P. B. The Moon : Vedic and scientific. *Pr. Bh.* 65, 133–37.

..in the 15 lighted aspects of the moon, the Vedic science declares that the moon draws cosmic energy and electricity from the solar system governing this earth and condenses them; in the 15 dark aspects, the moon releases that energy to the earth..acc. to Veda, the 16th aspect of the moon is invisible to the earth ; it is in *rohiṇī nakṣatra*..

20a. URSEKAR, H. S. The moon in the Ṛgveda : a neglected luminary. *SP* (19th AIOC), Delhi, 1957, 3–4.

..in *ṚV*, no hymn addressed to Candramas..Soma can't be identified with the moon..Vedic Aryans were a practical race; moon had power neither to help nor to hamper them, and, therefore, did not attain god-head..

21. KIBE, M. V. Where is Ciklīta gone? *SP* (14th AIOC), Darbhanga, 1948, p. 15.

..in the 12th vs. of the *Śrī-sūkta* (*khila* of *ṚV*), C. is asked to stay in one's house..acc. to comm., C.=son of Lakṣmī..

22. FOWLER, M. Trita Soter. *JAOS* 67, 59–60.

..acc. to MACDONELL (*JRAS* 25, 419–96), Trita is no other than the third or lightning form of Agni..the purpose of this note is to add to M.'s conspectus the observation that, in one hymn of *ṚV* (VIII. 47), this third aspect of Agni appears to have a form proper in any religion to Soter, and to suggest that this third person, on the evidence of parallels of GK. sources, may be placed in a similar role in IE period..

23. WÜST, W. Trita und Verwandtes. *WuS* 21, 225–27.

24. WÜST, W. Zur sprachgeographischen Einordnung von ved. Trita—, m. n. pr. *REMA* 1, 1955, p. 28.

..(word *trita*=third not taken into account by PORZIG in *Die Gliederung des idg. Sprachgebiets*)..

25. AMMER, K. Tvaṣṭar, ein altindischer Schöpfergott. *Die Sprache* 1 (*Festschrift für W. Havers*), Wien, 1949, 68–77.

..T. had already become, in the time of *ṚV*-hymns, a semi-mythological figure..must have belonged to extra-Vedic trad... ..T. as producer of *vajra*; as 'father' or 'grandfather' of Indra; Ṛbhus as friendly rivals of T.; T.'s connection with 'creation'; T. as fertility-god..T. can't be thought of only in terms of naturalistic mythology..HILLEBRANDT's suggestion that T. was a sun-god is unacceptable..(acc. to LUDWIG, T.=year)..acc. to A., the central pt. of T.-mythology is the rivalry bet. him and Indra; T., the great father, superseded and divested of his functions and position by Indra..original nature of T. was that of sky-god, responsible for creation of the world..later became a fertility-god and god of handicraft..

26. LEUMANN, M. Der indoiranische Bildnergott Twarstar. *Asiatische Studien* (1–4), 1954.

27. WADIYAR, J. C. *Dattatreya: The Way and the Goal.* George Allen & Unwin, London, 1957, XV+285.

..ref. to *Up...Śāṇḍilya Up.* describes D...

Rev.: S. C. CHAKRAVARTY, *VBQ* 25, 205-06; S. OKA, *ABORI* 39, 168–69.

28. GAJENDRAGADKAR, K. V. Devi, the Divine Mother in the new Upanishads. *KKT* 14 (3), 298–300.

..three aspects: Mahātripurasundarī (*BahvṛcaUp.*), Sarasvatī (*SarasvatīrahasyaUp.*), *Durgā* (*DevīUp.*)..

29. CHAKRAVARTI, Chintaharan. The worship of goddess Durgā. *BRMIC* 9(4), 81–87.

..*ṚV* X. 125..Durgā mentioned in *khilas* (IV. 2.12) of *ṚV*..

30. CHOUDHURI, N. N. Mother Goddess Durgā. *PO* 15, 32–38.

..ref. *ṚV khila* following X. 127..D. as symbol of vital energy and force of eternal time (*mahākāla*)..

31. SHAMASASTRI, R. Dyāvāpṛthivī. *PAIOC* (12th Session), Vol. II, Banaras, 1946, 206–10.

..*dyauḥ* = winter solstice or *uttarāyaṇa*; *pṛthvī* = summer solstice or *dakṣiṇāyana*..(JACOBI was the first to pt. out that the *dvādaśāha* sacrifice at the close of the year—at the beginning of the rainy season acc. to *ṚV* VII. 103.1–9—indicated the adjustment of the lunar with the solar year)..

32. BHATTACHARYA, B. Aurora Borealis was known to the ancients as a manifestation of Nārāyaṇa. *NIA* 7, 66–69.

33. CHAUDHARI, N. M. Some aspects of the worship of Nārāyaṇa. *IHQ* 22(3), 191–99.

..(contd. from *IHQ* 20, 275 ff., where attempt was made to show that it was possible to trace the hist. of N. as an independent deity from the *ṚV*-times, thro' *Br.* and *Ār.*, to *MBh.*)..special deity of Sātvatas..with the rise of *vyūha*-worship, N. lost his position..in later texts, N. = only a form of Viṣṇu..

34. KENY, L. B. The image of Nārāyaṇa. *ABORI* 29, 213–26.

..(author's ref. to his article, "The Origin of N.", *ABORI* 23, 250 ff., where he has attempted to identify N., described in *Vanaparvan*, with an ancient pre-Aryan deity, a prototype of historic Śiva)..representation of N. or Śeṣaśāyin, without Brahmā rising from the navel, is probably the stepping stone to Brahmanization of that pre-Aryan Śiva..one such representation from Mahabalipuram studied here..

35. MOTI CHANDRA. Our lady of beauty and abundance : Padmaśrī. *JUPHS* 21, 15–42.

..from early Vedic lit, Śrī represents the concept of beauty and welfare..connection bet. Lakṣmī and *lakṣman* is obvious (cf. *ŚPBr.* 8.4.4.11; *AV* VIII. 115)..

36. GUHA, A. C. Parjanya. *CR* 136 (2), Aug. 1955.

..Parjanya-hymns show later linguistic traits..earlier views about P. discussed..

37. SHARMA, B. R. Parvata in Ṛgveda. *ABORI* 29, 118–22.

..in some contexts, P. stands neither for the massive darkness nor for the dark cloud but for the mass of sun-rays wh. dissipates the darkness pervading the universe..

38. FRENKIAN, A. M. Puruṣa, Gayomard, Anthropos. *Rev. Etud. IE* 3, Bucarest, 1943.

39. AGRAWALA, V. S. Vedic studies : 'KA' Prajāpati. *JOIB* 8 (1), 1–5.

..P. symbolises the endless sign of interrogation..also called *samprašna* P...

40. GODBOLE, G. H. Prajāpati in the Taittirīya Brāhmaṇa. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 26.

41. MACDONALD, A. W. A propos de Prajāpati. *JA* 240 (1), 323–38.

42. SHENDE, N. J. Bṛhaspati in the Vedic and epic literature. *BDCRI* 8 (3–4), 225–51.

..B., the Āṅgirasa teacher, must have started the priesthood of Agni, composed and sung the *sāmans*..later Lord of *brahman* (=magic)..started the Vājapeya, wh. is also called Bṛhaspati-sava..

43. BHATTACHARYA, T. P. The cult of Brahmā. *JBRS* 41, 403–51.

..the pre-Vedic cult of *rātrā* originally associated with B...B. as creator-god opposed to Vedic Viśvakarmā, Tvaṣṭā..even in early Vedic period, worship of Brahmā was prevalent..his pre-Vedic origin and associations are clear..one of his early symbols was *aśvattha*..

44. MAKODAY, G. B. Sidelight on Maruts. *SP* (16th AIOC), Lucknow, 1951, p. 8.

45. VISHVA BANDHU. Veda me maruta aura unakī yuddha-kalā. (Hindi). *GKP* 5 (4), 108–11.

..Vedic Maruts and their art of war..

46. HOFFMANN, K. Mārtāṇḍa und Gayomart. *MSS* 11, 1957, 85–103.

..divine ancestor of man in *ṚV* and *Avesta*..legends from *YV* studied..Mārtāṇḍa = Aditi's eighth son, that is, man born of a dead egg (abortion)..

47. MOTI CHANDRA. Some aspects of Yaksha cult in ancient India. *Ghurye Comm. Vol.*, 1955, 244–65. (also in *Prince of Wales Museum Bulletin* 3, 43-62.)

..Yakṣa cult originated from the indigenous trad. of India (pre-Vedic)..(ref. *VBD* I–115.34)..

48. HARSHE, R. G. Yahu, Yahva, and Jehovah. *SP* (18th AIOC), Annamalainagar, 1955, p. 9.

..Jewish god Jehovah can be identified with Ṛgvedic Yahva as Fire and Storm-god..

49. GOVINDACHAND, Ray. Vaidika yuga me lakṣmī kā svarūpa. (Hindi). *NPP* 63, 257-66.

50. MAJMUDAR, M. R. Iconography of Vāyu and Vāyu-worshippers in Gujarat. *Ghurye Comm. Vol.*, 1955, 277–83.

51. WIKANDER, Stig. *Vayu*: Texte und Untersuchungen zur indo-iranischen Religionsgeschichte. A. B. Lund. Bokhandeln, Uppsala, 1941, XVIII + 218.

..(oldest and most imp. forms of Aryan rel. have come to us only in 'veiled' manner, for, traditional lit. has been transformed on account of later tendencies)..in rites, myths, and speculations relating to Vāyu, we have clear traces of an old rel...V. was not merely a god of wind, but also of 'Breathing'..text, transl., and comm. of 15th *Yasht* of *Avesta* and Vayu-hymn in *Aogemadaesha* given in this book..

52. SHAH, U P. Vṛṣākapi in Ṛgveda. *JOIB* 8 (1), 41–70.

..*ṚV* X. 86..the hymn refers to an earlier clash bet. the Vedic Aryan Indra-cult and the powerful non-Aryan Vṛṣākapi-cult, and a later reconciliation bet. the two. Vṛṣākapi = *ekaśṛṅga varāha* (rhinoceros), a powerful primitive zoomorphic deity..

53. BANERJEA, J. N. Some aspects of Śakti in worship ancient India. *Pr. Bh.* 59, 227–32.

..cult of Mother Goddess in I. V. civil. is the precursor of Śakti-worship of epic and paurāṇic age..in Vedic age, some features of Śakti-cult were gradually taking shape..mother-aspect, sister-aspect..

54. BHATTACHARYA, H. D. Evolution of Shakti cult. *BJ* 3 (4), 30–32.

55. CHAUDHURI, Roma. The conception of Śakti in Indian philosophy. *Ved. Kes.* 41 (3), 141–44; 41 (4), 102–105.

..Ś. in *Saṁ.* and in *Up.*..in *Saṁ.*, we find *gnās* as separate productive consorts of gods..in *Br.*, the *gnās* have an established place in ritual as 'wives of gods'..

56. CHOUDHURI, N. N. Goddess Sarasvatī and her worship. *PO* 21, 12–18.

..S.=(not river, but) *vāgdevī* or *vidyādevī*..

57. LOMMEL, H. Anahita-Sarasvatī. *F. Weller Comm. Vol.*, 1954, 405–13.

58. PURANI, A. B. *Vaidic Saraswati.* Sanjeevani Rugnalaya, Ahmedabad, pp. 24.

..Vedic poets refer to some psychological aspect of the power called S...S.=power of the Truth-Consciousness..

59. RINGBOM, Lars-Ivar. *Zur Ikonographie der Göttin Ardvi Sura Anahita.* Abo Akademi, 1957, 28.

Rev.: W. KIRFEL, *Kratylos* 4, 216–17.

60. RITAJANANDA, Swami. Mother-worship : the concept of Sarasvatī. *Ved. Kes.* 39, 388–89.

61. WILLMAN-GRABOWSKA, H. Sarasvatī-Anāhita et autres déesses. (Etude de mythologie indo-iranienne). *Rocz. Or.* 17, 250–72.

..observations about Vedic female-divinities such as Sarasvatī, Sūryā, Vāk, Aditi, Gnā, Rākā, Guṅgū, Sinīvālī..

62. AGRAWALA, V. S. Sūrya. (Hindi). *VJ* 9 (2), 3–5.

..S.=*prāṇa*..

63. HOTA, S. The miracle of the dying sun. *JAHRS* 19, 99–116.

..pre-Vedic culture characterised by scientific study of the sun..

64. SOMAN, V. B. Śvetasūrya va kṛṣṇasūrya āṇi tyāṁce svarūpa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 267–72.

..two suns described in *ṚV*..dark sun moves round its own axis; power-waves emanating from this motion are concentrated in the atmosphere round the earth; white sun is generated therefrom..(ref. to two suns also in Egyptian mythology)..

65. SEN, Sukumar. Iranian Śraosha and Indian Skanda. *Indo-Iranica* 4 (1), 27 ff.

..Kumāra ref. to in *ṚV* X. 135 is the prototype of post-Vedic Skanda, and a counterpart of Iranian Śraosha..

66. HOMMEL, H. Der Himmelvater. *FF* 19, 95–98.

67. KHOL, A. M. Der indogermanische Himmelsgott. Wien, VII+103.

..(dissertation in typescript)..

68. LOMMEL, H. Again : The two-headed celestial cow. *Jackson Comm. Vol.*, 1954, 86–94.

..aims at coordinating the concept of heaven's cow with a great hist.-myth. complex..*TS* I. 2.4.2 (where *somakrayaṇī* cow is addressed as 'two-headed Aditi'); *AV* IV. 11.8; V. 19.7 (evidence of double-bovine); *ṚV* IV. 58 (two-headed buffalo —example of the celestial cow with 2 bodies)..old images of simple nature-myth filled with a new content..

69. MATURAM, Arya. Tisro devīḥ (tīna devī–Bhāratī, Sarasvatī, aura Iḷā). (Hindi). *Vedavāṇī* 11 (11), 7–8.

70. PISANI, V. La donna e la terra. *Anthropos* 37–40, 241–53.

71. RIEMSCHNEIDER, M. *Der Wettergott*. Koehler & Amelang, 1956, VI+186.

72. SEN, Sukumar. The Avestan Deity Aesma. *SP* (14th AIOC), Darbhanga, 1948, p. 103.

..A. is wrongly regarded as the demon of anger..the word derived from √ *iṣ* (to desire)..in OIA, *iṣma* (weak grade variant of Avestan *aesma*) is a name of the god of love..

73. WIJESEKERA, O. H. de A. Ṛgvedic river-goddesses and an Indus Valley seal. *C. K. Raja Comm. Vol.*, 1946, 428–41.

..ref. to seal reproduced by MARSHALL (Plate XII, No. 18).. identification of the seven female figures in the row (MARSHALL: female mistrants or officiants of the goddess; MACKAY: deities; COLLUM: human figures; S. S. SASTRI: seven mothers in procession)..W. suggests that the cult depicted on the seal is that of fertility (cf. 'long plaits' or 'pig-tails' and 'plume' or 'sprig' in the figures)..similar cult associated in *ṚV* with river-goddesses ..seven figures=seven rivers of the Indus valley..

52. VEDIC DIVINITIES IN GENERAL.

1. ANON. Tasks of the sovereign gods. *The Times: Literary Supplement* (15–2–1947).

..(review-article on G. DUMEZIL's researches)..acc. to D., just as there are common roots to the words of IE lgg., there are also ruling notions common to IE peoples; same principle of classification prevails throughout IE areas..social organization and pantheon of gods fall into three parts—moral, military, economic (in this set order of dignity)..*sovereign gods*: Mitra-Varuṇa, Odhinn, Jupiter; *war gods*: Indra, Thor, Mars; *economic gods*: Aśvins, the Freyr family, Quirinus..sovereign gods picture two aspects of the earthly king—fair in peace and terrible in war..

2. APTE, V. M. The allegorical significance of the word for 'cows' (the plural of *go*) in the Ṛgveda. *PAIOC* (17th Session), Ahmedabad, 1953, 227–30. (also in *QJMS* 45, 21–28: Summary in *Anthropos* 50, 444.)

..cows can't be 'the beams of dawn' (as suggested by MACDONELL, *VM*, 59); they must be waters—celestial or all-pervading cosmic waters (or watery vapours)..

3. CHAPEKAR, N. G. Dāsa and Dasyus. *JAS Bom.* 30 (2), 23–32.

4. CHAPEKAR, N. G. Rakṣas. *ABORI* 37, 309–12.

..the word *rakṣas* probably does not belong to Vedic vocabulary.. R. also called *yātudhāna*..

5. CHAPEKAR, N. G. Asura. *PO* 22. 1–8.

6. CHAPEKAR, N. G. The concept of god. *PO* 22, 33–38.

..*ṚV* gods were gods of sacrifice..Ādityas shd. be distinguished from Devas..

7. DANDEKAR, R. N. *Vaidika devatāṁce abhinava darśana.* (Marathi). S. P. Mandali, Poona, 1951, 10+158.

..(4 Kauśika lectures: New light on Vedic gods)..1–2. Asura Varuṇa; 3. Vṛtrahā Indra; 4. Śipiviṣṭa Viṣṇu..evolutionary mythology..

8. DAVAR, F. C. The Indo-Iranian pantheon. *SP* (17th AIOC), Ahmedabad, 1953, 19–20.

9. DUMEZIL, G. Dieux cassites et dieux védiques à propos d'un bronze du Louristan. *Rev. Hitt. et Asian.* 11 (52), 18–37.

10. GHULE, Krishnasastri. Rākṣasa he bhakṣakaca hota, rakṣaka navhata. (Marathi). *Ghule-Lekha-Saṁgraha*, 1949, 263–71.

..(ref. S. D. SATAVALEKAR, "Rakṣakāṁce rākṣasa", *Vividha-jñāna-vistāra*, Sept. 1923: acc. to S., rākṣasas were originally guardians of human race); G. rejects S.'s view..

11. GONDA, J. *Some observations on the relations between "gods" and "powers" in the Veda à propos of the phrase sūnuḥ sahasaḥ* Mouton & Co. (Disputationes Rheno-Trajectinae 1), 's-Gravenhage, 1957, IV+107.

..(12 chapters)..by establishing a filial relationship bet. an entity and a power, the entity in question becomes a representative of that power—it actually consists of it..consideration of conceptions of sonship in general (ch. II)..*sahas*=overwhelming, victorious power (ch. III)..designation of Fire as "son" might be connected with the conception that the churning of fire represents a sexual act (ch. IV)..relationship bet. personal and impersonal potencies studied (ch. V)..ethnological parallels to Vedic ideas..

observations on Vedic speech usage and imagery..consideration of such words as *ṛta, aditi, āgaḥ, rūpa,* etc.

Rev.: J. D. M. D., *BSOAS* 22, 193; P. K. Gode, *JAOS* 79, 289; B. Heimann, *JRAS* 1958, 212–13; P. Thieme, *I-IJ* 2, 231–36.

12. Gupta, N. K. Man and the gods. *Sri Aurobindo Mandir Annual*, Jayanti No. 7, 1948, 15–23.

..in the Vedas, gods almost depend upon men for their own fulfilment and enrichment..

13. Gupta, S. K. Dayānanda's interpretation of the names of Vedic gods. *SP* (17th AIOC), Ahmedabad, 1953, p. 8.

14. Kapali Sastry, T. V. Godhead and the gods in the Rig Veda. *Sri Aurobindo Mandir Annual*, Jayanti No. 6, 1947, 82–108.

..considers Vedic gods with special ref. to Agni..general char. of Vedic gods as cosmic powers functioning in the universe as well as in the individual (as psychological and spiritual powers)..

15. Kulkarni, S. N. Vaidika vṛtrāvara navā prakāśa. (Marathi). *Vidarbha Saṁśodhana Maṇḍala Annual* (1958), 1–34.

..(new light on Vedic Vṛtra)..V. = volcano..

16. Michalski, S. F. Zodiacal light in the Ṛgveda. *JBRS* 40 (1), 17–28.

..gods in *ṚV* are natural phenomena, either already anthropomorphized or retaining the form in wh. they appear in the sky, in the air, and on the earth..everything that *ṚV* says about Savitṛ is to be found with surprising accuracy in the phenomenon of zodiacal light..zodiacal light appears in the west after dusk and in the east at the end of the night (cf. *ṚV* V. 81.4; IV. 53.2)..

17. Ojha, Madhusudana. *Devatānivit*. Jaipur, 1952, 74.

..attempts an explanation of Vedic gods..deals with Prajāpati, Virāṭ, *brahmaudana, manotā, yajña,* Soma, *grahas,* etc...

18. Pande, A. N. Role of the Vedic gods in the Gṛhya-Sūtras. *JGJRI* 16 (1–2), 91–133.

..functional division of gods in *GS* is of a thoroughly spiritualised and specialised nature..

19. PANDIT, M. P. *Aditi and other deities in the Veda.* Aurobindo Ashram, Madras, 1958, 186.

..esoteric interpretation..

20. PHADKE, Ananta Sastri. Devānāṁ parokṣapriyatvam. *SS* 7, 1953, 233–37.

21. PRABHU, R. K. The riddle of the Vedic gods. *SP* (17th AIOC), Ahmedabad, 1953, 13–14.

..peculiar phenomena of circumpolar regions formed the background of Vedic myths..most of the Vedic gods are different manifestations of the Arctic sun..the *āprī*-deities are different manifestations of Agni on the polar horizon..

22. PRIYAVRATA. Devo kī karma-bhūmi. (Hindi). *Vedavāṇī* 11 (12), 3-6.

23. PRZYLUSKI, J. Heruka-Śaṃbara. *Polski Biuletyn Orient.* I, Warsaw, 42–45.

24. RAGHAVA RAU, G. V. L. *Scriptures of the heavens.*

..astronomical interpretation of Vedic gods..

25. RAMAVATARA. Vaidika sāhitya me devadarśana. (Hindi). *Vedavāṇī* 11 (9), 16–20 (and in further instalments).

26. SABHERWAL, K. Conception of god in the Vedas. *Siddheshwar Varma Comm. Vol. I,* 1950, 158–61.

27. SARDA, Harbilas. Various names of God. *Ved. Dig.* 1 (10), 26–31.

28. SASTRI, P. S. Vedic gods. (Telugu). *Andhra Patrikā Weekly,* Madras, 1943.

..a series of 17 articles..

29. SATAVALEKAR, S. D. *Īśvara-sākṣātkāra kī bhūmikā.* (Hindi). Part I. Svādhyāya Maṇḍala, Aundh, 1946, 16+468.

30. SATAVALEKAR, S. D. Bhūr-bhuvaḥ-svar-loka ke 33 devatā. (Hindi). *Siddhānta* 13 (10), 202–04.

31. SHANBHAG, D. N. The nature of the Vedic gods. *The Kanara College Miscellany* 5 (1), Kumta, 1954–55, 1–6.

32. SHARMA, B. R. Vṛtra. *NIA* 9, 94–99.

..*vṛtra* derived from √*vṛ* (=to cover; to encompass)..V. appears as Orthros in GK. mythology..the dark nether ocean is the abode of V...

33. SIVAPUJANASIMHA. Vaidika devatā-rahasya. *Vedavāṇī* 11 (9), 21–23.

34. VIPRADAS, Y. R. Nature of the Ṛgvedic deities. *SP* (17th AIOC), Ahmedabad, 1953, p. 17.

..Vedic deities are manifestations of the Absolute Brahman..

53. LEGENDS AND MYTHS.

1. BANERJEA, J. N. Myths explaining some alien traits of the North-Indian sun-icons. *IHQ* 28 (1), 1–6.

..ref. to *kavaca* in *ṚV* I.25.13..Saraṇyu-myth as background of the Purāṇic story of Sūrya, Saṁjñā, Chāyā..

2. BAUMANN, H. *Das doppelte Geschlecht.* (Ethnologische Studien zur Bisexualität in Ritus und Mythus). Reimer, Berlin, 1955, 420 + 5 charts.

Rev.: W. RUBEN, *OLZ* 1957, 21–24 (draws attention to Indian concepts); H. von SICARD, *Man* 1956, 136.

3. BERGE, F. Conclusions d'une étude comparative des légendes de déluge. *Ethnologica* I, Wien, 1952.

4. BISWAS, D. K. Two solar legends re-examined. *Orissa Hist. Res. J.* 1 (1), 1952, 26–30.

..three phases of sun-worship and solar cult in India: (1) non-Aryan phase—specially represented by the proto-Austroloid strain in the population; (2) Vedic phase; (3) reorientation of the Indian solar cult, in the early centuries of the Christian era, by the Magi priest from Persia; introduced foreign Scythian influence ..analyses *MBh* (*Anuśāsana* 95–96) and *Vārāha P.* (208)..

5. BULCKE, K. *Rāma-kathā : utpatti aura vikāsa.* (Hindi). Hindi Parisad, Visvavidyalaya, Allahabad, 1950, 532.

..Vedic lit. and *Rāma-kathā*..

6. CAMPBELL, Joseph. *The Hero with a Thousand Faces.* Pantheon Books (Bollingen Series 17), New York, 1953, xxiii+416.

..(second printing : first printed in 1949)..ref. to heroes in Hinduism..

7. CHANDRABHANA. Vaidika sāhitya me rāma-kathā kā bīja. *NPP* 55 (4), 301-05.

..*ṚV* IV. 57.6; VIII. 21.3; *PāraskaraGS* II.17.9..

8. CHAPEKAR, N. G. The legend of Bhujyu. *Chitrav Comm. Vol.*, 1954, 44-46.

9. CLOSS, Hannah. The meeting of the waters—an enquiry into the interrelationships of East and West in the mystery of the grail. *AP* 19 (5), 201-08.

10. COOMARASWAMY, A. K. On the loathly bride. *Speculum* 20 (4), 391-404.

..adduces a no. of Oriental parallels..marriage of Indra to Apālā (*ṚV* VIII. 91)..A. was originally of 'evil hue'..author calls attention to certain aspects of the stage of transformation of the Loathly Bride..she is generally identified with Earth Goddess..

11. COOMARASWAMY, A. K. Review of *The Lady of the Hare : A Study in the Healing Power of Dreams*, by J. LAYARD (pub. Faber & Faber, London, 1945, 277). *Psychiatry* 8 (4), 507-13.

..copious ref. from Vedic and other SK. texts..

12. COOMARASWAMY, A. K. On hares and dreams. *QJMS* 37 (1), 1-14.

..starts with *ṚV* X. 28.9 : 'the hare hath swallowed the imminent blade'..sacrifice of the hare represents *ātmayajña*..mystic connections of hare..*ŚPBr.* XI. 1.5.1.2; *JBr.*; *AV* V.17.4; IV. 3.6..

13. COOMARASWAMY, A. K. Symplegades. *George Sarton Comm. Vol.*, New York, 1947, 1–26.

..motif of "clashing rocks" (ref. to in *ṚV* VI. 49.3)..many other Vedic ref...

14. DAVE, K. N. The golden eagle and the golden oriole in the Vedas and Purāṇas. *PAIOC* (13th Session), Part II, Nagpur, 1951, 83–90.

..*suparṇa* (= both eagle and oriole)..

15. DIXIT, V. V. Brahmā and Sarasvatī. *PO* 8, 66–67.

..legend of B. falling in love with his daughter, S., derived from the Vedic myth of Prajāpati and his daughter..

16. DORSON, R. M. The eclipse of solar mythology. *J Am. Folklore* 68 (270), 349–416.

17. D'SOUZA, J. P. The story of Vasu Uparicara and its Sumerian, Greek, and Roman parallels. *PIHC* (10th Session), Bombay, 1947, 171–76.

18. DUMEZIL, G. Le *curtus equos* de la féte de pales et la mutilation de la jument Viśpalā. *Erani* 54, 232–45.

19. DUMEZIL, G. *Loki.* Adrien Maisonneuve, Paris, 1948.

20. DUMEZIL, G. Le *iuges auspicium* et les incongruités du taureau attelé de Mudgala. *La Nouvelle Clio* (5–6), 249–66.

21. DUMEZIL, G. Karṇa et les Pāṇḍava. *Orientalia Suecana* (*Nyberg Comm. Vol.*), Uppsala, 1954, 60–66.

..Pāṇḍava heroes connected with Vedic divinities..three-fold division..Vāyu (Bhīma) perhaps earlier than Indra (Arjuna) as war-god..Karṇa-Arjuna-conflict reflects the conflict bet. ancient Indo-Ir. solar mythology and later Vedic Indra-mythology.. Kutsa who benefits by Indra's intervention against Sūrya is often ref. to as Ārjuneya in *ṚV* (I. 112.23; IV. 26.1; VII. 19.2)..

22. DUMEZIL, G. Remarques sur le *ius fetiale*. *REL* 34, 102–06.

23. DUMEZIL, G. Les pas de Kṛṣṇa et l'exploit d'Arjuna. *Orientalia Suecana* 5, 1957, 183–88.

..Karṇa (Sūrya), Dharma (Mitra), Bhīma (Vāyu), Arjuna (Indra), Nakula-Sahadeva (Aśvinau), Bhīṣma (Dyauḥ), Kṛṣṇa (Viṣṇu)..

24. ELIADE, M. *Le mythe de l'éternel rétour : archétypes et répétition.* Gallimard, Paris, 1949, 254.

..comparable to *avatāra* of Archetype..

Rev.: T. H. CASTER, *Rev. Rel.* 20, 166–70; J. FILLIOZAT, *JA* 238, 373–75.

25. HARIYAPPA, H. L. Vedic legends : a critical review. *PO* 15, 46–59.

26. HARIYAPPA, H. L. *Ṛgvedic Legends through the Ages.* Deccan College Dissertation Series 9, Poona, 1953, XXI+208.

Rev.: A. L. BASHAM, *JRAS* 1956, 112–13.

27. HARMATTA, J. The golden bow of the Huns. *Acta Archaeologica* (Acad. Sc. Hung.) 1, Budapest, 1951, 107–151.

..*ṚV* VI. 75 in connection with Hun mythology..

28. HERAS, H. The devil in Indian scriptures. *JBBRAS* 27 (2).

29. HERAS, H. El episodio de la torre de Babel en les tradiciones de la India. *Estudios Biblicos* 7, 295, 307, 313.

30. HERBERT, J. The Hindu myth. *Asia* 7, 393–402.

..(its present-day value and practical application)..ref. to myths relating to Atri..Hindu mythology, in common with all mythologies of the world, has as its main themes the creation, development, and destruction of the universe, both macrocosmic and microcosmic..it differs from the most in that it combines a strict coherence in the use of its symbols and vocabulary, with an unlimited wealth of expression in the variety of its descriptions of the same state or movement..

31. HERBERT, J. *Indischer Mythos als geistige Realität.* Otto-Wilhelm-Barth-Verlag ("Weisheit aus dem Osten"), München, 1953, 167.

32. HYART, C. *Les centes de l'Inde.* Collection Lebèque 57, Bruxelles, 1944.

Rev.: A. CARNOY, *Le Muséon* 60, 220–21.

33. IYENGAR, K. R. Srinivasa. Urvaśī. *Sri Aurobindo Mandir Annual*, Jayanti No, 8, 1949, 46-84.

34. JENSEN, A. E. Das Weltbild einer frühen Kultur. *Paideuma* 3 (1–2), 1944, 1–83.

..myths and cults of various peoples, among them Indians..

35. KAKATI, B. The boar in mythology and folklore. *D. V. Potdar Comm. Vol.*, 1950, 38–43.

..earliest notice in *Br.* (*TBr.* and *ŚPBr.*)..collects together scattered ref. to boar in myths and folklore of various races and tribes..

36. KAKATI, B. The fish and the tortoise deities. *J. Univ. Gauhati* 1 (1), 31–40.

..earliest version of Indian legend of fish-deity occurs in *ŚPBr.*.. Vedic fish-god parallels Ea the fish-instructor from the Persian gulf..tortoise has, in later Veda, acquired a semi-divine position ; in *ŚYV*, he is spoken of as 'lord of waters', and, in *AV*, he appears under the name Kaśyapa beside or as identical with Prajāpati, receiving the epithet *svayaṁbhū*. In *ŚPBr.*, Prajāpati is said to have changed himself into a tortoise when producing all creatures..

37. KAKATI, B. The rāsa dance and the moon myth and the emergence of Rādhā. *J Univ. Gauhati* 2 (1), 41–64.

..in *rāsa*, Kṛṣṇa seems to be impersonating the moon-god, Soma ..moon-god has first claim to the bride in Vedic marriage service (*ṚV* X. 85 ; *PāraskaraGS* I. 4.16 ; *Vasiṣṭha* 38.5–16)..study of moon-myth..equation Soma=moon taken for granted..

38. KANTAWALA, S. G. The Brahmā-Sarasvatī episode in the Matsyapurāṇa. *JOIB* 8 (1), 38–40.

..germs of B.'s incest traceable in Vedic lit. (*ṚV* I. 71.5 ; X. 61.5–7 ; *MS* 4.2.12 ; *ŚPBr.* I. 7.4.1 ; *Ait. Br.* 3.33)..the second half of the *MP* version seeks to palliate the enormity of the act by offering an allegorical interpretation of it ; the germs of this also traceable in Vedic lit. (*ĀśvGS* 3–4 ; Sarasvatī = Muse of Poetry—*ŚPBr* 3.9.1.7 ; *Ait. Br.* 3.1.10)..

39. KARMARKAR, R. D. The Pāriplava (revolving cycle of legends) at the Aśvamedha. *ABORI* 33, 26–40.

..all ten tribes mentioned in *pāriplava* were actually residents of the earth, having free intercourse with one another..*aśvamedha* was just a periodical meeting of the different tribes constituting society..

40. KARNIK, H. R. Some symbolical legends from the first kāṇḍa of the Śatapatha Brāhmaṇa. *SP* (13th AIOC), Nagpur, 1946.

41. KARNIK, H. R. The legend of Prajāpati's illicit passion for his daughter—the sky or the dawn. *PAIOC* (12th Session), Vol. II, Banaras, 1946, 240–48.

..(See : *VBD* I—117.14 b)..the legend comprises an imp. moral tale, not merely an allegorical representation of atmospheric or astronomical or cosmographical phenomenon..attitude of Vedic Aryans towards the upholding of a moral principle or law against even the highest divinity like Prajāpati..

42. KARNIK, H. R. The legend of the Āptya Devatās—Trita, Dvita, and Ekata. *J Bom U* 16 (2), Sept. 1947.

43. KARNIK, H. R. The legend of Āptya Devatās—Trita, Dvita, and Ekata. *Bh. Vid.* 9 (*K. M. Munshi Diamond Jubilee Vol.*, Part I), 316–24.

..(first paper on the subject pub. *JBomU* 16-2)..*ŚPBr.* I. 2.3.. the Āptya story is not merely symbolical narrative—it also shows how the priestly community dominated the then social structure..

44. KARNIK, H. R. Some Indra-legends from the first kāṇḍa of the Śatapatha Brāhmaṇa. *SP* (14th AIOC), Darbhanga, 1948, p. 4.

..Indra of *ŚPBr.* hardly differs from his *ṚV* proto-type..some new traits have, however, been added to his char...

45. KARNIK, H. R. Some more Indra-legends from the Śatapatha Brāhmaṇa. *Bh. Vid.* 11 (1–2), 6–12. (also in *SP*, 15th AIOC, Bombay, 1949, p. 9.)

..*ŚPBr.* I. 4.4; II. 1.2; II. 4.3..ritual elevation of I...

46. KARNIK, H. R. The Aśvin-legends from the Śatapatha Brāhmaṇa. *SP* (16th AIOC), Lucknow, 1951, 21–23.

..their medical and surgical skill helped them to secure a share in sacrifice..

47. KARNIK, H. R. Pūṣan-legends in the Śatapatha Brāhmaṇa. *SP* (17th AIOC), Ahmedabad, 1953, p. 9.

..P. not an imp. deity of the sacrificial cult..retains his pastoral char. even in *Br*...

48. KARNIK, H. R. Some Viṣṇu-legends from the Śatapatha Brāhmaṇa. *SP* (18th AIOC), Annamalainagar, 1955, 10–11.

..in *Br*., we hardly come across identification of V. with solar phenomenon; there identified with sacrifice itself..some legends have become the basis of the later *avatāras* of V...

49. KARNIK, H. R. Prajāpati-legends from the Śatapatha Brāhmaṇa. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 12.

..P., an imp. deity of the Vedic pantheon, has been completely transformed into a sacrificial divinity in *Br*...

50. KESHAVAMANI, Sastri. Sauparṇa se śikṣā. (Hindi). *Siddhānta* 13 (1), 10–14.

..ref. to *amṛtāharaṇa* appendix to *SV*..*VS* 12.4..

51. KOSAMBI, D. D. Urvaśī and Pururavas. *JBBRAS* 27, 1–30.

..interpretation of the myth (GELDNER mentions 8 versions of it)..transl. and comm. on *ṚV* X. 95..P.-U. dialogue is part of a ritual act performed by 2 characters representing the principals, and is thus a substitute for an earlier, actual sacrifice of the male ..P. is to be sacrificed after having begotten a son and successor on U...usual sequel to some kinds of primitive sacred marriage ..U. later reaches the status of Uṣas as a mother-goddess..

52. KUIPER, F. B. J. An austro-asiatic myth in the Rigveda. *MKNAW* (Afd. Letterkunde, n. r., deel 13, 7), 1950, 163–82.

..Indra shoots thro' the mountain and slays the boar, wh., on the other side of the mountain, guards his treasure of cooked rice-milk (*ṚV* I. 61.7)..*drumbhūlī* (=bow), *bunda* (=arrow),

emuṣa (= boar), *odana* (= rice-dish).. the words for ' bow ' and ' arrow ' are of proto-Muṇḍa origin..the myth must have been a proto-Muṇḍa myth..both religions—that of the proto-Muṇḍa tribes and that of the Aryan invaders—must have contained common notions about the cosmos and man's place in it..

53. KUIPER, F. B. J. Naar aanleiding van de gouden kiem. *BTLVK* 107, The Hague, 1951, 67–85.

..(a propos the " golden germ ")..contains observations on Devas and Asuras, Viṣṇu, Varuṇa, the inverted tree..

54. LOMMEL, Andreas. *Schlange und Drache in Hinterindien und Indonesien.* Gräfenhainichen 1937, Franfurt/a M., 1937, 40.

55. LOMMEL, H. Bhṛgu im Jenseits. *Paideuma* 4 (*Mythe, Mensch, und Umwelt*, ed. A. E. JENSEN), Bamberg, 1950, 93–109.

..the real significance of the legend in *ŚPBr.* and *JBr.* is not to be found in the idea of retribution but in the representation that, in the world of the dead, everything is as topsytervy as in our own world..transmigration of soul—the doctrine existed before the *Up.* period, and, indeed, without any connection with *karma*–doctrine..

56. LOMMEL, H. Betrachtungen über Mythos besonders in Indien und Iran. *Paideuma* 5 (4), Bamberg, 1952.

57. LOMMEL, H. Die aufopferungsvolle Gattin im alten Indien. *Paideuma* 6 (3), 1956, 95–109.

..(1) Sāvitrī, (2) Sūryā, (3) Myth-parallels, (4) Satī..

58. DE MENASCE, P. J. Une légende indo-iranienne dans l'angélogie judéo-musulmane : à propos de Hārūt et Mārūt. *Et. Asiatiques* 1–2, Berne, 1947, 10–18.

Rev.: H. C. PUECH, *RHR* 133, 221–25.

59. MITRA, S. C. Studies in bird-myths. New Series 13. *QJMS* 37 (1), 43–45.

..ref. to *ŚPBr.* story about the six-eyed and three-mouthed Viśvarūpa..Indra cut the three faces of V.—out of one mouth issued the bird *kalaviṅka* ; out of the second, *kapiñjala* (*cātaka*) ; out of the third, *tittiri*..

60. MUKHOPADHYAYA, Bhaktisudha. The tripura-episode in Sanskrit literature. *JGJRI* 8 (4), 371–95.

..the *MBh* (*Karṇaparvan*) version of the episode owes its origin to Vedic lit. (*Kāṭhaka Saṁ.* 24.10; *Ait.Br.* III. 3.13; *TBr.* VI. 2.3; *ŚPBr.* VI. 3.3.25)..

61. MUKHOPADHYAYA, Jagannatha. Kayekaṭi vaidika ākhyāner krama-pariṇati. (Bengali). *OH* 3, Jan.-June 1955.

(evolution of some Vedic legends)..

62. NALIN, Indira. The legend of Purūravas and Urvaśī. *JBomU* 19 (2), Sept. 1950, 85–93. (also in *SP*, 15th AIOC, Bombay, 1949, p. 11.)

..study of the different versions of the legend..legend contains essentially human appeal, tragic intensity and suggestiveness wh. contribute to its dramatic interest..may be a fragment of ritual drama..

63. NIYOGI, S. P. A study of the different versions of the legend of Naciketas. *IHQ* 28 (3), 286–89.

..versions in *TBr.* III. 11.8, *Kaṭha Up.*, *MBh.* (*Anuśāsanaparvan*), *Vārāha P.* (193–212), *Brahmāṇḍa P.*..first three versions studied.. they differ from one another so far as the chief object of the legend is concerned: *TBr.* eulogises *śrautayāga*; *Kaṭha Up.*, *jñāna*; *MBh.*, *dāna*..original source of the legend in *Kāṭhaka Br.*, wh. is lost to us..

64. OJHA, Madhusudana. *Vaijñānikopākhyānam-Vaidikopākhyānam.* Jaipur, 1950, 21.

..explains significance of legends relating to *suparṇa, ananta, hayagrīva, asuraghnī vāk, āptya, stambayajus, devayajana,* etc...

65. PANDIT, M. P. Legend of Śunaḥśepa *Sri Aurobindo Mandir Annual*, Jayanti No. 8, 1949, 114–24.

..no valid reason to suppose that human sacrifice as an institution existed in the Aryan society of the Vedic age..the inner meaning of the Ś.-legend acc. to Aurobindo..

66. PANDYA, A. V. Sāvitrī Upākhyāna (An Aryo-Indian parallel of the Assyrian legend of Ishtar's Descent to the Nether World). *Vallabh Vidyanagar Res. Bull.* 1 (2), English Section, 83–128.

67. RAMANATHA, Vedalamkara. Nāciketa upākhyāna kā rahasya (Hindi). *GKP* 8 (11), 321–24.

68. RAMANATHA, Vedalamkara. Vedo kī kucha paheliyā. (Hindi). *Vedavāṇī*. 10 (1–2), 37–41.

..three brothers (*ṚV* I. 164.52); a big bird (I. 164.52); miraculous vessel (*AV* X. 8.9); eagle sleeping upon the sea (*ṚV* X. 114.4); *haṁsa* flying with foot (*AV* XI. 4.31)..

69. SAHAL, K. Saṁskṛta vāṅmaya aura kahāvate—eka vihaṁgama dṛṣṭi. (Hindi). *NPP* 59 (3–4), 266–90.

..Vedic legends ref. to..

70. SASTRI, P. S. Some stories of Rig Veda. (Telugu). *Bhāratī*, Madras, Mar. 1941, 235–38.

..some poetic images and figures employed by Vedic poets have given rise to fantastic stories like those of Tārā and Śaśāṅka in later times..

71. SINHA, T. P. *Hindū dhārmika kathāo ke bhautika artha*. (Hindi). Bihar Rāṣṭrabhāṣā Pariṣad, Patna, 1957, 8+122.

Rev.: GOSWAMI, *NPP* 62, 104.

72. SPELLMAN, J. W. The legend of Devāpi. *JRAS* 1959, 95–99.

..*ṚV* X. 98 (ascribed to Devāpi) must be a very late accretion to *Saṁ*. reason for D.'s not exercising the prerogative of the right of the throne seems to be leprosy..the evolution of power concepts in society wd. seem to indicate that physical disability appeared earlier than rel. heresy as an impedement to sovereignty..

73. SURYAKANTA. *The Flood Legend in Sanskrit Literature*. Delhi, 1951, VIII+149.

..embodies English transl. of all versions of the legend in SK... appendices containing English transl. of the Babylonian and Hebrew versions..

74. TARAPORE, J. C. Some Aryan legends of the origin of fire. *Poure Davoud Mem. Vol.*, No. II, 107–116.

..Indian, Iranian, and GK...

75. VADER, V. H. *Mṛta-saṁjīvanī-vidyā* or the legend of Śukrācārya. *SP* (20th AIOC), Bhubaneshwar, 1959, 21–22.

..astronomical interpretation..

76. WELLER, F. *Die Legende von Śunaḥśepa im Aitareya-brāhmaṇa und Śāṅkhāyana-śrautasūtra.* Akademie-Verlag, Berlin, 1956, 91.

..(1) the versions in *ABr.* and *ŚŚS* go back to a single source; the narrative is compiled in both texts more or less similarly; (2) as the legend is, in some portions, quite unagreeing in the 2 versions, its present form cd. not have been either original or genuine; much alloyed, in its hist. development; (3) tragic story of Hariścandra, Rohita, and Ś. represents the oldest stratum; the offering of Ś. has nothing to do with coronation; the last addition to the legend is Ś.'s adoption..W. has shown the various stages in the text-trad. in a 'plastic' manner..

Rev.: J. B., *BSOAS* 21, 675; H. LOSCH, *ZDMG* 108, 419–20; F. J. MEIER, *OLZ* 1957, 363–65; L. RENOU, *JA* 244, 327.

77. WIKANDER, Stig. Pāṇḍava-sagen och Mahābhāratas mytiska förutsättningar. *Rel. och Bibel* 6, 27–39.

..(transl. in French in DUMEZIL's *Jupiter Mars Quirinus* IV, 37–53)..mythological substratum of *MBh.* is pre-Vedic..myth of five Pāṇḍavas reflects culture and rel. older than those of *ṚV*.. concepts of rel. sovereignty, physical force, and productive work represented..

78. WIKANDER, Stig. Sur le fonds commun indo-iranien des épopées de la Perse et de l'Inde. *Nouvelle Clio* 7, 316–19.

79. WIKANDER, Stig. Nakula et Sahadeva. *Orientalia Suecana* 6, 66–96.

80. ZIMMER, H. Myths and Symbols in Indian Art and Civilization (ed by J. CAMPBELL). The Bollingen Series 6, New York, 1946, XIII+248+70 illustr.

Rev.: P. HACKER, *ZDMG* 104, 263 ff.

81. ZIMMER, H. The King and the Corpse : Tales of the Soul's Conquest of Evil. The Bollingen Series 11, Washington, 1948, IX+316.

Rev.: C. von FUERER-HAIMENDORF, *Man* 1951, 134.

82. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur*. Rascher, Zürich, 1951, XI+282+70 illustr.

..(transl. into German from original English by E. W. ESCHMANN)..

Rev.: P. HACKER, *ZDMG* 104, 263 ff.; W. KIRFEL, *OLZ* 1953, 170–73.

54. RITUAL AND RITES.

1. AGRAWALA, R. Rājasthāna ke yūpastambha tathā vaidika yajña. (Hindi). *NPP* 59 (2), 116–22.

2. AIYAPPAN, A. Sāyaṇa's *peṭikā* : a query about an Atharvan rite. *C. K. Raja Comm. Vol.*, 1946, 312–18.

..*AV* XVIII. 2.25 ; 3.70 : ref. to *vanaspati* = ' tree ' or ' forest tree ' ..Sāyaṇa interprets *vanaspati* as *peṭikā*..Kauśika understands *vanaspati* as the tree at the root of wh. bone relics are sometimes deposited..archaeological evidence in support of use by Indians of *peṭikā* or coffin for putting dead body..*vṛkṣa* of the funerary hymns of *AV* probably denote funeral chest..(ref. to the practice of Red Kaffirs of Hindu Kush..they are a primitive Aryan tribe)..

3. APTE, V. M. Vedic Rituals. *CHI*, Vol. I, Ramakrishna Mission Inst. of Culture, Calcutta, 1958.

..survey of the evolution of Vedic ritual from the earliest times.. place of magic in it..ritual procedure described in *Br.*, *ŚS*, *GS*..

4. ARMSTRONG, A. E. The ritual of the plough. *FL* 54, 250–57.

..traction plough invented in the ancient Near East..accompanied the migrations..diffusion of the ritual due to culture-borrowing..

5. ATHAVALE, Sadashiv. Viśvāmitra āṇi naramedha. (Marathi). *Navabhārata*, Feb. 1960, 15–19; Mar. 1960, 13–19.

..human sacrifice was in vogue in ancient India; later became only symbolic..V. raised his voice against human sacrifice..

6. BALASWAMI, Sri. Vratavicāra. (Marathi). *Preraṇā* 2 (6), 27–34.

7. BAPAT, Dhundiraja Sastri. Abhyudayapradhāna vaidika dharma. (Marathi). *Kevalananda Comm. Vol.*, 1952, 108–120.

..Vedic sacrifice also intended for material prosperity..

8. BAPAT, P. V. Sammāpāsa and other allied sacrifices in Pali literature. *SP* (16th AIOC), Lucknow, 1951, 104–05.

..Brahmanical sacrifices mentioned in Pali lit.—*assamedha, purisamedha, sammāpāsa, vājapeya,* and *niraggaḷa*..*sammāpāsa*=*śamyāprāsa* (throwing of a yoke-pin in order to determine the place of the next sacrifice)..Pali *niraggaḷa* (=*nirargada*) identified with *sarvamedha*..

9. BARUA, P. R. The Brahmin doctrine of sacrifice and rituals in the Pali canon. *JASPakistan* 1 (1), Dacca, 1956, 87–108.

10. BASU, J. The spirit underlying the form of Vedic sacrifice. *Ved. Kes.* 47 (3), 148–51.

11. BEDEKAR, D. K. The origin of yajña in primitive society. *SP* (15th AIOC), Bombay, 1949, p. 186.

..*y.* is not a form of magic, on the contrary, it precedes magic and is its source..behind various forms of sacrifice stands human sacrifice..the latter was a unification ritual..tribal gathering of scattered member-colonies of the tribe as the social institution wh. inspired human sacrifice..

12. BEDEKAR, D. K. Primitive society and yajña. *ABORI* 31, 70–99.

..*y.* is axiomatic even to the ancients..human sacrifice as primeval *y*...it was a creation rite..creation-rite as the basis of magic.. Prajāpati's diffusion and unification..tribal gathering as a human institution..some corollaries: (1) rise of cosmic deities; (2) evolution of deities; (3) growth of black magic; (4) growth of concepts like *brahman*; (5) evolution of ceremonials; (6) growth of taboos..

13. BERTHOLET, A. *Der Sinn des kultischen Opfers.* Verlag der Akad. der Wissen., Berlin, 1942, 27.

..(the theory suggested here is later developed in *Phaenomenologie der Religion* by G. van der LEEUW)..

Rev.: W. SCHMIDT, *Anthropos* 37–40, 375–79.

14. BHATTACHARYA, Vidhusekhara. Vedic rites and non-traivarṇikas. *IHQ* 22 (3), 230–32.

..only *traivarṇikas* entitled to Vedic sacrifice..exception of *rathakāra* and *niṣāda-sthapati*..

15. BOSE, A. C. Vedic ritual. *BJ* 4, 15–12–1957, 32–33.

16. BUSCHARDT, L. *Vṛtra. De rituelle Daemondrab i den vediske Somakult*. Munksgaard, Copenhagen, 1945, 170.

Rev.: F. B. J. KUIPER, *Museum* 52, 198–200.

17. CHAKRAVARTI, Chintaharan. Hindu rituals : need for the study of their origin, development, and local variations. *Bh. Vid.* 13, 51–54.

18. CHAKRAVARTI, Chintaharan. Application of Vedic mantras in Tantric rites. *JASBL* 18 (2), 113–115.

19. CHAKRAVARTI, Chintaharan. The Hindu rituals. *BRMIC* 8, 212–17.

..social and ethical values of rituals..

20. CHAPEKAR, N. G. *Tarpaṇa*. (Marathi). Poona, 1948, 8+120+4.

..deva, manuṣya, pitar—originally represented people of distinct cultures; *savya*, *nivīti*, *prācīnāvīti* were their respective modes of dressing..*tarpaṇa*=offering of libations of water to gods, manes, and men after bath..*tarpaṇas* from the different *śākhās* of the 4 Vedas collected together..text of *tarpaṇa* of the *Rāṇāyanīya-śākhā* of *SV* printed here for the first time..list of 147 names of *ṛṣis*, *ācāryas*, and others occurring in *tarpaṇa* given..

21. CHATTOPADHYAYA, B. K. Upaniṣad aura vaidika yajña. (Hindi). *Siddhānta* 13, 263–66.

..no real conflict bet. Veda and *Up*...

22. CHINNASWAMI SASTRI, A. *Yajñatattvaprakāśa*. Calcutta, 1953, XIII+132+II+8 plates.

..(ed. by A. M. RAMANATHA DIKSHIT)..a succinct account in SK. of the details of all the rituals of Vedic sacrifices..

Rev.: G. H. BHATT, *JOIB* 4, 408; T. N. RAMACHANDRAN, *JORM* 23, 158–59.

23. COOMARASWAMY, A. K. *Svayamātṛṇṇā : Janua Coeli.* Paul Geuthner (*Zalmoxis* 2–1), Paris, 1939.

..the *punaściti* of the fire-altar consists essentially in laying down three "self-perforated bricks", representing the three worlds—earth, air, sky..discussion (based on Vedic and other sources) of the Indian doctrine of the Sun-door at World's End, and of how it may be passed..universality of the doctrine indicated by means of ref. to its Christian and Islamic forms..

24. DANDEKAR, R. N. Veda āṇi yajñasaṁsthā. (Marathi). *Jñāneśvara* 7 (4), 1–7.

..(Veda and the institution of sacrifice)..

25. DAS, S. R. A study of the *vrata* rites of Bengal. *M in I* 32 (4), 207–45.

..meaning and purpose of *vrata* acc. to Vedic texts..no trace of *vrata*-rite and practice in Vedic hymns..indications found in *strīkarmāṇi* of *AV*. *mahāvrata* described in *śrauta* lit. comprises many features of folk festivals..element of magic in *vratas*..*v.* derived from the non-Aryan people..

26. DAS, S. R. A study of folk cattle rites. *M in I* 33 (3), 232–40.

..sanctity of cow is foreign to *ṚV*. sacredness attached to the cow pre-dates *ṚV* Aryans..earliest prohibition of cow-killing in *AV*.. this is due to the influence of non-Aryan public opinion..all cow-rites seem to be of non-Aryan origin..cattle-worship is pre-Aryan..

27. DAS GUPTA, S. B. The Indian conception of sacrifice —its evolution in ages. *BRMIC* 6 (8), 173–81.

..fire was a rare thing in the early Aryan society—very difficult to be produced and more so to be preserved; therefore, came to be worshipped..(1) sacrifice as corporate activity of priests aimed at the benefit of society at large; (2) fire-sacrifice = process of purification; (3) cosmic process and life-process viewed as sacrifice..

28. DATTA, Bhupendra Nath. *Dialectics of Hindu Ritualism.* Gupta Press, Calcutta.

..Part I, 1951, 228; Part II, 1956, IV + 213–416..author seeks to trace the origin and development of Hindu rel. institutions from the days of the Vedas to the present day from the politico-economic pt. of view..Part I: relates to period from *ṚV* to *Up*...

(acc. to author : nordic origin of the Vedic people is untenable; cradle of the *ṚV* people was Eastern Afghanistan; Āryas and Dāsas are not different biotypes; *varṇa* in the Veda stands for "class")..

Rev.: A., *Pr.Bh.* (July 1951), 309–10.

29. DIEHL, C. G. *Instrument and Purpose : Studies on Rites and Rituals in South India.* Gleerup, Lund, 1956, 394.

30. DIEHL, C. G. Puṇyāhavācana. *Orientalia Suecana* 6, 97–106.

31. DIKSHITAR, T. A. Venkateswara. The Vedic sacrifices and temple worship. *Bh.Vid.* 5 (*Singhi Comm. Vol.*), 62–70.

..temple-worship sanctioned in Tantric works is intimately related to Vedic sacrifice..the former represents a purposeful modification of the latter..

32. D'Onofrio, C. Le "nozze sacre" della regina colcavallo nel rito dell' Aśvamedha. *St.M St.R* 24–25, 1953–54, 133–62.

33. DUMONT, P. E. *L'Agnihotra.* Johns Hopkins Press, Baltimore, 1939, XIII+213.

..(See: *VBD* I–119.19)..

Rev.: V. LESNY, *Arch. Or.* 13, 281–82.

34. DVIVEDA, Vrajavallabha. Sautrāmaṇī-viniyoga-sūtrārthaḥ. *SS* 7 (2), 154–55.

35. FILLIOZAT, J. Apollonius de Tyane et les rites védiques. *JA* (1945).

36. GHULE, Krishnasastri. Yajñasaṁsthā āṇi paśubali. (Marathi). *Ghule-Lekha-Saṁgraha*, 1949, 272–93.

37. GONDA, J. The *sīmantonnayana* in the Gṛhyasūtras. *EW* 7 (1), 12–31.

..a description and interpretation of *s.*, wh. must have been a marriage rite before being connected with pregnancy..

38. GUENON, R. Rites and symbols. *JISOA* 9, 37–41.

..a symbol, understood as a graphic figuration, is as it were but the fixation of a ritual gesture..visual symbols (*yantras*) and auditory symbols (*mantras*)..

39. HAZRA, R. C. The Aśvamedha, the common source of origin of the Purāṇa pañcalakṣaṇa and the Mahābhārata. *ABORI* 36, 190–203.

..*Purāṇas* and *MBh.* owe their origin to the *pāriplava-ākhyānas* of *Aśvamedha*..*AV* XI. 7.24 connects *P.* with *Yajus*..

40. HEESTERMANN, J. C. *The Ancient Indian Royal Consecration* (The Rājasūya described according to the Yajus texts and annotated). Mouton & Co. (Disputationes Rheno-Trajectinae II), 's-Gravenhage, 1957, X+235.

..description and interpretation of various rites in *Rājasūya*.. acc. to author, *R.* was originally a yearly repeated rite of cosmic regeneration and rebirth..the preparatory rites of *R.* wh. follow the introductory Soma-sacrifice contain characteristic features that symbolize the rebirth of the sacrificer and of the year; the following *Āgrayaṇeṣṭi* is performed in order to secure the continuity of fertility in the next year; the *Cāturmāsyas* seem to be the ritual evocation of the universal process of maturing and birth thro' the year, and the purpose of the subsequent offerings (*devikā-havīṁṣi*) to Dhātṛ and his female companions clearly is to set in motion the year and the exhausted powers of fertility..H. studies Vedic concept of kingship in its relation to the Vedic view of world..*R.* is an abridged representation of the unending cyclical process of decay and regeneration; and on the centre of the cyclical regeneration of the universe, set in motion and regulated by the ritual proceedings at the place of the sacrifice, stands the king, who impersonates the cosmic tide of regeneration and decay..

Rev.: J. M. M. D., *BSOAS* 22, 194; P. E. DUMONT, *I-IJ* 2, 242–43; L. RENOU, *JA* 245, 316–17.

41. HEIMANN, B. The supra-personal process of sacrifice. *RSO* 32 (2), 731–39.

42. HUMBACH, H. Milchprodukte in zarathustrischen Ritual. *IF* 63, 40–54.

43. KAPALI SASTRY, T. V. Añjaḥ-sava or the rapid rite of a seer-priest. *Sri Aurobindo Mandir Annual*, Jayanti No. 9, 1950, 67–81,

..*añjaḥ-sava*=Soma-sacrifice without the customary goat-immolation..*ṚV* I.28 embodies such *a*...the inner significance of the *sūkta* explained...

44. KARMARKAR, R. D. The Aśvamedha : its original significance. *ABORI* 30, 332–45. (also in *SP*, 15th AIOC, Bombay, 1949, p. 220.)

..*medha* from √*mih* (=to shower forth); *medha*=*maithuna*.. the original idea underlying *yajña* was *maithuna*..*aśvamedha* originally connoted actual union with a horse..

45. KASHIKAR, C. G. Śrautavidyece buddhivādī adhiṣṭhāna. (Marathi). *Sahyādri* (Oct. 1949), Poona, 571–77.

..(rational basis of Vedic ritual)..

46. KASHIKAR, C. G. Śrauta vāṅmaya āṇi vidhi. (Marathi). *Chitrav Comm. Vol.*, 1954, 98–104.

..(ritualistic lit. and practice)..

47. KASHIKAR, C. G. The ritual of the Vājapeya sacrifice. *PO* 19, 40–46.

..a brief statement about the Vājapeya ritual acc. to the *Taittirīya-śākhā* of *KYV*..

48. KASHIKAR, C. G. The present-day Vedic ritual in India. *R. B. Trivedi Comm. Vol.*, 1958, 56–64.

49. KHARE, G. A. Vaidika-karmakāṇḍa-paricayaḥ. *R. B. Trivedi Comm. Vol.*, 1958, Sanskrit Section, 1–11.

50. KIRFEL, W. Der Aśvamedha und der Puruṣamedha. *Schubring Comm. Vol.*, 1951, 39–50.

..(summarised in *Anthropos* 48, p. 651)..the rituals of *A.* and *P.* are clearly identical; the latter must have been the prototype of the former..traditionally, the purpose of *A.* was mostly the progeny for a childless God-king (rarely, the *prāyaścitta* after wars)..in both, the most essential ceremony was cohabitation of the first queen with the ritual-horse or ritual-man..the ritual-horse was accompanied by all kinds of animals, and the ritual-*puruṣa*

by men of all professions..the cohabitation of the *mahiṣī* and the dead horse was a means to obtain offspring and might be compared with *niyoga*..

51. KLUCKHOLM, C. Myths and rituals : a general theory. *The Harvard Theological Rev.* 35, 45–79.

..both myths and rituals make an outlet possible for a primitive man for his inner and outer, bodily and spiritual tensions and conflicts—this outlet being necessary for the life of the individual and of the community..(summarised in German and French in *Anthropos* 37–40, 343)..

52. KOKAJE, Raghunath Sastri. Problem of common ritual for all Hindus. *SP* (13th AIOC), Nagpur, 1946.

53. LOMMEL, H. Mithra und das Stieropfer. *Paideuma* 3 (6–7).

54. LOMMEL, H. Wiedergeburt aus embryonalem Zustand in der Symbolik des altindischen Rituals. Origo Verlag (in *Tod Auferstehung Weltordnung*, ed. Carl HENTZE), Zürich, 1955, 107–30.

..*dīkṣā*, *upanayana*..

55. MAJUMDAR, N. K. Sacrificial altars : Vedis and Agnis. *JISOA* 7, 39–60; 8, 21–40.

..based on *Śulbasūtras* (mainly Baudhāyana, Āpastamba, Mānava, Kātyāyana; also Vārāha and Vādhūla)..details re. measurements and actual construction of *vedis* and *citis*..various diagrams given..

56. MAYRHOFER-PASSLER, E. Haustieropfer bei den Indoiraniern (und den anderen indogermanischen Völkern). *Arch. Or.* 21, 182–205.

..(summary in *Anthropos* 49, 1119–20)..sacrifice of cow and bull, sheep, dog..horse not considered..based on oldest available documents..present practices also taken into account..chart showing the kinds of animals offered to specific divinities..on the basis of this investigation, some conclusions drawn about the domestic animals of Idg. peoples : dog known to them first of all, then hen; then, more or less simultaneously, pig, sheep, goat; later, cow and bull; last of all, horse..horse-sacrifice later assumed highest position, but horse was hardly regarded as a domestic animal..

57. OJHA, Madhusudana. *Yajñamadhusūdanaḥ : Smārta-kuṇḍasamīkṣādhyāyaḥ.* Vedic Press, Ajmer, 1929, 59.

..deals with altars required for *smārta* rites..

58. OJHA, Madhusudana. *Yajñamadhusūdanaḥ.* Ganga Fine Art Press, Lucknow, 1930, 40.

..Ch. 4 : *Yajñopakaraṇādhyāyaḥ* (sacrificial implements); Ch. 5 : *Yajñaviṭapādhyāyaḥ* (all *iṣṭis*, *paśuyajñas*, and *somayāgas*); Ch. 6 : *Karmānukramaṇikādhyāyaḥ* (tabular list of the principal elements of the ritual in each sacrifice)..

59. OJHA, Madhusudana. *Pitṛsamīkṣā.* Ganga Fine Art Press, Lucknow, 1937, 36.

..explains the nature of the seven kinds of *pitṛs*, namely, *somasad*, *barhiṣad*, *agniṣvātta*, *somapā*, *havirbhuj*, *ājyapā*, and *sukālin*.. their symbolic significance in creation explained with ref. to Agni and Soma, or Devas and Sādhyas..

60. OJHA, Madhusudana. *Chandobhyastā.* Manavashrama, Jaipur, pp. 160.

..ritual and theory of Vedic *yajñas*..five chapters : (1) *Haviryajña*; (2) *Mahāyajña*; (3) *Atiyajña*; (4) *Śiroyajña*; (5) *Yajñapariśiṣṭa*..

61. OJHA, Madhusudana. *Yajñasarasvatī.* Manavashrama, Jaipur, 1946, 444.

..in *Kāṇḍa* 1, all the *yajñas* from *Iṣṭi* to *Rājasūya* are described ..in *Kāṇḍa* 2, *agnicayana* and its ritual and the building of *citis* are treated..(with charts)..

62. OJHA, Madhusudana. *Nirūḍhapaśubandha.* Manavashrama, Jaipur, 1953, 1–9.

..ritual and symbolism of the offering of a viscerated animal..

63. PANDEYA, A. N. Gṛhyakarmasu vaidikadevatānāṁ sambandhaḥ. *SS* 7, 174–84.

64. PANDIT, A. C. The co-existent rights of the husband and wife to perform Vedic sacrifices. *SP* (17th AIOC), Ahmedabad, 1953, p. 12.

..joint right of husband and wife to perform *yāga*..no separate right for either of them..

65. PATIL, G. M. Priesthood in Avesta and Ṛgveda. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 221–25.

..close affinity bet. pre-Zarathrustra Avestan ritual and *ṚV* sacrifice..Iranians were separated from their Indian brothers at a very late and developed stage of *ṚV* sacrifice when that ritual had as many as seven or eight recognized priests..Avestan scriptures were acquainted with the eightfold division of priesthood..

66. POTDAR, K. R. *Sacrifice in the Ṛgveda* (Its Nature, Influence, Origin and Growth). Bh. Vid. Bhavan Series 16, Bombay, 1953, VII+298.

..discusses the subject under such headings as *dīkṣā*, hymns and sacrifice, gods and sacrifice, etc...

Rev.: G. V. DEVASTHALI, *JBomU* 23, 181; G. C. JHALA, *JBBRAS* 29, 129–31; R. S. SHARMA, *JBRS* 40, 83–85; A. R. TATACHARIAR, *JORM* 23, 162–63.

67. PUHVEL, Jaan. Vedic *aśvamedha* and Gaulish *Epomeduos*. *Lg* 31, 353–54.

..horse-sacrifice goes back to common IE period..wealth and variety of available ethnographic material..a proper name attested on silver coins of Gaulish Aruerni is Epomeduos (=having great passion for horses)..*aśvamedha* (√*mad*) and E. wd. seem to emanate from closely related IE ritual terms, semantically identical but showing etymological (tho' almost homophonous) variation of the second element..a particularly noteworthy concordance bet. Indic and Keltic features of horse sacrifice concerns the sexual aspects of the rite..(fertility rite involving the horse: Indic—*mahiṣī* and horse; Keltic—king and mare)..

68. RAGLAN. Patterns in the ritual of coronations and royal funerals. *Folk-Lore* 64, 257–70.

..kingship is derived from a common source; the resemblances in detail of a single rite, as it is or was performed in various parts of the world, are such that any hypothesis other than that of common origin is inconceivable..

69. RENOU, L. Les connexions entre le rituel et la grammaire en sanskrit. *JA* 233, 105–165.

70. RENOU, L. Cérémonies védiques dans l'Inde contemporaine. *Séance annuelle des cinq Academies*, Paris, 1949, 1–8.

71. RENOU, L. La valeur du silence dans le culte vedique. *JAOS* 69, 11–18.

..concept suggested by such terms as *upāṁśu, tūṣṇīm, manasā, vāgyatena*..

72. SARDA, Harbilas. The doctrine and practice of yajnas. *Ved. Dig.* 2 (3), 31–36.

73. SEHGAL, S. R. A brief account of Vedic sacrifice. *KKT* 13, 529–37.

74. SEHGAL, S. R. A brief account of the Darśapūrṇamāsa sacrifices. *KKT* 14 (3), 303–06.

75. SHARMA, B. R. Symbolism of fire-altar in the Vedas: a study with special reference to Āpaḥ. *ABORI* 33, 189–96.

..altar symbolizes female creative energy, and Agni male creative energy..by identifying the altar with waters, wh. are regarded as the very foundation and source of universe, the symbolic representation of the altar is brought to perfection..

76. SHASTRI, Dakshinaranjan. Altars, diagrams, etc., in the ritual of ancestor-worship. *JISOA* 8, 166–73.

..details in respect of the rituals of *śavadāha, pitṛmedha, piṇḍa-pitṛyajña, mahāpitṛyajña*..

77. SHENDE, N. J. The theory of the sacrifice in the Yajurveda. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 17–21.

..in *YV*, sacrifice was raised to the status of the all-pervading and omnipotent spirit, wh. is named as *brahman*..the concept of sacrifice may have developed into the concept of *Up. brahman*, without any revolt or revolution, just by process of evolution..

78. SHIVANANDA TIRTHA. Ugraratha-śānti-prayogaḥ. *PO* 23–24, 1–66.

79. THALIATH, J. Present-day relics of the Vedic horse-sacrifice. *Anthropos* 47, 501–08.

..ref. to rites performed by the Gonds of Eastern part of Mandla dist...the rite is called "Bhagvat" and is performed in honour of Rāma..

80. THATHACHARIAR, Ramanuja. Karmakanda. *R. B. Trivedi Comm. Vol.*, 1958, 70–75.

81. THIEME, P. Prehistoric elements in the Vedic sacrifice. *Proceedings of the American Oriental Society*, Toronto, 1955.

..(*JAOS* 75, p. 279)..

82. *The Śrauta Ritual and the Vājapeya Sacrifice*, pub. Vājapeya Performance Committee, Poona, 1955, 3+59.

..(brochure pub. on the occasion of the performance of the Vājapeya sacrifice at Poona bet. 30th Oct. and 6th Nov., 1955) ..consists of two parts..first part gives a brief outline of the institution of Vedic sacrifice ; second part gives a detailed conspectus of the entire procedure of *V*...appendix 1 gives a list of *stotras* and *śastras* employed in the sacrifice..

Rev.: H. LOMMEL, *ZDMG* 106, 410–11.

83. *Vaidika yajñasaṁsthā āṇi vājapeya yajña*, pub. Vājapeya Performance Committee, Poona, 1955, 4+56.

..(Marathi version of the above)..

84. VAJAPEYI, K. D. Prācīna bhārata me aśvamedha. *NPP* 52 (1), 1–6.

85. VENKATARAMAN, T. S. Yajna. *Ved. Kes.* 45 (8), 348–52.

86. VENKATASUBBARAO, P. S. Pishta-pasu-yaga. *KKT* 19 (8), 612–16.

..Śrī Madhva is said to be the innovator of this kind of sacrifice..

87. VORBICHLER, A. *Das Opfer (auf den uns heute noch erreichbaren ältesten Stufen der Menschheitsgeschichte) : Eine Begriffsstudie.* St. Gabriel-Verlag, Mödling bei Wien, 1956, VII+198.

Rev.: A. C., *Anthropos* 52, 690–91; G. MENSCHING, *OLZ* (1959), 464–65.

88. WIKANDER, Stig. Gudinnan Anāhitā och den zoroastriska eldskulten. *Rel. och Bibel* 1, 26 ff.

89. WIKANDER, Stig. *Feuerpriester in Kleinasien und Iran.* Gleerup, Lund, 1946, XII+244.

..comparative study of Vedic and Avestan priests..discusses *atharvan, ātar, āṭur, agni, aṅgiras*..

55. CULTS AND FESTIVALS.

1. BOUTEILLER, M. *Chamanisme et guérison magique.* Presses Univ. de France, Paris, 1950, 377.

Rev.: M. ELIADE, *RHR* 140, 247–49; J. FILLIOZAT, *JA* 239, 90.

2. BUDHA PRAKASH. Govardhana-pūjā : its historical and cultural significance. *PO* 18, 13-18.

3. DAS GUPTA, S. B. The evolution of the Rādhā-cult. *BRMIC* 2 (10), 156–57.

..Vedic origin in the *Śrī-sūkta* of *ṚV*..

4. ELIADE, M. *La chamanisme et les techniques archaiques de l'extase.* Payot, Paris, 1951, 447.

Rev.: J. FILLIOZAT, *JA* 240, 406–08; W. RUBEN, *DLZ* (1953), 234 ff.

5. FÜRER-HAIMENDORF, C. von. The cult of the clan-gods. *M in I* 25 (3), 149–86.

6. GULIK, R. H. van. *Hayagrīva, the Mantrayānic aspect of horse-cult in China and Japan.* E. J. Brill, Leiden.

..author has brought together, from Indian, Chinese, and Japanese sources, a long series of notes and details bearing on H...

Rev.: Sten KONOW, *AO* 15, 78–79.

7. JACKSON, J. W. *The Aztec Moon-Cult and its relation to the Chank-Cult of India.* Mem. and Proc. of Manchester Lit. and Philosoph. Soc. 60.

8. JAYARAJ. *The Soul of Symbols.* Khar, 1948, 96.

..(*Mantra-rāja-rahasya*)..Vedic and Tantric symbols studied..

9. KAKATI, B. The cult of Jagannātha : its lunar origin. *PAIOC* (16th Session), Lucknow, 1955, 299–309.

..the three figures of Balarāma, Jagannātha, Subhadrā are triple manifestations of moon-god..(ref. to three phases of moon mentioned in Veda : *anumati*, *rākā*, *kuhū*)..associated with vegetation-growth..later vaiṣṇavisation of the cult..

10. KOPARKAR, D. G. Indra-mahotsava. (Marathi). *Kevalananda Comm. Vol.*, 1952, 103–07.

11. MAJUMDAR, A. K. A note on the development of Rādhā cult. *ABORI* 36, 231–57.

..astronomical origin..R. identified with Viśākhā (*alpha libra*): cf. *AV* XIX. 7..

12. MEES, G. H. *The Book of Signs*. N. Kluwer, Deventer, 1951, 407+12.

..frequent ref. to Vedic myths and ritual..

13. PADHYE, K. A. Guru-cult in India. *J Anthrop. Soc. Bombay* 1 (1), 101–109.

..the institution of Guru has pre-Vedic origin..earliest ref. to it in *Māṇḍūkya Up*...

14. PEUCKERT, Will-Erich. *Geheimkulte*. Pfeffer, Heidelberg, 1951, 664.

Rev.: E. ETTLINGER, *Man* 1952, 219.

15. QUARITCH WALES, H. G. The sacred mountain in the old Asiatic religion. *JRAS* (1953), 23–30.

..ref. to Yakṣas, Śiva, Umā..Tantrism represents a partial resurgence in north-eastern India of pre-Aryan cults, with the worship of mountain-deities..cult of sacred mountain regarded as representing the concentration of the earth's energies was formerly widespread in Asia..

16. RUBEN, W. Schamanismus im alten Indien. *AO* 18, 164–205.

..traces of S. in Veda..*yoga* and its origins..ecstasy-phenomena.. journey towards heaven of one of the 'souls' (*ṚV* X. 136).. concept of *chāyāmaya puruṣa* (*BAUp.* III. 9.14; II. 1.12)..

17. SHARPE, E. *The Secrets of the Kaula Circle* : A Tale of Fictitious People faithfully recounting Strange Rites still practised by this Cult. Luzac, London, 1936, 96.

..(followed by a transl. of a very old MS. on "The Science of Breath")..

18. SASTRI, Dakshinaranjan. Cult and images of the Pitṛs. *JISOA* 7, 61–73.

..traces of the existence of the use of images in connection with the worship of Pitṛs..evidence from *pitṛmedha* described on the basis of *VS* 35, *ŚPBr.* XIII. 8.1, *KātyāyanaŚS* 21.3.1..comparison with the rites current among aborigines..

19. SHUKLA, S. P. *Sāpa.* (Gujarati). Navajivan Prakasan Mandir, Ahmedabad, 1954.

..(on serpent-lore)..

20. SINGH, M. M. Ancient popular festivals in North-East India. *IHQ* 29 (4), 354–62.

..Vedic origin and affinities of some..

21. VENKATAKRISHNA RAO, U. The Śrāddha cult through the ages. *JSVOI* 14 (2), 148–58.

..no clear indication of *ś.* in *ṚV.*..in its elementary stage ref. to in *YV* 19.3.6..later references..

22. VIENNOT, Odette. *Le culte de l'arbre dans l'Inde ancienne.* (Textes et monuments brahmaniques et bouddhiques). Annales du Musée Guimet (Bibl. Et. 59), Paris, 1954, II+289+16 plates.

..Part I deals with tree-worship acc. to Vedic, Puranic, and epic texts..'Tree of the World' and its substitute, *yūpa*, in Vedic sacrifice..'Tree' and mother-goddess united in common notion of fecundity..'Tree' in plastic art of India..

Rev.: J. FILLIOZAT, *JA* 242, 437–40; E. LOT-FALCK, *Diogenes* 11, 120-23.

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1. ANON. Buddhism and Vedic dharma. *Ved. Dig.* 3 (2), 75–78.

2. ATHAVALE, V. B. The relation of the Gītā with the Ṛgveda. *JGJRI* 3, 369–77.

3. AUTRAM, C. *Mithra, Zoroastre et la préhistoire aryenne du christianisme.*

Rev.: J. FILLIOZAT, *JA* (1938), 671.

4. BAGCHI, P. C. On the original Buddhism, its canon and language. *Sino-Indian Studies* 2, 107–35.

..(ref. to Buddha's disapproval of the introduction of Vedic accents in the recitation of Buddhist texts—*Mahīśāsaka-vinaya*)..

5. BANERJEA, A. K. Buddhism and Hinduism. *Pr. Bh.* 63, 86–90, 131–34.

6. BAPAT, P. V. Vedic sources of some Buddhist beliefs. *SP* (20th AIOC), Bhubaneshwar, 1959, 83–84.

..(1) *gāthābhigītaṁ me abhojaneyyam*—this Buddhist belief may be traced back to *Kāṭhaka Saṁ.* 14.5; (2) Buddhist concept of *ānañcca* may be traced back to *Gopatha Br.* I.5.8..

7. BARR, K. Principia zarathustriaca. *Ost og Vest*, Copenhagen, 1945, 130–39.

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9. BENDA, E. *Der vedische Ursprung des symbolischen Buddhabildes.* Otto Harrassowitz (Sammlung orientalischer Arbeitungen–1), Leipzig, 1940, VIII+67.

..Buddha, acc. to B., must be identified with one aspect of the Vedic Sun-god..

Rev.: GUENTHER, *WZKM* 50, 158–59.

10. BENZ, E. *Indische Einflüsse auf die frühchristliche Theologie.* Franz Steiner Verlag, Wiesbaden, 1951, 34.

Rev.: H. WEIDE, *OLZ* (1953), 300.

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..out of the 24 Tīrthaṁkaras, about 16 may be shown to have more or less connection with the cult of B...

12. BHATTACHARYA, T. P. Brahmā cult and Buddhism. *JBRS* 42 (1), 91–115.

..Buddhism arose out of the *trirātra* cult of Brahmā-Dharma-Śiva..

13. BHATTACHARYA, T. P. Brahmā cult and Buddhist art. *JBRS* 42, 256–82.

..Buddhism arose out of the prevailing Brahmā-Dharma cult of Gaya and other parts of Eastern India..Buddhist art based on the art of these regions..motifs of Buddhist art can be explained with ref. to Vedic descriptions..

14. BODE, F. A.; NANAVUTTY, P. *Songs of Zarathushtra.* Allen and Unwin, London, 1952, 127.

..close links bet. *gāthās* and *ṚV* indicated in the 'Introduction'..

15. CLARK, W. E. Hinduism and Buddhism. *HJAS* 8, 63–70.

..(review-article on *H. and B.* by A. K. COOMARASWAMY)..

16. COOMARASWAMY, A. K. *Hinduism and Buddhism.* Philosophical Library, New York, 1943, 86.

..acc. to C., *ṚV* represents another form of the universal, mystical *Philosophia Perennis* and must be interpreted as philosophy clothed in myth..myth is the penultimate truth of wh. all experience is temporal reflection; it is not a 'poetic invention'.. ethics, whether as prudence or as art, is nothing but scientific application of doctrinal norms to contingent problems..

Rev.: W. E. CLARK, *HJAS* 8, 63–70; L. RENOU, *JA* 236, 132 ff.

17. DAS, Matilal. The Avesta from the Hindu point of view. *IC* 15 (*B. M. Barua Comm. Vol.*), 27–32.

..the word 'Avesta' derived from *upastha* (= Foundation, that is, Veda)..acc. to author, *Avesta* is the lost *Bhārgava Upastha*—the extant *AV* in India being only the Āṅgirasa book of *AV*..

18. DAVIS, G. W. Some hidden effects of Christianity upon Hinduism and Hindus. *Journal of Religion* 26 (2), Chicago, 111–24.

19. DUMEZIL, G. Noms mythiques indo-iraniens dans le folklore des Osses. *JA* 244 (4).

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..(English transl. by R. SHEED of the original French: Traité d'Histoire des Religions, Paris, 1949)..

Rev.: S. G. F. BRANDON, *The Hibbert Journal* (Oct. 1958), 82–85.

21. GANGA PRASAD. Vedic origin of Zoroastrianism. *Ved. Dig.* 5–6.

22. GERSHEVITCH, I. *The Avestan hymn to Mithra.* Univ. of Cambridge Oriental Publ. 4, 1959, XV+357.

..(with Introduction, Transl., Comm.)..introduction deals with early background, Zarathrustrianism and Zoroastrianism, Mithra's functions, word *ahura*, etc...

23. HABIBUNNISA, Begum. Monotheism in Islam. *H-Y JMU* 4 (2), 99–105.

..compared with Vedic, Buddhistic, Jain, Zoroastrian, and Christian conceptions..

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25. HUMBACH, H. Ahura Mazdā und die Daēvas. *WZKSOA* 1, 1957.

..derivation of *mazdā*..(*sumedhā*)..

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..doctrine of 'creation by the Word' (*ṚV* I. 164.39, 46).. Tantras accept the doctrine and develop it for practical purposes..

27. KAPALI SASTRY, T. V. *Further Lights : The Veda and the Tantra.* Aurobindo Ashram, Pondicherry, 256+IV.

..two lines of spiritual and occult wisdom of the Hindus..

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..flood-legend *gṛhya* rites..

29. KOPPERS, W. Ursprung des Mysterienwesens im Lichte der Völkerkunde und Indologie. *Eranos-Jahrbuch* 1944, Zürich.

..similarities bet. the features of Śāktism and GK. Antiken.. India connected with Greece thro' the connections bet. Indus culture and the culture of Near East..Mother-right..

30. KULKARNI, B. R. Some Vedic light on Ahur Mazda and Zarathushtra. Swadhyaya Mandal, Nanded, 1959, XIII+ 104.

..acc. to author, A. M. = a Prajāpati ; Z. = Jaradaṣṭi..

31. LANCZKOWSKI, G. Zur Unterscheidung indischen und biblischen Denkens. *Saeculum* 8, 107–119.

..(a propos W. KIRFEL, "Indische Parallelen zum alten Testament," *Saeculum* 7, 369–84)..

32. MAC NICOL, N. Alleged indebtedness of Hinduism to Christianity. *Transactions Glasgow Univ. Or. Soc.* 12, 3 ff.

33. MARLOW, A. N. Hinduism and Buddhism in Greek philosophy. *PEW* 4 (1), 34–35.

..a common substratum of Indian and GK. thought..analogies indicated..

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37. MUS, P. *Vedic Origins of Buddhist Canons.* 1933.

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..incidentally refers to Brahmanic practices..*ŚPBr.* application of *pr.* in the sphere of magic..

39. PANDE, G. C. *Studies in the Origin of Buddhism.* Univ. of Allahabad (Ancient Hist. Res. Series, 1), 1957, 600.

. Part II: pre-Vedic and Vedic influences before the advent of Buddha..B. was much influenced by the Śramaṇa and Brāhmaṇa thought that fortified his ideas of *saṁsāra*, of the non-selfhood of body and mind, and of the absolute and ineffable nature of the ultimate principles. *Up.* gave Buddhism its early tendencies towards idealism and absolutism..

Rev.: I. B. HORNER, *JRAS* 1958, 103-04; M. L. ROYCHOWDHURY, *CR* 143, 59-61.

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42. SARMA, B. N. Krishnamurti. The ancient Tamils and the Vedic faith. *JTSML* 3, 23-35.

43. VEDANTA SASTRI, H. The religion of the Vedas *vs.* the religion of the Indus Valley. *CR* 153 (1), 38-40.

..rel. of I. V. was tantric (in crude form)..compromise bet. Vedic and Indus cults..

44. WIKANDER, Stig. Mithra en vieux-perse. *Orientalia Suecana* 1, 66-68.

XIII. PHILOSOPHY

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..Buddhism upholds the *yoga*-trad. of I. V. civil...half of Indian thought is Buddhism, wh. is rational, crit., creative, directive, progressive..

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8. Bernard, Theos. *Hindu Philosophy.* Philosophical Library, New York, 1947, XI+207.

Rev.: K. H. Potter, *PEW* 7, 146–49.

9. Bhattacharya, H. D. The concept of the spiritual in Eastern and Western thought. *Radhakrishnan Comm. Vol.*, 1951, 189–215.

..India affords a complete picture of the attempt of man to understand the needs of the spirit and bring about fulfilment of those needs..B. shows how the concept of the spiritual evolved in stages from Veda onwards..*whole* man taken into consideration when defining spiritual progress..

10. *The Cultural Heritage of India*, Vol. III, The philosophies, ed. BHATTACHARYA, H. D.; pub. R K Mission Inst. of Culture, Calcutta, 1953, XXI+695.

Rev.: C. BULCKE, *M in I* 34, 164–66; G. P. CONGER, *PEW* 7 143–46.

11. BISSOONDOYAL, B. The six systems of Indian philosophy : a revaluation. *Asia* 2 (6), 198–212.

12. BOHM, W. *Chakras : Lebenskräfte und Bewusstseinszentrum im Menschen.* O. W. Barth Verlag, München, 1953, 131.

..(Germany is the India of Europe)..

13. BRODOV, V. V. Philosophy of India. (Russian). *Vop. Philosoph.* 5, 1955, 187–90.

..crit. and analytical review of RADHAKRISHNAN's *Indian Philosophy* (2 Volumes)..Marxist method needs to be applied to the study of Indian thought..

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15. BURTT, E. A. What can Western philosophy learn from India? *PEW* 5 (3), 195–210.

16. CARPANI, E. G. Human knowledge and its negative background in transcendental consciousness. *NIA* 8 (*K. N. Dikshit Mem. No*), 130–35.

..Ind. phil. speculation of Vedic times seems to have influenced the abstract logical disputations of GK. phil...a few passages of *New Testament* positively influenced by Ind. phil. thought—e. g. *Rom.* 11, 33 = *BAUp.* 3.9.26..

17. CHAKRAVARTI, K. C. Vedānta-pariśīlana. (Hindi). *Siddhānta* 13 (1), 7–10.

18. CHALLAYE, F. *Les philosophes de l'Inde* P.U.F. Paris, 1957.

Rev.: W. NOELLE, *Philos. Lit. Anz.* 11, 115–18.

19. CHANING-PEARCE, M. Vedanta for the West. *Church Quart. Rev.* 152 (303), 1951, 11-24.

..a synthesis of Christian rel. element and Ind. vedantic metaphysics is not possible..

20. CHARI, C. T. K. Russian and Indian mysticism in East-West synthesis. *PEW* (3), 226–37.

21. CHARI, C. T. K. On the dialectical affinities between East and West. *PEW* 3, 199–221; 321 ff.

22. CHATTERJI, S. C. The basis of world philosophy. *I-AC* 3, 1954.

..main principles of Ind. thought: reality is many-sided; there are alternate standpoints in phil. leading to different phil. systems; there are different levels of experience, wh. reveal different orders of reality..

23. CHATTOPADHYAYA, Debiprasad. *Lokāyata : A Study in Indian Materialism.* People's Publishing House, 1959.

..*L.*, acc. to author, is the philosophy of the masses of the people; it is 'a primordial complex of this-worldly outlook related to a body of ritual practice'—the most conspicuous feature of this outlook being the view that the material human body is the microcosm of the universe..early Ind. materialism includes within its ambit various ideologies and cults etc., represented primarily by Tantra, Kāpālika, Asura, and early Sāṁkhya..acc. to author, *kāma-sadhanā* or *vāmācāra* is a striking feature of early Ind. materialism..latter part of the book is a kind of monograph on Ind. anthropology and sociology..

Rev.: S. CHAKRAVARTY, *VBQ* 25, 196–201.

24. CHAUDHURY, P. J. Indian personalism. *Personalist* 38 (3), 260–65.

25. CHAUDHURY, P. J. Vedanta—a philosophy of world-understanding. *Pr.Bh.* 54 (11), 437-40.

..from logical positivism, thro' idealism and realism, we reach the ideal all-inclusive phil. of *Up*...

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..(also appears under the title "Scientific conception of the problem of life", *KKT* 15, 334–38)..

27. CHIDAMBARAM, Swami. Emerson and Eastern values. *AP* (Nov. 1951), 508–11.

..certain characteristic parallels bet. E. and Vedic sages pointed out..

28. CONGER, G. P. Did India influence early Greek philosophies? *PEW* 2, 102–28.

..India, Iran, and Greece had a common heritage from Aryan days..in Homer, as in *ṚV*, there is a deep sense of harmony bet. man and nature, one great rhythm penetrating the moving whole..Hesiod's theogony is peopled with shadowy abstractions (as the *ṚV*), many of them certainly pre-Hellenic..*Up.* influenced Gk. thought..thro' several centuries bet. 8th and 5th centuries B. C., thinkers of Asia were outgrowing the old polytheism of *ṚV* and the *Illiad* and other traditions..in each culture, the process takes a different form, and swiftly or slowly tends to change man's adjustment to the world—the *Up.* thinkers develop a quasi-spiritualistic monism; Lao-tzū, a quietistic monism; Zoroaster, an ethical duality; Confucius, a cosmic humanism; Buddha, an ethical self-discipline; Hebrew prophets, an ethical monotheism; and Ionian philosophers, a kind of religious naturalism..

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30. COOMARASWAMY, A. K. The common wisdom of the wisdom. *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*-Part I), 120–24.

..identical doctrines enunciated in East and West—often in the same terms and idioms and using etymological equivalent words ..for instance, "He who is", "the fellow-traveller", "love of self", "look not back", "motion-at-will", "everlasting day", etc...

31. CORNELIS, H. Bulletin de spiritualité indienne. *Vie spirit.* (Suppl.) 36, 99–120, (Suppl.) 43, 465–85.

..(a crit. survey of recent lit., in English, French, and German, on the hist. and technique of Indian 'spirituality')..

32. CORNELIS, H. Le discontinu dans la pensée indienne. *Rev. sci. philos. theol.* 41 (2), 233–44.

..(a propos L. SILBURN, *Instant et Cause*)..

33. CUNNINGHAM, G. Watts. How far to the land of yoga? An experiment in understanding. *Phil. Rev.* 57, Nov. 1948.

34. DAMLE, P. R. *Philosophical Essays.* Asia Publishing House, Bombay, 1953, 207.

..“The study of Indian Philosophy”, “Heresies in Ind. Phil.”, “The Standpt. and Future of Ind. Phil.”, “The Influence of Western Culture on India”, etc...

35. DANDEKAR, R. N. Ancient Indian philosophy. *Fergusson College Magazine* (Feb. 1950), Poona, 1–6.

36. DANDEKAR, R. N. The Indian Way : Philosophy. *KKT* 17 (5), 400–403.

37. DAS, Matilal. *The Soul of India.* Aloka-Tirtha, Calcutta.

Rev.: J. B., *CR* 153, 189–90.

37a. DASGUPTA, B. N. The dialectics of Hindu thought. *The Marxian Way* 1 (4), 1946, 328–48.

..growth of Hindu phil. thought in distinct stages—each succeeding stage representing a progress upon the preceding one..(the physical environments of a tropical climate and consequent aversion to manual labour led Indian mind to concentration on intellectual activities)..

38. DATTA, D. M. Eastern and Western philosophy. *VBQ* 17 (2), 124–32.

39. DEBORIN, A. Le matérialisme et la dialectique dans la philosophie de l'Inde ancienne. (Russian). *Vop. Phil.* 1, 91–103.

40. DE CHAUDHURI, H. K. General character of Indian philosophy. *IPC* 1 (3), 18–26.

41. DHINGRA, B. Die Grundlagen des indischen Denkens. *Internationales Jahrbuch fuer Geschichtsunterricht* 5, 1956, 121–51.

42. DUMEZIL, G. Ordre, fantaisie, changement dans les pensées archaiques de l'Inde et de Rome. *REL* 32, 139-50.

43. DUTT, K. Guru. *Existentialism : A Survey and Ancient Indian Thought.* The Indian Inst. of Culture, Bangalore, 1953, 80.

..the urge towards "inwardness", wh. characterises Existentialism, has been the mainspring of all Indian speculation (cf. *Kena* IV.1; I.5; *BAUp.* II.4.14)..

43a. DUTT, K. Guru. The nāḍī symbolism in Indian thought. *ALB* 18 (3-4) 264-98.

..only veiled ref. to *nāḍī*-scheme in *ṚV..nābhi* holding together cosmic and microcosmic systems..*TS* gives first graphic description of the lotus of the heart..idea of *nāḍīs* and *cakras* already well established in oldest strata of *Up.* (*BAUp.* V. 3; *ChUp.* III. 3)..full elaboration in later minor *Up...*

44. DUTT, Nalinaksha. The background of Buddhism. *J Univ Gauhati* 1 (1), 121-31.

..Buddhism as revolt against Vedic exclusiveness..

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46. ED. Observations : some aspects of the Indian view of life. *BRMIC* 11 (1) 2-7.

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..Vedantic humanism is an Indian version or expression of the universal Logos probing and unfolding the depths of Humanity in man..to discover 'man' in man..

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51. ENSINK, J. *Over de verlossende kennis in het indische denken.* J. B. Wolters, Groningen, 1954, 24.

52. ESNOUL, A. M. *La philosophie indienne, initiation à son histoire et à ses doctrines.* Payot, Paris, 1951, 374.

..(French transl. of GLASENAPP'S *Die Philosophie der Inder*).. preface by L. RENOU..

Rev.: J. FILLIOZAT, *JA* 240, 255–56.

53. EVOLA, J. The *svadharma* doctrine and existentialism. *EW* 3 (3), 168–71.

..acc. to Hindu conception, one's nature is what it is and no other not by mere chance..to betray our own *dharma* and to assume that of another is error—not in the moral sense, but in the ontological sense; it is hurt against cosmic order; we thereby enter into contradiction with ourselves; we wish to be here, in time, something different from what we had wished to be beyond all time; the effect of this is disintegration, and, therefore, a descent in the hierarchy of beings (symbolically, hell)..

54. FALK, Maryla. The five Jinas and the five colours of consciousness. *PAIOC* (12th Session), Banaras, 1946, 430–43.

..in old *Up.*, the essence of consciousness is conceived as the *ākāśa* in the heart, a fluid of five colours flowing thro' the heart-*nāḍīs*; this conception is a precursor of the Buddhist notion.. the Buddhist term *āśrava* occurs in such contexts..other *Up.* adumberate this five colour scheme (*TUp.* X.2.31–32; *AV* X.8.43; *ChUp.* VI.8)..

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58. FORKE, A. Chinesische und indische Philosophie. *ZDMG* 98, 195–237.

..Tao = *brahman*, the absolute; Wu-wei = *nivṛtti*, passivity; Wei-hsin lun = *māyā*, idealism..

59. GABRIEL, L. *Vom Brahma zur Existenz. Die Grundformen aller Erkenntnis und die Einheit der Philosophie.* Wien-München, 1954, 363.

60. FRAUWALLNER, E. *Die Bedeutung der indischen Philosophie.* Otto Harrassowitz (Der Orient in deutscher Forschung), 1944, XII+261.

61. FRAUWALLNER, E. *Geschichte der indischen Philosophie I.* (Die Philosophie des Veda und des Epos. Der Buddha und der Jina. Das Sāṁkhya und das klassische Yoga-system). Verlag Otto Müller, Salzburg, 1953, XLIX+496.

..("Introduction to Indian Thought" by Leo GABRIEL)..acc. to author, speculative hymns of *ṚV* are philosophically insignificant; phil. begins with *Up*...F. inquires into the succession in time of theses and tendencies in thought so as to uncover a genesis within each system as well as in the presystematic period..

Rev.: B. HEIMANN, *JRAS* 1957, 125–26 (axiom of unbroken continuity of Ind. thought is here devalued; author is inclined to dwell on accidental occurrences of hist. as decisive..emphasis laid on the so-called accumulation theory, wh. holds that in the course of emanation each following evolute contains the special characteristics of all the preceding as well as its own specific quality); J. W. DE JONG, *Museum* 61, 84–85; P. MASSON-OURSEL, *Erasmus* 7, 711–12; W. NOELLE, *Philos. Lit. Anz.* 10, 302-05; J. RAHDER, *PEW* 5, 170–71; L. RENOU, *Diogenes* 7, 112–14; *JA* 242, 428–32; W. RUBEN, *OLZ* (1954), 540-43; F. O. SCHRADER, *ZDMG* 107, 660–62.

62. FRAUWALLNER, E. Der Stand der Erforschung der indischen Philosophie. *ZDMG* 105, *55–*56.

63. GERVAIS, T. W. Some new thoughts on India and the West. *The Hibbert Journal* 55, 323-29.

64. GLASENAPP, H von. *Entwicklungsstufen des indischen Denkens.* Max Niemeyer Verlag, Halle/a Saale, 1940, 169.

65. GLASENAPP, H. von. Indische und abendländische Philosophie. *Jb. d. Schopenhauer Gesell.* 31, 1-16.

66. GLASENAPP, H. von. Was können wir von der Philosophie der Inder lernen? *Zs. f. philos. Fors.* 1, 1946, 118–22.

67. GLASENAPP, H. von. *Die indische Welt als Erscheinung und Erlebnis.* Verlag Hans Bühler Jr., Baden-Baden, 1948, 368.

68. GLASENAPP, H. von. *Die Philosophie der Inder* (Eine Einführung in ihre Geschichte und ihre Lehren). Kröners Taschenausgabe 195, Stuttgart, 1949, XII+504.

..the Vedic period (pp. 24–49)..

Rev.: W. RUBEN, *OLZ* (1953), 173–78.

69. GLASENAPP, H. von. Vedanta and Buddhism. *The Maha-Bodhi* 59 (5–6), 174–81.

..(abridged transl. of author's *Vedānta und Buddhismus*, Abh.der Akad. der Wiss. u. d. Lit., Wiesbaden, 1950)..

70. GLASENAPP, H. von. Parallels and contrasts in Indian and Western metaphysics. *PEW* 3 (3), 223–31.

71. GLASENAPP, H. von. The influence of Indian thought on German science, philosophy, and literature. *JASBL* 23 (2), 1–10.

72. GOKHALE, V. V. The Vedānta-philosophy described by Bhavya in his *Madhyamakahṛdaya*. *I-IJ* 2 (3), 165–80.

..with auto-comm. *Tarkajvālā*, *Madhyamakahṛdaya* is the earliest source-book for the hist. of Ind. phil...ch. VIII of the work deals with pre-Śaṁkara Vedānta as known to Bhavya in 6th cent. A. D...

73. GONDA, J. A note on Indian "pessimism". *Studia varia Carolo Guilielmo Vollgraff*, Amsterdam, 1948, 34–38.

74. GONDA, J. *Inleiding tot het indische Denken.* Standaard-Boekhandel, Antwerp, 1948, 319.

..survey of Indian phil. thought from *ṚV* to Tagore-Gandhi..

Rev.: A. BETH, *PEW* 1, 80–81.

75. GONDA, J. De ontmoeting van Oost en West. *Indonesie* 3, 1950, 390–428.

76. GORLITSYN, N. F. L'ancienne philosophie indienne. (Russian). *Vop. Philos.* 1, 1955, 171–79.

..(a crit. and analytical review of the Russian transl. [1954] of the *Introduction to Indian Philosophy* by CHATTERJEE and DATTA)..

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..(introductory essay for each system of philosophy followed by readings from texts)..Ind. Phil...

Rev.: C. T. K. CHARI, *Pr.Bh.* (Oct. 1952), 433–34; N. A. NIKAM, *AP* (Mar. 1952), 433–34.

78. GROUSSET, R. *Orient und okzident in geistigen Austausch.* E. J. Brill, Leiden, 1955, 184.

79. GROUSSET, R. *Textes mystiques d'Orient et d'Occident.* E. J. Brill, Leiden, 1958.

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..(English transl. of the original French by M. PALLIS)..

Rev.: P. FALLON, *NR* (April 1947).

81. GUENON, Rene. *Man and His Becoming according to the Vedānta.* Luzac, London, 1947, 188.

..(English transl. of the original French by R. C. NICHOLSON)..

Rev.: P. FALLON, *NR* (April 1947).

82. GÜNTHER, H. Das Geistesleben der Naturvölker und indische Weltanschauung. *Arch. f. Völkerkunde* 2, 69–86.

83. HAAS, W. S. *The Destiny of the Mind : East and West.* Macmillan, New York, 1956, 327.

Rev.: W. H. SHELDON, *PEW* 6, 359–61.

84. HAFIZ SYED, M. Edmond Holmes and his service to Indian thought. *AP* 23 (9), 414–18.

..study of Buddhism in relation to *Up.* systems of thought.. monistic convictions..their application in the field of education..

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..*Kaṭha Up.* VI. 14; IV. 1..

86. HEILER, F. *Indische Geisteswelt—Einheit in der Vielfalt.* (Zum Verständnis des Hinduismus und seiner Bedeutung für das Abendland). Kommission Siebenberg Verlag (Ost-West Begegnung 2), Frankenau/Hessen, 1958, 27+4 tables.

87. HEILER, F. The idea of God in Indian and Western mysticism. *BRMIC* 10 (5), 97–107.

88. HEILER, F. The influence of eastern religions on Western thought. *BRMIC* 10 (6), 129–137.

..Ind. rel. thought and German authors..

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..fixation such as deadens fertile potentiality of meaning has always been repugnant to Ind. mind..in spite of all (late) systematics and predilections for classification India's terms never get the rigidness of Latin 'Termini', fixed limits..

91. HEIMANN, B. The basic ideas of India and the West. *IAL* 19 (1), 10–14.

..by virtue of her geographical conditions and a hist. closely bound up with them India had unique opportunity to develop the cosmic view of the world. Man is part and parcel of the whole in a country where Nature is still a *force majeure*..co-ordination, not subordination to imposed rational order is the leading principle of Ind. logic..synopsis of single empirical facts or shapes..Ind. view of organic cooperation and universal responsibility..*avatāra* theory..

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..negation presupposes in itself a double aspect: it denies something formerly known, and is as such in a higher sense also a

positive statement, that of counter-position..significance of *a-*, *na*, *vi*, *nir*, *ati*, *sama*..the negation employed not only as a logical means, but as a necessary expression of a basic double view of transcendental and empirical duality..

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..prepositions and prefixes have retained in Hindu thought the notional and emotional significance wh. they apparently once had at the earliest stages of all lgg...

Rev.: L. RENOU, *JA* 240, 116–117.

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93b. HEIMANN, B. Facets of Hindu Thought. *JORM* 23, 1–18.

..[in her book, *Facets of Hindu Thought* (to be published), H. has examined 32 concepts under 13 headings, such as, (1) visible thought; (2) rel. ritual; (3) rel. psychology, etc.]..three studies published here: I. The living stone-image of an Indian deity..II. *anna*—the dogma of transformation (the biological foundation of Hindu thought retained even in later abstract consequences of metaphysics)..*Ch.Up.* VI. 5.1 ff. gives a quasi-materialistic, and yet in its consequences a supra-materialistic, interpretation of 'food'..*anna* serves as a term wh. lends itself to metaphysical, macrocosmic-physical, microcosmic-physical applications..III. The counter-tension of the Zero-Point: *BAUp.* II. 1.19—simile of the spider sitting in the centre of its cob-web and emitting and sometimes reabsorbing threads from its body..

94. HEIMANN, B. God and man in India: cosmos and person. *The Hibbert Journal* 53 (No. 210), 1955, 230–37.

95. HELLINGER, W. *Vom inneren Schicksal Indiens.* Evang. Missionsverlag, Stuttgart, 1953, 262.

Rev.: G. MENSCHING, *OLZ* 52, 258.

96. HERAS, H. The universal quest. *NR* 24, 89–97; 186–97.

..the fact that mankind instinctively and perpetually tends towards unity proves that this unity exists..material creation is

bound to be multiple, for matter is by its nature a principle of division..discusses *ṚV* X. 129.2; *BAUp.* II. 5.15; *ŚPBr.* III. 9.1.1.3..

97. HERBERT, J. *Spiritualité hindoue.* Albin Michel, Paris, 1947, 462.

98. HIRIYANNA, M. Indian philosophy and hedonism. *IHQ* 22 (4), 263–68.

..Indian conception of values is not hedonistic..in *Kaṭha Up.*, *preyas* is sharply distinguished from *śreyas*..that there can be no qualitative distinction in pleasure was known to Indians as early as the age of the *Up.* (*TUp.* II. 8; *BAUp.* IV. 3.32)..

99. HIRIYANNA, M. *The Essentials of Indian Philosophy.* George Allen & Unwin, London, 1949, 216.

..ch. I deals with Vedic rel. and phil.—mainly based on the three sections of the Veda, namely, *karmakāṇḍa, upāsanākāṇḍa, jñānakāṇḍa*..

Rev.: V. A. RAMASWAMI SASTRI, *JORM* 17, 241 ff.; L. RENOU, *JA* 238, 434–35; V. RIENAECKER, *AP* (March 1950), 126–27.

100. HIRIYANNA, M. *Popular Essays in Indian Philosophy.* Kavyalaya Publishers, Mysore, 1952, 114.

.." The *Up.*" (pp. 69–73); "The aim of Indian Phil." (19–24); "Ind. Phil" (108–114), etc...

101. INGALLS, D. H. H. The comparison of Indian and Western philosophy. *JORM* 22.

102. ISHERWOOD, C. What Vedanta means to me. *Pr.Bh.* 56 (9), 360–65.

..(1) V. is non-dualistic; psychologically this is of great imp.; I am afraid of God as Father; Godhead is my real nature; (2) V. is not dogmatic; it teaches that a practical, working rel. is experimental and empirical; you are always on your own, finding things out for yourself in your own way; (3) V. does not emphasize the vileness of man's moral or the enormity of sin; it dwells rather on the greatness of man's eternal nature..

103. ISHERWOOD, C. *Vedanta for Modern Man.* Harper & Bros., New York, 1951, 410.

Rev.: P. T. RAJU, *AP* (April 1952), 179–80.

104. ISHERWOOD, C. *Vedanta und wir.*

Rev.: R. HIPPE, *Philos. Lit. Anz.* 7, 35–38; F. O. SCHRADER, *OLZ* (1953), 320 ff.

105. IYENGAR, H. R. Rangaswamy. Philosophic concepts in the Mahābhārata. *H-YJMU* 10 (1), 27–79.

..*MBh.* is, like *AV*, the result of an attempt mainly to collect together the stray materials current among the non-priestly class..

106. JAGADISWARANANDA, Swami. The concept of causality in Indian philosophy. *AP* (Sept. 1946), 332–35.

..*asatkāryavāda* (Nyāya-Vaiśeṣika), *satkāryavāda* (Sāṁkhya), *vivartavāda* (Vedānta)..the first is true in the in organicworld, the second in the organic world, the third on the plane of the Absolute..causality exists in the phenomena, but is absent in the noumena..

107. JAVADEKAR, A. G. *Approach to Reality.* Oriental Inst., Baroḍa, 1957, X+194.

Rev.: B. HEIMANN, *JRAS* 1958, 206–07.

108. KAIKINI, V. M. Spirit of Vedanta philosophy. *Buddha-Prabhā* 15, 13-24.

109. KANAKURA, E. A study of the spiritual culture of India. (Japanese). *Scientific Works in Humanities and Social Sciences* (Introduction), 1951, 143–45.

110. KRISHNANANDA, Swami. *Brahmavidyā.* (Hindi). V. V. R. Inst., Hoshiarpur, 1950, 260.

111. LACOMBE, O. Plotino y el pensamiento hindu. *Notas Estud. Filos.* (Argentine) 4 (14), 1953, 109–21.

112. LACOMBE, O. Le syncrétisme hindouiste : les sommes métaphysiques. *JWH* 1 (3), 546–57.

113. LACOMBE, O. Reflections on Indian philosophy. *Diogenes* 24, 1958, 32–41.

..(French version of this in *Diogène* 24, 40–50)..(a propos K. S. MURTY, "Philosophical thought in India", *Diogenes* 24, 17–31)..Ind. phil. attributes incommensurable superiority to

experience as compared to any other kind of knowledge..indirect advance of the Ind. mind and direct progress registered by the philosophies related to Platonism..dignity of *soul* is not necessarily equivalent to dignity of *man*..Ind. civilization is characterized by an impatience with man's limitations and criteria. in the perspectives of India, determinism and indeterminism are very closely articulated..

114. LEIDECKER, K. F. Emerson and East-West Synthesis. *PEW* 1 (2), 40–50.

115. LEIDECKER, K. F. Echoes of the East in the wisest American. *VBQ* 18 (3), 218–32.

..Vedic thought and Ralph Waldo EMERSON..

116. LEVY, J. *The Nature of Man according to the Vedanta*. 1956, 107.

117. LINGWOOD, D. P. Ideas toward a History of Indian Philosophy. *Ved. Kes.* 32, 197–99.

..contradictions of *Up.* will vanish if *mahāvākya* is separated from *upāsanā*..in the hist. of Ind. phil., personalities will always be subordinated to principles..

118. MAHADEVAN, T. M. P. A French savant's advocacy of Vedānta. *Ved. Kes.* 35 (1), 33–38.

..(a propos R. GUENON, *Man and His Becoming according to the Vedānta*)..

119. MAHADEVAN, T. M. P. Philosophy and philosophers. *AP* (Sept. 1949), 387–93.

120. MAHADEVAN, T. M. P. The basis of social, ethical, and spiritual values in Indian philosophy. *Essays in East-West Philosophy* (Univ. of Hawaii Press), Honolulu, 1951, 317–35.

..Ind. phil. is essentially a phil. of values; facts only as revealers of value..four *puruṣārthas*..*saṁsāra* and *karma*..class system..

121. MAHADEVAN, T. M. P. The re-discovery of man. *I-AC* 5 (1), 5–34.

122. MAITRA, S. K. The spirit of Indian philosophy. *Pr.Bh.* 51, 258–68.

..Reality is value—that is the standpt. of Ind. phil...

123. MAITRA, S. K. *The Spirit of Indian Philosophy.* Banaras Hindu Univ., 1947, 294.

..(a collection of 8 essays)..

124. MAITRA, S. K. On philosophical synthesis. *PEW* 3 (3), 195–98.

..Ind. phil. is value-centric; reality not as mere existence but as value (Maitreyī in *BAUp.*; Sanatkumāra's instruction to Nārada in *ChUp.*)..no distinction in Ind. phil. bet. theoretical phil. and practical phil...Western phil. is theoretical rather than practical; it is existential rather than axiological; it is rational or intellectual rather than spiritual; it is cosmic rather than individualistic; it believes in change and evolution rather than in static constancy..

125. MAITRA, S. K. *The Main Problems of Philosophy: An Advaita Approach*, Part I, Calcutta, 1957, VIII+160.

126. MAJUMDAR, Indubhusan. *Darśana Prasaṅga.* (Bengali). Swapankumar Saha, Calcutta, 1957, XII+303.

127. MALKANI, G. R. The spirit of Vedantic philosophy. *Phil. Quart.* 26 (1), 25–33.

..conclusions of V., however paradoxical and opposed to common-sense thinking, are based not upon any mystical and so unavailable intuition, but upon a certain analysis of common universal experience..

128. MAN MOHAN, S. Influence of Hindu thought on Emerson—the great American thinker. *Chatrika Abhinandana Grantha*, Amritsar, 1950, (English Section) 24–32.

129. MANNING, Charlotte. *The Story of Indian Philosophy.* Susil Gupta (India) Ltd., Calcutta, 1953, 128.

..ch. I: *Āraṇyakas* and *Up...*

130. MARLOW, A. N. Some aspects of Indian philosophy. *Pr. Bh.* 56 (8), 330–36.

..emphasizes the depth of its inwardness and vastness of its sympathy..

131. MARLOW, A. N. Hinduism and Buddhism in Greek philosophy. *PEW* 4, 35–45.

..cites a few parallels bet. H. and much of the thought of Plato, so as to indicate their affinity of type more than their identity of origin..

132. MASCARENHAS, H. O. The Indian method in philosophy. *Indica* (*Ind. Hist. Res. Inst. S. J. Vol.*), 1953, 242–49.

..Ind. phil. recognises the relativity of both physical science and logical positivism..

133. MASSON-OURSEL, P. *Le pensée en orient.* Collection Armand Colin (Section de philos.) 255, 1949, 216.

..includes India (and proto-India)..

Rev.: M. DAVID, *Arch. Or.* 18, 380–81.

134. MASUI, J. Linéaments d'une somme future. *Synthèses* 6 (68), 1952, 143–53.

..the cyclic development of humanistique acc. to Hindu trad...

Rev.: M. E. CAMERON, *AHR* 57, 529–80.

135. MAURER, H. *Collision of East and West.* Henry Regnery, Chicago, 1951, XVI+352.

136. MEHTA, Rohit. *Intuitive Philosophy.* Theosophical Publishing House, Adyar, 1950, VII+390.

Rev.: B. HEIMANN, *PEW* 2, 259–60.

137. MELZER, F. *Indische Weisheit und christliche Erkenntnis.* Reichl, Tübingen, 1948, 266.

138. MELZER, F. *Meditation in Ost und West.* Evang. Verlagswerk, Stuttgart, 1957, 172.

..deals, among other things, with *yoga*..

Rev.: F. B., *Anthropos* 53, 329.

139. MISHRA, N. An examination of Prof. Northrop's "Meeting of East and West" from the Indian point of view. *Phil Quart.* 24 (3), 177–87.

140. MISHRA, Umesha. *History of Indian Philosophy.* Volume One. Tirabhukti Publications, Allahabad, 1957, XXXV + 562.

..Ch. I: Introduction; Ch. II: Philosophy of Vedic *Sam.*; Ch. III: Philosophy of the *Up.*..(also *BG*, Cārvāka, Jaina, Bauddha)..

141. MODY, Rajanikant. A survey of the philosophy of India. *YMHA Annual*, Bombay, 1948, 83–105.

142. MOHITE, Uttamrao. *Atheism in Indian Philosophy.* Maratha Vijnana Mandir, Amraoti, 1957, IV+13.

143. MOKASHI, V. B. Dialectic contests in ancient India. *BJ* (12-1-1958), 23–26.

144. MONOD-HERZEN, G. E. L'Inde et la science du bonheur. *France-Asie* 58, 957–66.

..Ind. evolution has progressively extended the sphere of the science of happiness from Ṛṣis—first to Kṣatriyas, then to Vaiśyas, then to Śūdras .(Europe stresses comfort and organization; India seeks progressive disentanglement from material life, to develop the spirit; but this did not stand in the way of great achievements in the past)..

145. MOORE, Charles A. *Philosophy—East and West.* Princeton Univ., 1945.

..(Proceedings of a Conference held at the Univ. of Hawaii with a view to determining the possibility of a world-philosophy and to suggesting the most fruitful ways in wh. the ideals of the East and the West cd. be synthesised)..ch. on phil. of India begins with Vedic thought and gives an outline sketch of all the systems, including the non-Vedic ones..

146. MOORE, Charles A. (Ed.). *Essays in East-West Philosophy* (An Attempt at World Philosophical Synthesis). Univ. of Hawaii Press, Honolulu, 1951.

..Ch. XI (pp. 211–33): P. T. RAJU, "Metaphysical theories in Indian philosophy"; Ch. XII (234–48): Swami NIKHILANANDA,

"The nature of Brahman in the Upaniṣads—the advaita view"; Ch. XVII (317–35): T. M. P. MAHADEVAN, "The basis of social, ethical, and spiritual values in Ind. phil."; Ch. XVIII (336–52); C. P. RAMASWAMI AIYAR, "The philosophical basis of Indian legal and social systems"; Ch. XXII (398–424): Charles A. MOORE, "Metaphysics and ethics in East and West..

147. MUELLER, G. E. Philosophical foundations of historical civilizations. *PEW* 1 (2), 25–32.

148. MUKERJEE, Radhakamal. The Indian philosophy of history. *SP* (16th AIOC), Lucknow, 1951, 152–53.

..man in hist. is three-fold: man the mutable (*nara*), man the eternal (*narottama*), man the deity (*nārāyaṇa*)..hist. in Ind. trad. is not a biography of heroes or representative men, but an age-less process in wh. not men but the human species, not particular lives but Life, cynically grow, mature and decay..

149. MUNZ, P. Relationship and solitude in Hinduism and Christianity. *PEW* 6 (2), 137–52.

..Judeo-Christian insight into redemptive power of love; Buddhist-Hindu insight into redemtive power of spiritual realization..

150. MURTI, T. R. V. The two traditions in Indian philosophy. *UCR* 10 (3), 221–42.

..one having its source in the *ātman*-doctrine of *Up.*, and the other in the *anātman*-doctrine of Buddha..substance-view of reality and flux-view..relation of the two traditions..

151. MURTI, T. R. V. Buddhism and contemporary Indian thought. *Rev. internat. Philos.* (Belgium) 10 (37), 299–314.

..(1) problem of interpretation: Brahmanism and Buddhism; (2) relation of Buddhism to Vedānta; (3) problem of absolute..

152. MURTY, K. Satchidananda. Philosophical thought in India. *Diogenes* 24, 1958, 17–31.

..(French version in *Diogène* 24, 21–39)..

153. NAGARAJA RAO, P. Logic and intuition in Indian philosophy. *AP* (Nov. 1950), 511–14.

154. NAGARAJA RAO, P. The spirit and substance of Indian philosophy. *AP* (Nov. and Dec. 1956).

155. NAKAMURA, Hajime. History of ancient Vedānta. (Japanese). Iwanami, Tokyo.

..Vol. I : *The Ancient Philosophy of Vedānta*, 1950, 21 + 11 + 536 ; Vol. II : *The Philosophy of the Brahmasūtra*, 1951, 17+7+494 +14..Vol. I (pp. 55–56) : chronology of ancient *Up*...

Rev. : G. MORICHINI, *EW* 11, 33–39 ; L. RENOU, *JA* 243, 249–51 ; G. TUCCI, *EW* 8, 109 ff.

156. NARAHARI, H. G. The secret doctrines of the ancient Hindus. *AP* (Jan. 1954), 8–10.

157. NIKAM, N. A. A note on the individual and his status in Indian thought. *PEW* 2, 254–58.

..goal of Ind. thought is the discovery and reaffirmation of the individual, his rights and his value (*puruṣo vāva sukṛtam—Ait. Up.* II. 3)..elevation of the individual (cf. *ātman = brahman*)..in the ethics of *ahiṁsā*, there are two significant points : (1) that the moral foctor is the backbone of all law ; (2) that the individual, not the state, is the ultimate subject of law as *dharma*..

158. NIKAM, N. A. Indian philosophy : a note on some characteristics. *Rev. of Metaphysics* (Yale Univ.) 6 (4), 665–78.

..Ind. phil. is empirical ; its empiricism is " empiricism with limits "..Ind. phil. is in quest of the Absolute, but does not absolutize anything or any kind of knowledge..Ind. phil. may be described as a " logical positivism " using logical negative as a method..emphasis on direct vision..

159. NIKAM, N. A. Algunos caracters de la Filosofia Hindu. *Notas y Estudios de Filosofia* 4 (15), Tucuman, Sept. 1953.

160. NORTHROP, F. S. C. *The Meeting of East and West : an Inquiry concerning World Understanding.* Macmillan & Co., New York, 1946, XXII + 531.

..(6th ed. in 1949)..

Rev. : G. P. CONGER, *FEQ* 6, 173–75 ; E. R. HUGHES, *Oriental Art* 1, 38 ; W. SCHIFFER, *MN* 7, 338–39.

161. NORTHROP, F. S. C. The difficulty in relating the diverse spiritual values of the Orient and the Occident. *Ved. Kes.* 37 (6), 212–17.

162. PAGLIARO, A. *L'idealismo gāthico. SII* 1, (reprint), pp. 17.

163. "How far to the land of Yoga?" *Phil. Rev.* 57, 573–89.

..(a symposium)..

164. PISHAROTI, K. R. The universal ideal. *Ved. Kes.* 36 (9), 420–22.

165. POTTER, K. H. Attitudes, games, and Indian philosophy. *PEW* 6 (3), 239–45.

166. POUCHA, Pavel. Co je vedant? *NO* 4 (7), p. 166.

..(a brief survey of Swami ABHEDANANDA's work on Vedānta)..

167. PRICE, H. H. The present relations between Eastern and Western philosophy. *The Hibbert Journal* 53, 222–29.

..the difference bet. these philosophies is essentially epistemological..

168. PRUCHE, B. Existants et acte d'être devants les philosophies orientales. *Rev. Univ. Ottawa* 25 (4), *220–*265.

169. RADHAKRISHNAN, S. The voice of India in the spiritual crisis of our time. *The Hibbert Journal* 44 (4), 295–304.

..the seers of *Up.* and the Buddha don't ask us to accept anything on trust; they invite us to take a close view of human nature and find out what its characteristics are..

170. RADHAKRISHNAN, S. *The Dhammapada.* OUP, 1950, VIII+194.

..(Introductory essays, Pali text, English transl. and notes).. in the introduction, there is a ch. on "The Buddha and the *Up.*" ..acc. to R., the Buddha's teaching is derived from the *Up.*..

171. RADHAKRISHNAN, S. *East and West : Some Reflections.* Allen & Unwin, London, 1956.

..compares eastern and western attitudes to hist., rel., and phil... traces the development of Ind. rel. and phil. from the early days of I. V. civil., and emphasizes the extent to wh. the basic Ind. rel. ignores differences of race, colour, and lg...outlines the hist. and development of Judaism and Christianity..

172. RADHAKRISHNAN, S. *Die Gemeinschaft des Geistes. Oestliche Religionen und westliches Denken.* Holle-Verlag, Darmstadt, 1952, 415.

..(German transl. of English original)..

Rev.: A. ECKARDT, *Philos. Lit. Anz.* 8, 210–14, W. NOELLE, *ZDMG* 104, 266–67.

173. RADHAKRISHNAN, S.; WADIA, A. R.; DATTA, D. M.; KABIR, H. (Ed.). *History of Philosophy, Eastern and Western.* George Allen & Unwin, London, 1953, Vol. I, pp. 617; Vol. II, pp. 462.

..(sponsored by the Ministry of Education, Govt. of India).. chapters by different authors..Vol. I, Part I deals with background of Ind. thought, Vedic and *Up.* thought..

Rev.: C. BULCKE, *M in I* 34, 166–68; B. K. NEMA, *PEW* 5, 358–60.

174. RADHAKRISHNAN, S. *Indische Philosophie.* Holle-Verlag, Darmstadt, 1956.

..(translated into German from the English original by R. JOCKEL)..Vol. I, pp. 593; Vol. II, pp. 658..

Rev.: F. J. MEIER, *OLZ* 1959, 403–12.

175. RADHAKRISHNAN, S.; MOORE, Charles A. (Ed.). *A Source Book in Indian Philosophy.* Princeton Univ. Press, 1957, XXIX+684.

..divided into five periods: Vedic, epic, heterodox systems, orthodox systems, contemporary thought..general introd. gives brief hist. and outline of Ind. phil...short explanatory introductions for the selections from each major system..

Rev.: ANON., *JGJRI* 14, 153–54; J. B., *BSOAS* 21, 675–76; B. HEIMANN, *The Hibbert Journal* 57, 89–90; Daniel H. H. INGALLS, *PEW* 7, 61–63; S. K. MAITRA, *PEW* 7, 64–65.

176. RAGHAVAN, V. Some leading ideas of Hindu thought. *Ved. Kes.* 41 (10), 344–49.

177. RAJA, C. K. Where ancient thought and modern science meet. *ALB* 16 (2), 59–86.

..no fundamental difference bet. the two..

178. RAJA, C. K. "Purpose" in Indian philosophy. *Pr. Bh.* 59, 463–65.

..while, in Ind. phil., there is an attempt to define the nature of Truth, in modern phil. there is only an attempt to approach Truth..

179. RAJU, P. T. Contribution of Buddhism to Indian life and thought. *Proceedings of Ind. Phil. Congress* (21st Session), Delhi, 1946, 1–9.

..some principal *Up.* earlier than B..B. was not a social revolt or reform; it never affected Hindu social structure..B. intensified spiritual inwardness..

180. RAJU, P. T. Indian thought : past and future. *Ved. Kes.* 35 (8), 300–313.

..seven periods in phil.: (1) nature-rel., (2) interfusion of nature-rel. and *yoga*-rel. (*Br.*), (3) philosophical ferment (*Up.*), (4) phil. systematisation, (5) elaboration of systems, (6) sectarianism—growth of polemical lit., (7) researches in Ind. phil. adopting Western methods..seven stages in rel.: (1) nature-worship, (2) *ādhyātmika* interpretation of gods and nature, (3) development of Hinduism—its spread thro' conferring its inwardness upon local cults, (4) intensification of inwardness thro' Buddhism and Jainism, (5) orthodox reaction to B. and J., (6) Sikhism, Vīraśaivism, (7) advent of Christianity..

181. RAJU, P. T. Metaphysical theories in Indian philosophy. *Essays in East-West Philosophy* (Univ. of Hawaii), 1951, 211–33.

182. RAJU, P. T. The development of Indian thought. *J. Hist. Ideas* 13 (4), 1952, 528–50.

183. RAJU, P. T. Intuition as a philosophical method in India. *PEW* 2 (3), 187–207.

184. RAJU, P. T. *Idealist Thought of India.* Allen & Unwin, London, 1953, 454.

..R. considers idealism to be the central theme of Ind. traditions..

Rev.: E. A. BURTT, *PEW* 5, 270–75 (RAJU's comments on this review in *PEW* 5, 275–79); C. H. HAMILTON, *J Philos.* 51, 307–10; D. J. MCCRACKEN, *AP* (Feb. 1954), 79–80; L. RENOU, *JA* 242, 428–32; *Diogenes* 8, 127–29 (it is certain that the *Up.* and even *BG*, anonymous and collective works, are extremely composite, that Brahmanic 'systems' are the issue of various preoccupations..bordering on the systems there had been a materialistic movement, traces of wh. can be found almost everywhere)..

185. RAJU, P. T. American and Indian philosophers: reciprocal interest. *AP* (Jan. 1954), 20–26.

186. RAJU, P. T. Idealism: eastern and western. *PEW* 5 (3), 211–34.

187. RAJU, P. T. Activism in Indian thought. *ABORI* 39, 185–226.

..India's chief activistic philosophy is Pūrva-Mīmāṁsā..the value which P.-M. wants to defend is the indispensable value of life..Mīmāṁsā activism is not evolutionism; it is ethical activism..

188. RAMASWAMI SASTRI, K. S. The āgamic advance on Vedic thought. *C. K. Raja Comm. Vol.*, 1946, 74–81.

189. RAMASWAMI SASTRI, K. S. The evolution of philosophy in India. *Pr. Bh.* 55 (8), 332–35.

190. RAMASWAMI SASTRI, V. A. Aim and scope of Pūrva-mīmāṁsā-śāstra. *JGJRI* 5 (1), 43–50.

191. RANGANATHANANDA, Swami. The philosophic background of the Bhagavad Gita. *Pr. Bh.* 55 (9), 356–60.

192. RAY, Benoy Gopal. The spirit of contemporary Indian philosophy. *AP* (Oct. 1946), 381–83.

..modern Ind. philosophers have faced the problems directly and have sought to solve them from the Vedic and *Up.* standpoints.. realised Vedic truths more by sympathy than by logic..

193. REGAMEY, C. *East and West : Some Aspects of Historic Evolution.* Ind. Inst. of Culture, Trans. 6, Bangalore, 1951, 20.

194. REGAMEY, C. Tendances et méthodes de la philosophie indienne comparées à celles de la philosophie occidentale. *Rev. de Theologie et de Philosophie* 4 (1), Lausanne, 1951.

195. REGAMEY, C. East and West. *I-AC* 4 (4), 379–402.

..origin of distinction..psychical differences..false notions about Orient, etc...

196. RENOU, L. Influence of Indian thought on French literature. *ALB* 12 (4), 1–16.

..(first instalment)..Vedic studies : BURNOUF, BARTH, BERGAIGNE (attempted to grasp the very foundations of the speculative philosophy of the Veda..spoke of the romantic ideal of primitive Veda)..P. REGNAUD ("*Up.* as preparation for the *darśanas*")..V. HENRY (contd. the learned trad. of Vedic studies)..SENART (Buddhistic studies)..

197. RENOU, L. Débuts de la speculation indienne. *Rev. philos.* 143 (7–9), 1953, 334–41.

..speculations about the one and the many, the being and the non-being, the cosmic *puruṣa*, creation-sacrifice..

198. RIEPE, D. Indian philosophical literature 1955–57. *Philos. phenomenol. Res.* 18 (3), 1958, 384–87.

..a hist. and survey..

199. ROSENTAL; JUDIN. *Orientalische Philosophie.* Moscow, 1951.

..(short phil. dictionary)..

200. ROSS, Floyd H. *The Meaning of Life in Hinduism and Buddhism.* Routledge & Kegan Paul, London, 1952, XI+ 167.

..treats, among others, of such Ind. concepts as *brahman, ātman, yoga, mokṣa, karman, māyā*..

Rev.: S. M. MCMURRIN, *PEW* 6, 80–82.

201. ROUSSELLE, E. Begegnung von Morgen-und Abendland. *Saeculum* 2 (3), 321–29.

202. ROYCHAUDHURI, M. L. Comparative study of ancient Iranian and Indian philosophy. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 177.

203. RUBEN, W. Alte und neue Wege der Geschichte der indischen Philosophie. *Wissenschaftliche Annalen* 1, Berlin, 1952, 169 ff.

204. RUBEN, W. Hegel über die Philosophie der Inder. *F. Weller Comm. Vol.*, 1954, 553–69.

205. RUBEN, W. *Geschichte der indischen Philosophie.* Deutscher Verlag der Wissenschaften, Berlin, 1954, X+351.

..crit. survey of the "buergerlich" histories of Ind. phil... approach of historical materialism..magic-mythical speculations of the *ṚV*..magic of the Brāhmaṇas, beginning of the iron-age primitive slavery period..beginning of Ind. phil. proper in *Up*... *Up.* idealism as reaction against materialism..

Rev.: J. A. B. van BUITENEN, *BDCRI* 14, 160–62; H. von GLASENAPP, *ZDMG* 106, 229–32; L. RENOU, *JA* 242, 428–32; F. O. SCHRADER, *OLZ* 1956, 66–68.

205a. RUNES, D. D. *Pictorial History of Philosophy.* Philosophical Library, New York, 1959, 406.

Rev.: P. SANKARANARAYANA, *Ved. Kes.* 47, 205.

206. SAKSENA, S. K. The richest vein, eastern tradition and modern thought. *EW* 1 (4), 85–88.

..(crit. review of G. EATEN's book)..

207. SAMBUDDHANANDA, Swami. Vedānta, the perennial philosophy. *Pr. Bh.* 55 (7), 277–79.

208. SARMA, Chandradhar. *Indian Philosophy.* Nand Kishore & Bros., Banaras, 1952, X+574.

Rev.: K. H. POTTER, *PEW* 7, 146–49.

209. SASTRI, D. *A Short History of Indian Materialism and Hedonism.* Bookland, Calcutta, 1957, VIII+62.

..(2nd ed.)..in the first of its four logical stages of development, materialism represented a mere tendency of opposition—it denied the authority of Veda..

210. SASTRI, P. S. The nature of experience. *Pr. Bh.* 55 (7), 294–97.

211. SASTRI, P. S. The study of philosophy. *Pr. Bh.* 57, 459–62; 496–500.

..*Up.* methods of phil. inquiry..two kinds of knowledge..the three supreme appearances of the finite life are the three great values..

212. SASTRI, S. Kuppuswami. *Compromises in the History of Advaitic Thought.* K. S. R. I., Madras, 1946, 37+XX.

..spirit of compromise and accommodation evident in all stages of Ind. speculation. In *ṚV*, we find an attempt to reconcile (1) polytheism with monotheism (thro' henotheism), and (2) pluralism with monism (thro' diversifying magic power *māyā*)..*ṚV* I. 164 and X. 129 exhibit an unmistakable *vacillation* in the process of thinking, wh. precedes *accommodation* emerging from conflicts of mutually impingent factors..*saṁvāda*, and not *vivāda*, is the guiding principle..in *Up.*, accommodative adjustment bet. *vyāvahārika sattā* and *pāramārthika sattā*..concept of *saccidānanda* is itself a compromise..

Rev.: ANON., *Ved. Kes.* (June 1947); D. M. DATTA, *JBRS* 34 (3–4).

213. SASTRI, Shiv. Indische Weltsicht : Deutung einer Tradition. *Internat. Jb. fuer Geschichtsunterricht* 5, 1956, 107–20.

..long range tolerance..universalism on higher plane..

214. SCHAYER, St. O filozofowaniu Hindusow. *Prz. Wspol.* 161, Warsaw, 1935, 289–311.

..(Ind. phil. speculations)..

215. SCHAYER, St. *Contributions to the Problem of Time in Indian Philosophy.* Polska Akad. Umiejetnosci, Cracow, 1938.

216. SCHERMAN, Lucian. Indian wisdom. *NIA* 8, 7–30.

..(marginal notes to *Hinduism and Buddhism* by A. K. COOMARASWAMY : transl. by H. GOETZ from original German "Indische Weisheit", *JAOS* 63, 241–62)..monotheism is not indigenous in *ṚV*..the vast superstructure of the old Vedic-Brahmanic rel. rests

on the closely knit ideology elaborated for sacrifice..capacity to sacrifice forms an integral part of the distinction bet. man and beast (*ŚPBr.* VII. 5.2.23: *puruṣaṁ tat paśūnāṁ yajñiyaṁ karoti*) ..leading grand power of the Near East from 1750 to 1400 B. C. were the Mitannis; from 1400 to 1200 B.C., the Hittites; Mitannis were formerly called Subaraeans, then identified with Hurrites; in contrast to Hittite wh. is IE, Hurrite knows only borrowed IE vocables..just at the beginning of the 14th cent. B. C., an 'Indian' upper class played such a prominent social and political role at the royal court of Mitanni that the Hittites were forced to have gods like Indra introduced in the agreement..(the highest god of Mitannis was Tesup)..*ṚV* as the product of an epigonic stage of poetry; chronological distance bet. actual composition and lit. redaction..Iranians and Indians together took part in expeditions to Euphrates and Tigris..(acc. to COOMARASWAMY, 'myth comes nearest to truth, as far as truth can be expressed at all in words'..acc. to EDGERTON [*JAOS* 49, 97 ff.], "*AV* had been the original and congenial root of the esoteric-magic tendencies of Br. phil.; here was the source of phil. hymns, and not in *ṚV* where the careful text-trad. proves a better formed training of the poets, but not an earlier origin.. the *AV* sphere of influence comprises not only *Br.*, but also *Up.*)..

217. SCHNEIDER, U. Indisches Denken und sein Verhältnis zur Geschichte. *Saeculum* 9 (2), 156–62.

..two special capacities of Ind. thought: (1) an over-powering fantacy; (2) a surprising capacity for abstraction..

218. SCHWEITZER, Albert. *Indian Thought and its Development.* Adam & C. Black, London, 1951, 284.

Rev.: N. A. NIKAM, *AP* (April 1952), 180–81; K. S. RAMASWAMI SASTRI, *Pr. Bh.* (Jan. 1956), 70–71.

219. SHELDON, W. H. What can Western philosophy contribute to Eastern? *PEW* 5 (4), 291–304.

220. SIDDHESHWARANANDA, Swami. *Quelques aspects de la philosophie vedāntique.* Adrien Maisonneuve (Collection Vande-Mataram), Paris, 1945.

..in the first talk, the beginnings of Indo-Aryan civilization traced from M. D. and Harappa..its principal characteristic was synthesis ..faculty of adaptation maintained throughout Ind. hist...Vedas "exalt the pleasures of existence"..(a review-article: "The Veda thro' a Swami's eyes" by A. DANIELOU, *AP*—Oct. 46)..

Rev.: P. SESHADRI, *Ved. Kes.* (July 1946).

221. SILBURN, Lilian. *Instant et Cause* (Le discontinu dans la pensée philosophique de l'Inde). Librairie Philosophique J. Vrin, Paris, 1955, 439.

..problem of discontinuity in Ind. thought—Vedic, *Br.*, and Buddhistic..fundamental discussion about 'present' and 'causality'..analyses the complexity of time, act, and causality in Veda.. Ch. I: Veda (pp. 9–41): time and duration; incitement and duration; *ṛta*, *kavi*, *māyā*, *ṛbhu*, etc...Ch. II–IV: *Br.*, *Up.*, post *Up.* thought: *prajāpati*; sacrifice and *Up.*; *Up.* and intuition; *karma*, *puruṣa*, *yoga*..interesting interpretation of the ritualistic philosophy of *Br.* by giving a thorough semantic analysis of technical terms..root of *kṣaṇikavāda* was already there in the basic pattern of Vedic speculation..

Rev.: M. BIARDEAU, *I-IJ* 3, 313 ff.; A. FRANKLIN, *OLZ* 55, 191–94; G. OBERHAMMER, *JORM* 27, 168–69; C. REGAMEY, *Kratylos* 3, 69–70.

222. SINHA, J. *Introduction to Indian Philosophy*. L. N Agarwal, Agra, 1949, IV+314+V.

Rev.: K. H. POTTER, *PEW* 7, 146–49.

223. SINHA, J. *History of Indian Philosophy*. Calcutta, Vol. I, 1956, XV+912; Vol. II, 1952, XV+762.

Rev.: A. C. BOUQUET, *Phil. Quart.* 4, 91–93.

224. SMITH, H. R. W. A meeting of East and West. *Semitic and Oriental Studies*.

225. SMITH, Huston. Accent of the world's philosophies. *PEW* 7 (12), 7–19.

..each of the three great living civilizations shows unique specialization on cultural level—West in natural wisdom, China in social wisdom, India in psychological wisdom..

226. SMITH, R. M. Contrasts in Indian and Western ways of thought. *Art and Letters* 26 (2), 93–101.

..GK. phil. begins from science, a scientific, hence limited, question, wh. is a disinterested question..Ind. phil. begins from rel., hence its question is not disinterested; it is also a total question—a question about life, the ultimate..the most complete difference bet. Indian and non-Indian thought relates to their attitude to personality, or individualism..Ind. attitude to authority..acceptance of the contradictory is one of the deeply rooted

facts of Ind. mentality; this has two results: the capacity for compartmental thinking, and the handicap to original progress.. two further factors in the moulding of Ind. intellectual activity are asceticism and study of the occult..

227. SRINIVASACHARIAR, P. N. Advaita—realistic aspect. *Ved. Kes.* 32, 203–05.

228. SRINIVASACHARIAR, P. N. *Mystics and Mysticism.* Sri Krishna Library, Madras, 1951, XXVI+451.

229. STAAL, J. F. Parmenides and Indian thought. *Phil. Quart.* 28 (2), 81–106.

..*Ch.Up.* and later Vedāntins—analogies with P.'s metaphysics..

230. STEDE, Dorothy A. L. Two standard symbols in Indian philosophy: jar and cloth. *IC* 12 (4), 199–206.

..advantages and disadvantages of the Ind. tendency to use concrete examples, such as those of jar and cloth, to illustrate all manner of phil. problems..

231. STEWART-WALLACE, J. Vedānta and the West. *The Hibbert Journal* 51, 113–20.

232. SUNYATA. Mysticism. *Chetana* 4 (1), p. 1.

233. TARAPOREWALA, I. J. S. Main currents of pre-Islamic Iranian thought. *Indo-Iranica* 6 (4), 1–27.

..Zarathushtra was a contemporary of the earlier composers of Veda..

234. TECHOUEYRES, E. *Spiritualité indienne et science occidentale.* Ed. Ophrys, Gap, 1948, 120.

..(2nd ed.)..

235. THADANI, N. V. *Mimansa* (The Secret of the Sacred Books of the Hindus). Bharati Research Inst., Delhi, 1952, 288+572.

..(free English transl. of Jaimini's *Pūrva-Mīmāṁsā-Sūtras*)..

236. THIEME, P. Der Friedensgedanke in Indien. *Wissenschaft und Frieden* 15, Halle, 1952.

237. TOMLIN, E. W. F. *The Great Philosophers : The Eastern World.* Skeffington & Son, London, 1952, 299.

..great Oriental thinkers persistently dwell on common themes.. never lose sight of the fundamental problem—that of life's meaning and purpose..in the East, it is impossible to be a philosopher without being also a sage..

Rev.: J. P. HOGAN, *AP* 23, 515–16.

238. TOOT, M. H. *Practical Metaphysics of Zoroastrianism.* Bombay, 1957, 49.

239. TUCCI, G. *Storia della filosofia indiana.* Laterza, Bari, 1957, 604.

..(1) principal schools; (2) problems; (3) present tendencies..

Rev.: J. W. de JONG, *I-IJ* 3, 226–27; I. VECCHIOTTI, *Rass. Filos.* 7, 270–80.

240. UPADHYAYA, Baladeva. *Bhāratīya Darśana.* (Hindi). Sarda Mandir, Banaras, 1949.

241. UPADHYAYA, Baladeva. The philosophy of the Pancharātras. *Pr. Bh.* 57, 289–95.

..P. system is thoroughly Vedic in origin and thought..

242. VARADACHARI, K. C. The relation between East and West. *SP* (14th AIOC), Darbhanga, 1948, 148–49.

..in the West, rel. is of lower order than phil., for, rel. is adulterated with diverse elements such as social custom and ritual; phil. is pure rational synthesis; phil. in the West liberated itself from rel. only to fall victim to science..rel. is precariously poised because of changing social values; phil. is precariously poised because of instability of science..in the East, rel. as *dharma* is dynamic of *satya*..

243. VARMA, V. P. Nature of Indian thought. *Ved. Kes.* 46 (5), 225–28.

244. VREEDE, F. *A Short Introduction to the Essentials of Living Hindu Philosophy.* OUP, 1953, XII+71.

..a descriptive introd. to specific features of Hindu thought and life..

Rev.: ED., *Pr. Bh.* (Mar. 1955), 150–51; T. M. P. MAHADEVAN, *Ved. Kes.* (Oct. 1953), 276; L. W. S., *AP* (Sept. 1953), 420–21.

245. WADIA, A. R. The philosophical outlook in India and Europe. *Radhakrishnan Comm. Vol.*, 1951, 87–103.

..apparent similarities are accidental..phil. climates of India and of Europe have been markedly different..

246. WADIA, A. R. Can Indian and Western philosophy be synthesised? *PEW* 4 (4), 291–93.

..the author sees no possibility..

247. WARD, B. *The Interplay of East and West: Points of Conflict and Cooperation.* W. W. Norton, New York, 1957, 152.

248. WHITE, D. Translation and oriental philosophy : an introductory study. *PEW* 6 (3), 247–55.

249. WIJESEKERA, O. H. de A. Contribution of Buddhism to Indian life and thought. *Proc. Ind. Phil. Congress* (21st Session), Delhi, 1946, 10–18.

..B. arose out of previous Vedic culture, it discarded all meaningless myth and ritual of that culture and purified rel. philosophy from its excrescences..

250. WISE, J. C. *The Philosophic History of Civilization.* Philosophical Library, New York, 404.

Rev.: B. S. MATHUR, *Pr. Bh.* 63, 222.

251. WOOD, E. E. *Glorious Presence: A Study of the Vedānta Philosophy.* New York, 1950.

252. YOUNG, T. C. (Ed.). *Near Eastern Culture and Society: A Symposium on the Meeting of East and West.* Princeton Univ. Press, 1952, X+250+25 illust.

253. ZIMMER, H. *Philosophies of India.* Pantheon Books (Bollingen Series, 26), New York, 1951, XVII+687.

..(ed. by J. CAMPBELL)..development of Ind. phil. thought is reconstructed on the basis of anthropology..action and interaction of Aryan and pre-Aryan thought-complexes..phil. of Veda as phil. of life-matter and life-force—a jubilant, monistic emphasis

on the sanctity of life..*Up.* gave rise to an introvert monistic investigation..Buddhism, Jainism, Sāṁkhya, Yoga—all derived from non-Aryan Ind. sources..philosophies correspond four degrees of reality : political philosophy—material happiness (*artha*); psychological philosophy—pleasure and love (*kāma*); philosophy of duty—morality (*dharma*); philosophy of eternity—spiritual quietude (*mokṣa*)..

Rev.: M. FOWLER, *Art. As.* 15, 382-83; P. HACKER, *ZDMG* 104, 263 ff.; G. H. HERRITT, *Rev. Rel.* 17, 163-67; D. H. H. INGALLS, *JAOS* 72, 117-20; K. H. POTTER, *PEW* 7, 146-49; M. A. VENKATA RAO, *AP* (May 1952), 238.

58. VEDIC AND UPANIṢADIC PHILOSOPHY.

1. AGRAWALA, V. S. Vaidika darśana. (Hindi). *Kashi Vidyapitha S. J. Vol.*, Banaras, 1947, 1–10.

2. AGRAWALA, V. S. Adhyātma-namovāk. (Hindi). *VJ* (Jan. 1953).

3. AL-GEORGE, S; ROSU, A. Indriya et le sacrifice des prāṇa. *MIO* 5 (3).

4. ANANDA PRIYA. Vedic trinity : Sat chit anand. *Ved. Dig.* 2 (1), 1–3.

5. ATMA, Sri. Gospel of the Vedas. *Ved. Dig.* 2 (3), 37–40 (and in further instalments).

6. BANNERJEE, H. The main currents of Upaniṣadic thought. *BRMIC* 8, 153–62.

7. BESANT, Annie. *The Self and Its Sheaths.* Theosophical Office, Adyar.

8. BHAGAVAD DATTA. *Vaidika adhyātma-vidyā.* (Hindi). Gurukul, Kangri, 1950, 170.

..attempts metaphysical interpretation of Indra-Vala-myth..

9. BOSE, A. C. Vedic vision of divine oneness. *Pr. Bh.* 62. 342–46.

..Vedic *rājayoga*..

10. CHATTERJEE, B. K. The philosophy of the Upaniṣads. *PAIOC* (13th Session), Part II, Nagpur, 1951, 310–17.

11. CHATTERJEE, Chinmoy. The saṁvarga vidyā (a technique of mind fixation for a jñānayogī). *Pr. Bh.* 60, 448–51.

..*Ch.Up.* IV. 3. 1–8..the aim of *s. v.* as a whole is to attain *brahman* modified by various terms (*lakṣaṇa-brahman*)..

12. CHATTOPADHYAYA, B. K. The Upaniṣads and Vedic sacrifice. *JASBL* 17 (3), 1951.

..no antagonism bet. phil. speculations of *Up.* and ritualistic injunctions of *Saṁ.* and *Br.*..

13. CHATTOPADHYAYA, B. K. *The Teachings of the Upanishads.* Univ. of Calcutta, 1952, XII+326.

14. CHATTOPADHYAYA, B. K. The Vedas and the Upanishads. *IPC* 1 (1), 5–8.

15. CHENNAKESHAVAN, S. The philosophy of the Upanishads. *Ved. Dig.* 1 (9), 7–11.

16. DESAI, G. G. *Quintessence of the Upanishads.* D. B. Taraporevala Sons, Bombay, 197+XII.

..(based on 12 *Up.*)..

Rev.: A. S. GOPANI, *BJ* (12-1-1958), 75.

17. DHUNDIRAJA, Sastri. Veda me dārśanika dṛṣṭi. (Hindi). *Vedavāṇī* 10 (8), 21–24.

18. DURKAL, J. B. The Vedic theory of impulses. *SP* (17th AIOC), Ahmedabad, 1953, p. 121.

..Vedic genesis of the theory of three *guṇas* or impulses (physico-ethical in import)..

19. DUTT, K. Guru. The Vedic outlook and its relevance today. *AP* 28 (7), 296–301.

20. GAJENDRAGADKAR, K. V. *Neo-Upaniṣadic Philosophy.* Bhavan's Book Univ., BVB, Bombay, 1960, 164.

..based on 108 neo-*Up*...treats the subject under various heads such as symbolology, metaphysics, etc...

Rev.: Dayal SHARAN, *BJ* (6–3–1960), 76–77.

21. GAMBHIRANANDA, Swami. The Upanishadic view of life. *Pr. Bh.* 51, 11–14.

22. GAMBHIRANANDA, Swami. The descent of spirituality. *Pr. Bh.* 52, 31–35.

..spiritual enlightenment, acc. to *Up.*, only thro' teacher..love and esteem, rather than logic, are the channels thro' wh. spirituality descends (*Kaṭha Up.* I. 2.9; *Śvetāśvatara Up.* VI. 23).. the qualifications of the teacher and the aspirant..

23. GANGAPRASAD. Panchakosha or five sheaths in Vedic philosophy. *Ved. Dig.* 3, 414–24; 4, 33–40.

24. GOYANDKA, J. Dualistic and non-dualistic worship in the Upanishads. *KKT* 14, 522–27; 553–61.

..*saguṇa* and *nirguṇa* forms of worship briefly discussed..

25. JAGADISH CHANDRA, Sastri. Veda me adhyātma-vijñāna. *Vedavāṇī* 10, 17–21.

26. JOSHI, D. P. Philosophy of the Ṛg Veda. *Pr. Bh.* 61, 302–03.

27. KAPALI SASTRY, T. V. *Lights on the Upanishads.* Sri Aurobindo Library, Madras, 1947, 162.

..(2nd ed. pub. Sri Aurobindo Ashram, Pondicherry, 1959, 164) ..a fresh exposition of the main *vidyās* of *Up.* in the light of Aurobindo's *yoga* and phil.. *Up.* as manuals of *sādhanā*..

Rev.: P. NAGARAJA RAO, *AP* (Sept. 1947).

28. MAHADEVAN, T. M. P. The roots of Advaita in the Ṛgveda. *C. K. Raja Comm. Vol.*, 1946, 319–24.

29. MAHADEVAN, T. M. P. Journey into the Ṛgvedic India : Religion and philosophic thought. *Ved. Kes.* 40 (5), 208–11.

..gradual growth in *ṚV* from naturalistic polytheism to monotheism and monism..there is nothing like a pantheon in Veda..

incomplete anthropomorphism and opportunist monotheism led to a philosophical theism..Vedic seers did not stop with a personalist view of reality..

30. MAHADEVAN, T. M. P. The lore of the ancients : the Vedas. *The Call Divine* 3 (2), 558–64.

31. MAHADEVAN, T. M. P. The Vedic philosophy. *Cult. Hist. of India*, pub. Inst. I-M.E. Cult. Stud., Hyderabad, 1958, 29–46.

32. MODI, P. M. Twofold conception of the reality in ancient Indian scriptures. *SP* (20th AIOC), Bhubaneshwar, 1959, 139–41.

..*nirākāra* (impersonal) and *sākāra* (personal) concepts even in *ṚV*..there was a long period starting with *ṚV* when the ultimate principle was believed to be simultaneously *sākāra* and *nirākāra*..

33. MOOKERJEE, Radha Kumud. Vedic thought. *KKT* 23, 49–54.

..*ṚV* as the root of democratic thinking..*AV* gives fuller expression to the ideals of democracy in all spheres of public life..the three key-words of Buddhism—*saṁgha, nirvāṇa, karuṇā*—derived from Veda..

34. MUKHOPADHYAYA, G. G. The way in the Upanishads. *Pr. Bh.* 53 (3), 125–31.

..practical aspect of the *Up.* teaching dealt with..

35. NAKASO, Issei. The concept of Brahman-Ātman judgement and its basis as found in the Upaniṣads. *JIBS* 7 (1), 182 ff.

36. NIKHILANANDA, Swami. An introduction to the study of the Upanishads. *Pr. Bh.* 54, 269–76; 318–21.

37. NIKHILANANDA, Swami. The philosophy of the Upanishads. *Ved. Kes.* 37 (4–9).

38. RAJU, P. T. The inwardness of Indian philosophy. *Ved. Kes.* 34 (7), 260–68.

..as the *Up.* had no dogmas and did not grow around a particular person, wherever it spread it did not destroy..development of *Up.* trad. is development of phil. of inwardness..Ind. phil. is *ātman*-centric; Western phil. is society-conscious..for *Up.* trad., man is *aṁśa* of the Absolute; in Western phil., man is part of nature wh. is to be controlled..acc. to *Up.*, man, to be happy, must control his mind; acc. to Western thought, he must control nature and make it serve his needs..ultimate reality, acc. to *Up.*, is other than everything conceivable (*neti neti*); contemporary Western phil. sees reality here itself..pure inwardness and consequent indifference to externals have produced in *Up.* purely universalistic outlook..

39. RAMACHANDRA RAO, S. K. 'Katakaraṇīyo'. *Bh.Vid.* 13, 115–27.

40. RAMASWAMI SASTRI, K. S. The heart of the Upanishads. *KKT* 14, 543–49.

41. RAMASWAMI SASTRI, K. S. *Studies in the Upanishads.* Wealth and Welfare, Madras, 1955, 79.

Rev.: S. N. TRIPATHI, *Ind.PEN* (Feb. 1956), 65.

42. RAMAVATARA. 'Vaidika dharma kī dārśanika bhūmikā' -vimarśa. (Hindi). *Vedavāṇī* 10, 74–78.

43. RANGANATHANANDA, Swami. The spirit of the Upanishads. *Pr. Bh.* 56 (3), 135–38.

..fearless quest of truth in *Up.*..adventure of the spirit in the world of time and space..

44. RISHI, V. D. Spiritualism in Hindu scriptures. *Kalpaka* 46 (1), 29 ff.

45. RUBEN, W. *Beginn der Philosophie in Indien. Texte der indischen Philosophie. I. Aus der Veden.* Akademie-Verlag (Philosophische Studientexte), Berlin, 1955, XII+338.

..(2nd ed. in 1956)..German transl. of selections from *Saṁ.*, *Br.*, and oldest five *Up.*, with short notes, introd., etc...study from hist. and realistic pt. of view..(acc. to R., Uddālaka was 'hylozoist' materialist; Yājñavalkya was idealist)..

Rev.: D. F., *BSOAS* 22, 407; E. FRAUWALLNER, *WZSKO* 1, 153–54; B. HEIMANN, *JRAS* 1957, 264–65 (doubtful about hist.

materialism being applied to Ind. thought; Indian thought-world defies the fixation and separation of Western terminology ['isms']; India thinks in *sive-sive*, in co-ordinated "this and that and that"; the West thinks in "*aut-aut*", in disjunctive one-sided "either—or"; so-called wrong etymology may be psychologically and epistemologically valid etymology); W. NOELLE, *Philos. Lit. Anz.* 10, 170–71; L. RENOU, *JA* 244, 323–24; F. O. SCHRADER, *OLZ* (1958), 64–65; E. SLUSZKIEWICZ, *RO* 22, 172–76.

46. SAHODA, Tsuruji. Esoteric thought in the Ṛgveda. (Japanese). *JIBS* 3, 731–40.

47. SAHODA, Tsuruji. The mystical thoughts in the Veda. (Japanese). *Mem. Faculty of Letters*, Osaka Univ., No. 2, 1957.

..the author deals with the problem as to how the philosophical hymns in *ṚV* and *AV* came to be composed in the ceremonial and magical atmosphere of the two Vedas..by the analysis of *ṚV*-hymns, it has been pointed out that, in the course of the growth of the rel. thought, there appeared a form of "mysterium" amidst the Vedic rituals..there had existed a system of Vedic ritual wh. demanded hymns containing philosophical or cosmogonic ideas..the first part of the paper treats of the development of Vedic rel. in *Saṁ.*, *Br.*, and *Up.*..the second part deals with the mystic elements inherent in *ṚV-Saṁ.* in their evolutional arrangement..the third part traces further development of mystic thought in *AV.*..origin of *Up.* mysticism traced back to sacrificial rel. of *ṚV.*..contribution made by unorthodox thought..

48. SAKAI, H. Emancipation in the Upaniṣads. (Japanese). *Philosophia* (Phil. Soc. of Waseda Univ., No. 17), Tokyo, 1949, 23–45.

49. SANKARANARAYANA, P. The wisdom of the Upanishads. *Ved. Kes.* 34 (9), 351–53.

..(review article on P. N. SRINIVASACHARI's book of the same name..the author of the book shows that *viśiṣṭādvaita* view alone is in consonance with *Up.* teachings)..

50. SASTRI, P. S. Cause as coherence in Indian philosophy. *SP* (Ind. Phil. Congress: 21st Session), Delhi, 1946.

..acc. to *Up.*, being and non-being too are the causes..

51. SASTRI, P. S. Rig Vedic philosophy of the beautiful. *ABORI* 32, 85–121.

..study of words in *ṚV* denoting beauty..

52. SASTRI, P. S. The mystic in the Ṛgveda. *Pr. Bh.* 62, 255–57.

..studies *ṚV* X.71; 72; 81; 82; 114..

53. SASTRI, P. S. Vedic mysticism. *Pr. Bh.* 63 (5).

54. SASTRI, Shakuntala Rao. *Aspirations from a Fresh World.* Book Univ. Series (BVB), Bombay, 1952, IX+198.

..(20 short studies)..traces gradual development of rel. and phil. in Veda and *Up*...

Rev.: U. N. GHOSHAL, *MR* (Jan. 1954); X.Y.Z., *AP* (Sept. 1952), 426.

55. SATYAPRAKASH. The philosophy of the Vedas : philosophy of Dayananda. *Ved. Dig.* 1 (12), 19–23 (and in further instalments).

56. SHRAVAKA. Thus I have heard. *AP* (July 1951), 289–90.

..in *ṚV*, virtue is given first place..*kāma*, in its original pristine pure sense, personifies the archetypal virtue..

57. SIVANANDA, Swami. *Essence of Principal Upanishads.* Yoga-Vedanta Forest Academy, Rishikesh, 1959, 204+viii.

Rev.: K. SHESHADRI, *BJ* 6, 76–78.

58. SMITH, R. M. Birth of Thought-I: Taittirīya and Aitareya Upaniṣads. *ABORI* 33, 97–113; II: Bṛhadāraṇyaka Upaniṣad. *ABORI* 34, 51–69; III: Transmigration and God. *ABORI* 35, 176–93.

59. SRINIVASACHARI, P. N. *The Wisdom of the Upanishads.* Sri Krishna Library Series 7, Madras, 120.

Rev.: P. SANKARANARAYANA, *Ved. Kes.* 34 (9), 351–53.

60. TEJASANANDA, Swami. The voice of India. *Pr. Bh.* 58, 8–12.

..ref. to the legend of Naciketas and Yama..

61. TSUJI, N. *Veda and Upaniṣad.* (Japanese). Sogensha, Tokyo, 1953, 341, 18.

62. TYAGARAJAN, V. A. Some Upanishadic paradoxes. *Ved. Kes.* 35 (6), 212–14.

..*Up.* paradoxes are a violent juxtaposing of ideas, strikingly expressed, so that the ultimate truth might emerge..they may be viewed as expositions of thesis and antithesis..

63. TYAGARAJAN, V. A. The idea of immortality in the Upanishads. *Ved. Kes.* 35 (7), 252–55.

..immortality is another name for the realisation of *brahman* 'verily in this life, as fixed in the heart'..

64. VAIDYANATHA, Sastri. Philosophy of the Vedas. *Ved. Dig.* 1 (1), 6–11.

65. VAIDYANATHA, Sastri. Vedas represent a synthetic view of religion and philosophy. *Ved. Dig.* 2 (5), 36–40.

66. VAIDYANATHA, Sastri. The origin of thought and speech and the Rigveda. *Ved. Dig.* 3, 287–93.

67. VEDAVYASACHARYA, H. K. Teaching of the Upanishads. *SP* (21st Ind. Phil. Congress), Delhi, 1946.

..acc. to Madhva, champion of realism..

68. VARMA, V. P. The origins of the philosophy and religion of the Upanishads in the two Vedas. *PIHC* (9th Session), Patna, 1946.

..(KEITH accepts the influence of racial infiltration on *Up.* phil. and rel.; OLDENBERG traces pessimism and idealism of *Up.* to migration of the Aryans from Panjab to eastern lands; HERTEL and GARBE regard the *Up.* phil. as a Kṣatriya reaction against orthodox sacerdotal Brahmanism)..acc. to V., *Up.* phil. can be traced back directly to the Vedas..

69. VARMA, V. P. Some aspects of the origins of Upanishadic religion and philosophy in the Vedas. *JBRS* 36 (3–4), 69–78.

70. VIDYARTHI, Gurudutt. Wisdom of the Rishis: Terminology of the Vedas. *Ved. Dig.* 2, 13–27 (and in further instalments).

71. VISNU DAYAL. Veda aura upaniṣade. (Hindi). *Vedavāṇī* 10, 84–88.

72. WARNER, Karel. On the philosophy of Yājñavalkya. *Bh. Vid.* 11, 166–77.

..(BARUA, *History of Pre-Buddh. Ind. Phil.*, 155–56, does not doubt Y.'s historicity and is convinced that it is easy to distinguish Y.'s personal teaching from opinions interpolated by later compilers of *BAUp.*; acc. to DEUSSEN, Y. is not the author, but rather an ideal central pt. or a kind of a spiritual hero of the primeval age; KEITH agrees with D.)..W. attempts an analysis of the phil. teaching of Y. (included in *BAUp.*)..Y.'s phil. grew up when one epoch of Ind. thought—that of ritualistic *Br.*—declined and laid the foundations of a new phil. thought..everything in Y.'s teaching survives in later *Up.*..influences of Y.'s phil. may be traced even in Buddhism..

59. COSMOLOGY.

1. CHATTERJEE, R. C. Creation and annihilation. *Pr. Bh.* 52, 333–37.

2. CHATTERJEE, S. C. Les théories hindoues de la création du monde. *Lotus Bleu* 60 (5), 142–53.

3. HOFFMANN, K. Bemerkungen zur vedischen Kosmologie. *OLZ* (1954), 389–95.

..(review-article on LUEDERS, *Varuṇa* I)..a powerful stream of water over the visible sky is a definite feature of Vedic cosmology..

4. OJHA, Madhusudana. *Saṁśaya-taducchedavāda.* Jaipur, 144.

..a discussion of the different Vedic cosmological doctrines, and their reconciliation in accordance with *brahmavāda*..

5. OJHA, Madhusudana. *Brahma-Vijñāna.* (Hindi). Manavashrama, Jaipur, 482.

..explains the concept of Prajāpati at different levels..Prajāpati in his cosmic and individual manifestations..P. as aggregate of ten principles, namely, *prāṇa, devatā, kratu, dik, chandas, stoma, pṛṣṭa, sāma, graha, ṛṣi*..

6. OJHA, Madhusudana. *Jagadguruvaibhavam*. Manavashrama, Jaipur, 1942, 74.

..*ātmasṛṣṭi, vedasṛṣṭi, lokasṛṣṭi, prajāsṛṣṭi, dharmasṛṣṭi*—explained in the light of Vedic and Purāṇic evidence..

7. OJHA, Madhusudana. *Śārīraka-vimarśaḥ*. Manavashrama, Jaipur, 1944, 195.

..exposition of 42 views re. the origin of the universe, as propounded in Vedas, *Up.*, etc...acc. to author, Vedas are documents of *sṛṣṭi-vijñāna*..

8. SATPRAKASHANANDA, Swami. The universe : its origin and nature. *Ved. Kes.* 39, 262–70.

9. VAIDYANATHA, Sastri. Two important sentences that encompass the fundamentals of Vedic cosmogony. *Ved. Dig.* 5, 459–65.

..*dhātā yathāpūrvam akalpayat* (*ṚV* X. 192.3), *yāthātathyato 'rthān vyadadhāt* (*YV* 40.8)..

60. METAPHYSICS.

1. ABEGG, E. Das Problem der Realität in der indischen Philosophie. *Studia Philosophica* (Jb. d. schweiz. philos. Gesell. 5), 1945, 1–25.

2. AIYAR, R. Krishnaswami. The Vedic equation. *KKT* 19, 657–64.

..the equation "the soul is *brahman*" falls under the adjectival variety or under the vanishing variety according as we assign particular literal significances to the terms 'soul' and '*brahman*'..

3. AL-GEORGE, S. Le mythe de l'ātman et la genèse de l'absolu dans la pensée indienne. *REIE* 4 (1–2), 1947, 227–46.

4. ANIKEEV, N. P. *Materialistic Trend in Ancient Indian Philosophy*. (Russian). Znanie, 1957, 48.

5. ANIRVAN. Indian mysticism. *Pr. Bh.* 56, 161–64; 212–16.

..Vedas contain all trends of mysticism: (1) a sensing of the Beyond—a direct perception of an order of Reality wh. comprises and yet transcends the order given to the normal senses; (2) realization of unity of life and things; (3) feeling of unrestrained gush of a torrential stream of light and life..non-Aryan element in Ind. mysticism..root-idea of mysticism to be found in the word *brahman*..*Up.* teach *pratīkopāsanā*..

6. BHATTACHARYA, Vidhusekhara. The soul in Upanishadic thought. *I-IC* 4 (4), 349–61.

7. BHUJANGA RAO, T. The sukshma sarira and the pancha kosas. *Ved. Kes.* 35 (6), 232–36.

8. BHUJANGA RAO, T. The four mahāvākyas of advaita. *Ved. Kes.* 36 (10), 456–59.

..only *lakṣyārtha* of these to be taken into account..briefly discusses *bimba-pratibimba-vāda*, *avaccheda-vāda*, *ābhāsa-vāda*, "graded reality" school..

9. BUITENEN, J. A. B. van. Vācārambhaṇam. *S. K. Chatterji Comm. Vol.*, 1955, 157–62.

..interprets *v.* on the basis of cosmogonic context..the *vikāra* (= that wh. is separated out of the underlying stuff that is the material cause), that wh. appears as name and form, derives from (*ārambhaṇa*) *vāk* as the creating word of the creator, that force with wh. he is able to create..

10. CARPANI, E. G. Māyā and esoteric wisdom in Indian thought. *Siddheshwar Varma Comm. Vol. II*, 1950, 12–21.

..discusses the philosophical significance of *māyā*..

11. CHAKRAVARTI, K. C. Man, the maker of the universe. *Pr. Bh.* 57 (8), 341–44.

..*Śatopaniṣad* sublates the phenomenal show by suggesting the underlying truth of the beholder *himself* above the three states of waking, dreaming, and sound sleep..*Kaivalyopaniṣad* posits the phenomenal show as arising from the one Soul thro' the ignorance of the transcendental reality..

12. CHATTOPADHYAYA, B. K. Soul and consciousness. *KKT* 18 (2), 358–59.

13. CHAUDHURI, Haridas. The concept of brahman in Hindu philosophy. *PEW* 4, 47–66.

..meaning of the word, *brahman*; *b.* as ineffable silence; *b.* as identity of all fundamental polarities; *b.* and the world; spiritual freedom; *b.* and the void; *b.*, Tao, and T'ai Chi; *b.* and the absolute; *b.* and the undifferentiated aesthetic continuum (NORTHROP); *b.* and the collective unconscious (C. G. JUNG); *b.* and the spiritual renaissance of India..

14. CHAUDHURI, Roma. The vedantic conception of brahman as sachchidananda. *Pr. Bh.* 58, 419–22 (and in further instalments).

15. CHAUDHURY, P. J. Vedanta phenomenology. *Pr. Bh.* 57 (8), 330–36.

..it is *brahman* in us that causes the illusory levels of awareness, yet it is *brahman* again that does not let us rest satisfied with anything short of *brahman*..

16. CHAUDHURY, P. J. The ground of things. *Ved. Kes.* 39, 504–07.

17. DIVANJI, P. C. Brahma-Ākāśa equation : its origin and development. *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*–Part I), 148–73.

..earliest mention of the equation in *ṚV* I. 164.39..in *TUp.* (*bhṛguvalli*)..further development in *Ch.Up.*, *BAUp.*, *Muṇḍaka Up.*..ignored by later *Up.* generally..restored by *Br.Sū.*..

18. GAIDHANI, R. N. Value-problem and Hindu philosophy. *SP* (14th AIOC), Darbhanga, 1948, 146–48.

..*mokṣa* is the highest value..

19. GELDER, Jeanette van. *Der Ātman in der Grossen-Wald-Geheimlehre* (*Bṛhad-Āraṇyaka-Upaniṣad*) *psychologisch gedeutet.* Mouton & Co, 's-Gravenhage, 1957, 174.

..concept of *ātman* in *BAUp.* studied in the light of modern Western psychological theory..the *ātman*-concept is to be explained in the light of the "self" and the "unconscious" (as

understood by JUNG)..the *ātman*, wh. existed before the beginning of the world (*BAUp.* 1.4 1), shd. be considered the most evident example of indefinite "Unterschiedlosigkeit"; in this subconscious *ātman* there arises, under certain circs., the "Symbol der Ganzheit", namely, the "Self"; this is the totality of the psychical, comprising the conscious and unconscious psyche.. *ātman* is studied as Grundessenz, as static fundamental principle, as the interior principle, as creator, etc...ethical and eschatological ideas connected with it are examined..

Rev.: J. GONDA, *Oriens* 11, 281–83 (discusses the nature of *Up.*; views of MAX MUELLER and DEUSSEN emphasizing monistic idealism as the main teaching of *Up.* is now rejected; ref. to the views of EDGERTON [*JAOS*, 1929, 97], RUBEN [*ZDMG*, 1929, 238], SCHAYER [*Zs.f. Buddh.*. 6, 298], B. HEIMANN [*ibid.* 4, 255]).

20. GLASENAPP, H. von. Der altindische Materialismus. *Asiatische Studien* 8 (1–4), 70–78.

21. GUPTA, N. K. Bypaths of soul's journey. *Sri Aurobindo Mandir Annual*, Jayanti No. 8, 1949, 12–18.

22. HARRISON, M. H. *Hindu monism and pluralism.*

..(as found in *Up.* and in the dependent philosophies)..

23. HEIMANN, B. Polarity of the infinite. *JISOA*, 1937.

24. HEIMANN, B. Subjectivism and objectivism in Hindu philosophy : the problem of Ātman. *Siddheshwar Varma Comm. Vol. II*, 1950, 36–43.

..India's fundamental sense of objectivity..her basic sense of polarity..consequently, no predominantly subjective bent of thought..*ātman* = vital life-force (*ṚV* I. 115.1)..in *Br.* and *Up.*, the term *ātman* is applied to anything wh. is considered to be the bearer of the essential life-force..

25. JOSHI, Ladu Ram. The Upaniṣadic God : a study in metaphysics. *SP* (16th AIOC), Lucknow, 1951, 27–28.

..Vedic seers establish monism on intuitional level; *Up.* place monism on secure foothold by systematising it with the help of logic..germs of Western arguments for God's existence (ontological, cosmological, teleological) traceable in *Up.*...*Up.* metaphysical speculations in respect of god arranged in the following order of development: theism, pantheism, panentheism, realistic monism, absolutism or idealistic monism..

26. KOCHETOV, A. About materialism and atheism in ancient India. (Russian). *Antireligiosnik* 12, 1940, 33–37.

27. LAW, B. C. The Indian conception of soul. *AP* 26 (May 1955), 201–08.

..'soul' in Hindu, Buddhist, and Jaina lit...

28. MADAN MOHAN. *Vedo kī antaḥsākṣī kā mahattva.* (Hindi). Premamandir, Tanali, 1953, 62.

29. MAHADEVAN, T. M. P. Discovery of the soul. *Pr. Bh.* 52, 17–19.

..distinction of subject and object and plurality of empirical subjects are transcended in the non-dual self wh. is changeless in the midst of change..Indra-Virocana-legend..

30. MALKANI, G. R. The one and the many. (The absolutist view). *Phil. Quart.* 21 (1), 38–49.

31. MIYAMOTO, S. Freedom, independence, and peace in Buddhism. *PEW* 1 (4); 2 (3), 208–25.

..*nirvāṇa* of non-Br. origin; came into Buddhism by the side door, being popular in non-Aryan circles..*nirvāṇa* does not occur in older *Up*...the *brahma-nirvāṇa* of *BG* is the result of the synthesis bet. Vedic *brahman* and Buddhist *nirvāṇa*..

32. NARAHARI, H. G. The "unborn part" of man. *AP* 24 (3), Mar. 1953, 106–08.

..*ajo bhāgaḥ* (in *ṚV* X. 16.4) is the precursor of *Up. ātman*.. the destiny of this 'unborn part' is heaven; its seat is *manas* (= brain)..

33. NAWARE, H. R. The metaphysics of Rigveda and Atharvaveda. *SP* (17th AIOC), Ahmedabad, 1953, 10–11.

..mystical aspect of *brahman* is quite obvious in *ṚV*..becomes more distinct in *AV*..

34. NIKHILANANDA, Swami. The nature of Brahman in the Upaniṣads—the advaita view. *Essays in East-West Philosophy* (Univ. of Hawaii), 1951, 234–48.

..(also in *Prelim. Report: II East-West Philosophers' Conference*, Univ. of Hawaii, 1949, 28–29)..

35. NIKHILANANDA, Swami. The three states (*avasthā-traya*). *PEW* 2 (1), 66–75.

36. OJHA, Madhusudana. *Ahorātravāda*. Jaipur, 1926, 57.

..exposition of Vedic *kāla-vāda*..day and night as the cause of the universe..

37. OJHA, Madhusudana. *Śārīraka-vijñānam* (*dvitīyo bhāgaḥ*). Jaipur, 1930, 145.

..a comm. on the third and the fourth *adhyāyas* of *Br.Sū.* in the light of Vedic metaphysics..

38. OJHA, Madhusudana. *Vijñāna-vidyut*. RVTSS, Jaipur, 1936, 36.

..exposition of *catuṣpād brahman*—under *para, puruṣa, parātpara, nirviśeṣa*..explanation of *puruṣa* as *kṣara, akṣara, avyaya*..

39. OJHA, Madhusudana. *Śārīraka-vijñāna* (*prathamo bhāgaḥ*). Ganga Fine Art Press, Lucknow, 1940, 226.

..comm. on first two *adh.* of *Br.Sū.* in the light of Vedic metaphysics..

40. OJHA, Madhusudana. *Bhagavadgītā-vijñānabhāṣya*. Manavashrama, Jaipur, Vol. I, 1936, 115; Vol. II, 1938, 104; Vol. III, 1946, 315.

..exposition of *BG* in the light of Vedic metaphysics and cosmogony..*BG* treats of *avyaya parameṣṭhī puruṣa*..

41. OJHA, Madhusudana. *Brahmavijñāna-praveśikā*. (Hindi). Manavashrama, Jaipur, 43.

..exposition of *brahman* in its various aspects..also of *bījaciti, devaciti, bhūtaciti*..of *ṣoḍaśī puruṣa*..

42. PATTI, G. La transmigrazione delle anime nell 'induismo. *Civ. Cattal.* 108, 1957, 49–59.

..*ātman* and *karman*..their significance..

43. PIATIGORSKIY, A. M.; RAKITOV, A. N. About the history of ancient Indian materialism. (Russian). *Vestnik Moskva Univ.* 1 (series : Economics, Philosophy, Law), 1957, 62–89.

44. POORTMAN, J. J. *Ochêma : geschiedenis en zin van het hylisch pluralisme (het z. g. dualistisch materialisme). II. Het hylisch pluralisme in het Oosterse denken.* van Gorkum & Co., Assen, 1958, 171.

..(Part I—Introduction—pub. at Assen in 1954)..discusses, among other topics, whether, acc. to Ind. thought, there exists, particularly in living bodies, a subtle kind of matter..

Rev.: J. F. STAAL, *BSOAS* 22, 167–69.

45. RAI, Suresh Vrat. Brahma in the Gītā and the Upaniṣads. *Allahabad Univ. Mag.* 31 (3), Mar. 1953, 14–19.

46. RAJA, C. K. The infinite. *Pr. Bh.* 60, 503–06.

..in the Veda and *Up.*..

47. RAJU, P. T. Metaphysical theories in Indian philosophy. *Prelim. Report : II East-West Philosophers' Conference* (Univ. of Hawaii), 1949, 25–28.

..acc. to *Up.* trad., reality shd. be self-revelatory..

48. RAJU, P. T. The concept of the spiritual in Indian thought. *PEW* 4 (3), 195–213.

..spirit is *ātman;* spiritual activity is activity of *ātman*-realization ..discussion of the *Up.* concept of *ātman*..consideration of the term *antaḥkaraṇa*..

49. RAMASWAMI SASTRI, K. S. The Upanishadic conception of Brahma and Iswara. *KKT* 14 (4), 315–18.

50. RAMASWAMI SASTRI, K. S. Brahma, Paramatma, and Bhagavan. *KKT* 15 (12), 615–20.

..Br. is the Absolute; P. is Br. immanent in the universe; Bh. is the transcendent Br...

51. RISHABHCHAND. Consciousness—the essence of man. *Sri Aurobindo Mandir Annual*, Jayanti No. 13, 1954, 81–99.

52. RISHABHCHAND. Being and becoming. *Sri Aurobindo Mandir Annual*, Jayanti No. 15, 1956, 47–70.

..Vedas and *Up.* are emphatic in their assertion that it is from Being Himself that Becoming proceeds; it is Being Himself that 'becomes'..

53. SAHOTA, T. *The development of the concept of Puruṣa.* Kyoto Univ. (Dissertation), 1956.

..(unpublished; ref. in *JIBS* 1956)..author sees the origin of orthodox mysticism at the bottom of cosmogony (*jātavidyā*) in the latest period of *ṚV.* further development in the magico-mysterious spirit of *AV* and in the symbolism of *Br.*..tho' Kṣatriya wisdom was a great aid to Brahmanic thinkers, because of its realism and rationalism, their ideas were reformed or lost in later *Up.* development..

54. SASTRI, S. Lakshminarasimha. Adwaita and bhakti. *KKT* 14 (1) (and in further instalments).

55. SCHNEIDER, Herbert W. Idealism—East and West. *PEW* 4 (3), 265–69.

..(a propos P. T. RAJU's *Idealistic Thought of India*, 1953)..R. represents *brahman* as "idealised consciousness", but is consciousness not all too human for *brahman*? Ind. idealism wants consciousness to be transcended..

56. SESHADRI, K. The quest for the absolute : the Hindu tradition. *Ved. Kes.* 40 (9), 381–84.

57. SMET, Richard V. de. Persona, Anima, Ātman. *Phil. Quart.* 30 (4), 251–60.

..*ātman* = inner conscious principle; it is divided into finite *ātmans*..among finite *ātmans* can be ranged what Western philosophers have called "soul", while, on the other hand, their notion of "persona" applies perfectly to the supreme *ātman*..

58. STEDE, W. The self and its complications. *BSOAS* 12 (*Barnett Comm. Vol.*), 1948, 652–58.

..Indra, Varuṇa, etc. are not figures of speech, but real embodiments of living forces moving on the divine stage of the world's drama..

59. TAKASAKI, Jikido. Yājñavalkya's concept of ātman. (Japanese). *Proc. Okurayama Or. Res. Inst.* I, Yokohoma, 1954, 85–96.

60. TATACHARYA, D. T. Avidyā and asambhūti. *JTSML* 10 (1), 6–12.

61. TROITSGI, M. S. *Materialism in ancient India.* (Russian). Acad. of Sciences USSR, 1936, 11.

62. VAIDYANATH, Sastri. Matter as third eternal substance in the Vedas. *Ved. Dig.* 1 (11), 15–26 (and in further instalments).

63. VARADACHARI, K. C. Maya : its mystery and reality. *Chatrika Abhinandana Grantha,* Amritsar, 1950, English Section 5–23.

..briefly surveys the hist. of *māyā*..in the Veda, *māyā* denoted the power of Absolute Consciousness or Consciousness of Indra and of Asura; the manifestation of this power was not out of ignorance but for the sake of deluding the ignorant and the enemy of light; *māyā* was equated with *śakti*..*Praśna Up.* (I. 16): *māyā* = trickish activities of the individual..*Śvetāśvatara Up.*: *māyā* = *prakṛti*..

64. VARMA, K. S. The doctrine of māyā. *Agra Univ. Journal of Res.* 1, Nov. 1952, 33–41.

..study of the term *māyā* as used in *ṚV*, *Up.*, *BG*, Buddhism, and of the interpretation of the term given by Śaṁkara, Rāmānuja, Vallabha..acc. to author, Vallabha's interpretation (*māyā hi bhagavataḥ śaktiḥ sarvabhavanasāmarthyarūpā*) deserves greater attention..

65. VENKATARAMIAH, D. Maitreyī's choice. *Hiriyanna Comm. Vol.*, 1952, 221–27.

..life is a process of perpetual regeneration and love wh. begins with family and friends, goes on gaining in intensity and duration as one's life rises higher and higher in the scale of values till finally it loses all its limiting adjuncts and becomes one with the eternal and all-embracing bliss wh. is *brahman* itself..this is the gist of Yājñavalkya's teaching to Maitreyī..

66. WAYMAN, Alex. The meaning of unwisdom (*avidyā*). *PEW* 7 (1–2), 21–25.

67. WIJESEKERA, O. H. de A. An aspect of Upaniṣadic Ātman and Buddhist 'Anatta'. *Siddheshwar Varma Comm. Vol. II*, 1950, 115–22.

..author attempts to outline the principal macrocosmic connotations of the term *ātman* as found in the early (pre-Buddh.) *Up.* and to discover the attitude of early Buddhism towards them..

the term *ātman* acquired the sense of 'self' or 'soul' already in *ṚV* but its macrocosmic sense proper clearly recognised in *AV* (X. 8. 43–44)..*theistic* sense of *ātman* (*īśa, īśāna, īśvara*) emphatically asserted in several *Up*...early Buddhism as found in Pāli *Nikāyas* refutes all *theistic* conceptions of a cosmic soul (*ātman*) as prime cause, agent, creator, etc...even the *pantheistic* implications of *Up. ātman* refuted in the *Nikāyas*..a transcendental *brahman* seems to have had no antagonism to the Buddhist view of ultimate reality..

61. Ethics.

1. Basu, Arabinda. The Hindu conception of *mukti* and the Christian idea of salvation. *BRMIC* 7 (2).

2. Bhattacharya, Haridas. The brāhmanical concept of karma. *A. R. Wadia Comm. Vol.*, 1954, 29–49.

..origin of the concept perhaps non-Aryan..Vedic prayer to be joined with *iṣṭāpūrta* may be anticipation of *karma*-doctrine..ref. in *ṚV* to Vāmadeva's previous lives..concepts of *devayāna* and *pitryāṇa* based on incipient belief in different fates of moral agents ..*Up.* development: Yājñavalkya-Ārtabhāga dialogue; general formulation of moral doctrine; diminishing imp. of divine element in administration of moral law..

3. Chattopadhyaya, B. K. Morality in the Upanishads. *KKT* 14 (3), 295–97.

4. Chaudhury, Roma. Buddhist and pre-Buddhist ethics. *Ved. Kes.* 43 (2), 109–12.

..Vedic ethics..injunctions re. the performance of *niṣkāma karman* (*ṚV* V. 8.5; X. 117.1)..in the *Br.*, concept of five *mahāyajñas*..

5. Chowdhury, P. J. The problem of moral evil : a vedantic approach. *Pr. Bh.* 54 (7), 277–80.

6. Das, A. C. Christian and Indian spiritual ethics. *VBQ* 18 (4), 307–20.

..main pt. of spiritual life clearly set forth in *KaṭhaUp*...path of value and path of pleasure..are the two incompatible?..solution of this problem is suggested in *ĪśaUp.* and *BG*..

7. ED. What is renunciation? *Ved. Kes.* 37 (6), 203–12.

8. EVOLA, J. *La doctrine de l'éveil.* (Essai sur l'ascèse bouddhiste). Paris-Adyar, 1956, 445.

..(English version by H. E. MUSSON : *The Doctrine of awakening*)..

Rev.: J. FILLIOZAT, *JA* 245, 101–02.

9. GOODWIN, W. F. Ethics and value in Indian philosophy. *PEW* 4, 321–44.

..Ind. phil. is essentially a phil. of values..supreme value is "sorrowlessness"..value for the Indian is so conceived that *nothing* natural can be of intrinsic worth..in Ind. ethical theory, the distinction bet. pleasure and pain is not a *value* distinction; man is to be saved from finite existence as such..yet, Hindu phil. may be said to be profoundly ethical in temper..phil. wh. rejects the worth of life, and yet enjoins positive duties, is not irrational..

10. HIRIYANNA, M. The ethics of the Upaniṣads. *The Quest after Perfection* (Kavyalaya Publishers), Mysore, 1952, 1–11.

11. HUMPHREYS, Chr. *Karma und Wiedergeburt.* Rascher, Zürich, 1951, 134.

Rev.: F. R. HAMM, *OLZ* (1953), 373.

12. IYER, C. M. Ramalinga. Morality in the Upanishads. *KKT* 15 (3), 348–50.

13. KIMURA, N. Four human ideals and the characteristic of Indian ethics. (Japanese). *JIBS* 2 (1), 1–11.

14. MENSCHING, G. *Gut und Böse im Glauben der Völker.*

Rev.: W. ZIMMERLI, *OLZ* 47, 226.

15. NARAHARI, H. G. The doctrine of Karma in the Upanishads. *AP* 29 (1), 15–21.

16. PURI, J. R. What is sin? *Phil. Quart.* 20 (2), 136–48.

..obstacles in moral life: urge of the senses and instincts; egoism and selfishness; attachment to whatever is finite..*Up.* ask us to renounce not all desire but only selfish endeavours..

17. RODHE, Sten. *Deliver us from Evil.* (Studies on the Vedic ideas of Salvation). C. W. K. Gleerup (Swedish Society for Missionary Research, Publ. 2), Copenhagen, 1946, 208.

..a philological study of words *mukti, mokṣa, muñcati* (with pertinent prepositions like *ati-, nis-, pra-, vi-*) from *ṚV* to older *Up.*.. five chapters, each dealing with one category of things from wh. 'freedom' or 'deliverance' is sought: (1) general expressions, (2) human and superhuman enemies, (3) death, (4) cycle of existence, (5) sin..acc. to R., the evils from wh. deliverance was sought in *Saṁ.* and (generally) in *Br.* relate to life in communities (as distinguished from the hermits' life)..in *Up.* (and, to some extent, in *Br.*), we find for the first time evidence for existence of forest-dwellers engaged in lonely meditation and some form of asceticism..author suggests that the latter kind of life is pre-Aryan..it was later adopted by the Aryans in *Up.* times..

Rev.: A. DEBRUNNER, *Theolog.Zs.* 3, 229–32; F. EDGERTON, *JAOS* 67, 219–20; J. GONDA, *Erasmus* 3, 111–13; E. LAMOTTE, *Le Muséon* 61, 306–07; B. C. LAW, *IC* 13 (3); R. PETTAZZONI, *St.M St.R* 21, 141–42; G. TUCCI, *RSO* 23, 101.

18. ROWLEY, H. H. *Submission in Suffering and Other Essays on Eastern Thought.* Univ. of Wales Press, Cardiff, 1951, VIII+170.

..discusses *karma*-theory in the first essay..

Rev.: J. J. STAMM, *Bibl. Or.* 9, 151–52.

19. SAMPURNANANDA. Ethics in the Upaniṣads. *JGJRI* 5 (1), 23–42.

20. SRINIVASACHARI, P. N. Hindu social ethics. *Ved. Kes.* 39 (2), 99–107.

..the goal of Hindu social ethics is summed up in the trinity of *sat, satya,* and *sattva* by the integration of philosophy, ethics, and religion respectively..

21. TYAGARAJAN, V. A. Ethical values in the Upanishads. *Ved. Kes.* 35 (8), 297–99.

22. VARADACHARI, K. C. Freedom and karma. *Pr. Bh.* 57 (11), 446–51.

..(1) freedom from *dvandvas*; (2) freedom in all works of life, so as to possess skill, mastery, etc.; (3) freedom to all planes of existence..the first of these is possible, acc. to *Up.*, only thro' *brahmajñāna*..

23. VENKATARAMA SASTRI, T. R. Bhagavad-Gītā-Niṣkāma Karma-Morality : Dharma precepts in Śrutis and Smṛtis. *Ved. Kes.* 38 (8), 294–97.

24. VISHVA BANDHU. A Vedic study in social culture *Hiriyanna Comm. Vol.*, 1952, 228–41.

..ref. to Prajāpati's teaching (*BAUp.* V. 2. 1–3) in the form of *da-da-da*..

25. VISHNUMITRA, Pandit. Vaidika karma-yoga. (Hindi). *GKP* 2 (5), 1–2.

26. YAMUNACHARYA, M. The ethics of pravṛtti and nivṛtti. *Siddheshwar Varma Comm. Vol. II*, 1950, 129–31.

..*nivṛtti* or the "ethic of renunciation" is the ethic of creative self-sacrifice..*tyaktena bhuñjīthāḥ*..

62. PSYCHOLOGY : EPISTEMOLOGY : ESCHATOLOGY.

1. ABEGG, E. *Indische Psychologie.* Rascher, Zürich, 1945, 132.

..Ch. 1 deals with psychological teaching in Veda and *Up*...

Rev.: E. FRAUWALLNER, *Anthropos* 45, 430–31; E. von d. HEYDT, *Art.As.* 10, 73; S. LIENHARD, *OLZ* (1953), 270.

2. ABHEDANANDA, Swami. *Life beyond Death.* Ramakrishna Vedanta Math.

..Ind. eschatology influenced the Christian world thro' the Egyptians and Greeks..

Rev.: A. C. DAS, *CR* (Jan. 1946).

3. AKHILANANDA, Swami. *Hindu Psychology*. Its meaning for the West. Harper & Bros., New York, 1947, XVIII+241.

Rev.: P. S. NAIDU, *Pr. Bh.* (Oct. 1947), 399 ff.

4. AKHILANANDA, Swami. *Mental Health and Hindu Psychology*. George Allen & Unwin, 1952, 231.

5. ANIRVAN. Buddhi and Buddhiyoga. *Pr. Bh.* 53 (1), 10–13 (and in further issues).

..discussion of the concept of *buddhi* (particularly in Vedic lit.).. three points emerge: (1) *buddhi*, whether as a spiritual stage or its instrument, is universally admitted as above mental plane; (2) *b.* has both psychological and cosmic aspects, the relation bet. the two in spiritual realization being that of means and end; (3) its intrinsic char. is in the nature of illumination granted by divine grace..

6. BAGGHI, A. Feelings and emotions in Indian psychology. *Ind. J. Psych.* 28 (1–4), 87–102.

..a study of concepts of pleasure, pain, love..

7. BAPAT, Dhundiraja G. Vaidika mānasaśāstra. (Marathi). *Preraṇā* 1 (3), June 1948, 27–35.

..Vedic references to *manas* and their significance..

8. BEDEKAR, D. K. The revelatory character of Hindu epistemology. *ABORI* 29, 64–84.

..the concept of knowledge in Indian thought-world is based on a dualism of the "knower" and the "illuminator"; this dualism compared with the dualism involved in the thought-process of the primitive magician-hunter..

9. BEDEKAR, D. K. Some concepts based on revelatory epistemology. *ABORI* 39, 47–67.

..(1) problem of illusion; (2) concreteness of the universal in Rāmānuja's system; (3) concepts of *citta* and *puruṣa* in *Yoga-sūtra*..

10. BHAGAVAD DATTA. *Vaidika svapna-vijñāna*. (Hindi). First Part. Gurukul, Kangri, 1949, 268.

..treatment of 'dream' acc. to *Saṁ.* and *Up.*..

11. BHATTACHARYA, S. Eschatological concepts in Indian thought. *VBQ* 17 (3), 191–207.

12. BOSE, A. C. The Vedic attitude towards death. *BJ* 5 (22), May 1959.

13. CARPANI, E. G. Psychology of dream-phenomena in Vedic philosophy. *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*– Part I), 1948, 90–103. (also in *Studi Internazionali di Scienze e Lettere* 1, 3–16.)

..psychology of *ChUp.* finds development in *BAUp.*: cf. *ChUp.* 8.10.1; *BAUp.* 4.3.7...*BAUp.* (4.3.9) throws light on the most imp. theoretical question in psycho-analysis as to the structure, function, and genesis of Self..*ChUp.* contribution to the development of *ātman*-psychology..

14. CHATTERJEE, Chinmoy. Upanishadic conception of psychology. *Pr. Bh.* 59 (2), 60–61.

..*manas*, acc. to *Up.*, is a sort of a comprehensive all-penetrating fluid or occult power originating from food eaten by man..

15. CHATTERJI, Kshitish Chandra. Psychology in Sanskrit grammar. *CR* 129, 290–92.

16. CHATTOPADHYAYA, B. K. Moksha and heaven in the Vedas. *KKT* 20 (2), 341–44.

17. CHATTOPADHYAYA, S. K. The Vedānta theory of perception. *CR* 98 (3), 121–29.

18. CHENNAKESAVAN, Saraswati. *The Concept of Mind in Indian Philosophy*. Asia Publishing House, Bombay, 1959.

..examines the nature of mind, the process of perception, and the discipline of mind on the basis of SK. texts..

19. CHOUDHURI, Haridas. Karma and rebirth. *Sri Aurobindo Mandir Annual*, Jayanti No. 8, 1949, 19–45.

..for the Indian thinker, immortality of soul is not a mere logical hypothesis, or an ethical postulate, or a rel. dogma..law of *karma* elevated into a supreme over-ruling principle..

20. DAS, A. C. Advaita vedānta and liberation in bodily existence. *PEW* 4 (2), 113–23.

21. DAS GUPTA, D. C. Vocational psychology in ancient India. *Pr. Bh.* 51, 231–39.

..specialists in Vedic period made their choice of vocation acc. to their natural bent of mind..

22. DATTA, D. M. Epistemological methods in Indian philosophy. *Prelim. Report : II East-West Philosophers' Conference*, Univ. of Hawaii, 1949, 14–15.

..discusses two questions: (1) what are the sources of human knowledge? (2) what are the philosophical methods adopted in India for ascertaining truth?..in *Up.*, some basic phil. truths attained thro' intuition..

23. DOUGLAS, R. B. Some aspects of the Christian and Hindu doctrines of salvation. *Trans. Glasgow Univ. Or. Soc.* 6, 2 ff.

24. "Beneditto Croce on Indian Logic". *EW* 4, p. 30.

..(a passage reproduced from C.'s *Lagica come scienza del concetto puro*, II. 4). Ind. logic has not even a suspicion of the extravagant idea of a "truth" that is merely "syllogistic" and "formalistic", and that may be a "fallacy in fact"..it does not recognise categorical and hypothetical classes of judgement, affirmative and negative..Ind. logic inferior to that of Greece in wealth and depth of concepts..limits itself almost exclusively to the exam. of the empirical concept, or reasoning, the naturalistic induction..

25. "Gestaltung der Erlösungsidee in Ost und West". *Eranos-Jahrbuch* 4, 1936, 332; 5, 1937, 356.

..includes P. MASSON-OURSEL: "Die indischen Erloesungstheorien im Rahmen der Heilsreligionen"; "Die Gnaden-lehre im religioesen Denken Indiens"..Mrs. RHYS DAVIDS: "Erloesung in Indiens Vergangenheit und in unserer Gegenwart"..

26. FALK, Maryla. Il mito psicologico nell'India antica. *Mem. della R. Acad. Nazionale dei Lincei*, Cl. d. Scienze Morali, Storiche, e Filologiche, Ser. VI, Vol. VIII, Fas. 5 Rome, 1939, 289–738.

..author's aim is to trace by the "genetic method" the unfolding of Ind. thought from the psychological cosmogony of *ṚV* to the reflective self-consciousness of later forms of Hinduism and

Buddhism..in the union of subject and object (*tat tvam asi*), author sees the apogee of *Up.* speculation..

Rev.: M. FOWLER, *JAOS* 66, 324–25.

27. FILLIOZAT, J. Les origines d'une technique mystique indienne. *RP* (1946), 208–220.

28. FILLIOZAT, J. L'inconscient dans la psychologie indienne. *Congress internat. d. philosophie* 10, Amsterdam, 1948.

29. FRIEDMAN, D. Aspects of Indian epistemology, logic, and ontology. *Philos. reform. Nederl.* 20 (20), 1955, 49–58.

..Part I: general introd. to Ind. thought..

30. HAAS, W. S. *The Destiny of the Mind, East and West.* Macmillan Co., New York, 1956, 327.

..the existence of two clearly definable forms of consciousness as the basic contrast of the Eastern and Western minds..Eastern cognition is interested in consciousness itself; Western cognition is interested in the objects of consciousness..for the East, pure consciousness is not only possible; the very essence of consciousness is to be free from any object..*suṣupti* (dreamless sleep wh. is supreme experience) is not unconsciousness, it is just consciousness with no external object..in the mind of the East, the subject holds the predominant place occupied by the object in the West, while, at the same time, the subject is not an object of conceptual knowledge..Eastern knowledge is a form of being; Western knowledge is a form of having..

Rev.: W. H. SHELDON, *PEW* 6, 359–61.

31. HEIMANN, B. Nirvāṇa. *NR* (1939), Calcutta.

32. JWALA PRASAD. *History of Indian Epistemology.* Munshi Ram Manohar Lal, Delhi, 1956, VIII+406.

..(revised and enlarged ed.; 1st ed. pub. in 1939)..Part II: The philosophical background in the early lit.: Vedic lit.: (1) earliest signs of a distinction bet. direct and indirect knowledge in *ṚV*; (2) conception of mind as a psychical faculty in *VS*; (3) beginnings of the *Up.* doctrine of 'self' and conception of name and form as forms of knowledge in *ŚPBr.*; (4) further advance in psychical analysis and the doctrine of mind-dependent Reality in *Ait.Ār.*; (5) development of the doctrine of illusory existence and notions of *vidyā* and *avidyā* in *BAUp.* and other *Up...*

33. KUMOI, Shozen. Gotama's concept of transmigration in relation to that in the Upaniṣads. (Japanese). *Proc. Okurayama Or. Res. Inst.* 1, Yokohama, 1954, 27-41.

34. KUPPUSWAMY, B. The nature of mind in Indian psychology. *Hiriyanna Comm. Vol.*, 1952, 82–86.

..ref. to *TUp.* II. 1–5 ; *BAUp.* I. 5.3..

35. MAHADEVAN, T. M. P. Death and deathlessness. *Pr. Bh.* 57 (1), 16–18.

..fear of death arises only at the empirical level of plurality..

36. MASSON-OURSEL, P. Die indischen Erlösungstheorien im Rahmen der Heilsreligionen : Die Gnaden-lehre in religiösen Denken Indiens. *Eranos-Jahrbuch* 4, 1937.

37. MASSON-OURSEL, P. Die indische Auffassung des psychologischen Gegebenheiten : Die indischen Heilstechniken. *Eranos-Jahrbuch* 5, 1938.

38. MEES, G. H. *The Book of Signs.* N. Kluwer, Deventer, pp. 407.

..an exposition of trad. psychology..

Rev.: K. C. VARADACHARI, *Pr. Bh.* (Aug. 1955), 348–50.

39. NARAHARI, H. G. Allusions in the Ṛgveda to the doctrine of transmigration. *C. K. Raja Comm. Vol.*, 1946, 336–48.

..(1) soul distinct from body (I. 113.16 ; 164.4 ; X. 59.7) ; (2) eternity of soul (X. 16.4) ; (3) soul as experiencer of rewards of actions (1.164.20)..tho' it is not possible to see direct references to doctrine of transmigration in *ṚV*, we have, in it, almost all material that is necessary for a theoretical formulation of it..

40. NARAHARI, H. G. Vedic antecedents of the epic saśarīrasvarga. *IHQ* 28 (1), 87 ff.

41. NARAHARI, H. G. Rebirth and release in the Adhyātmarāmāyaṇa. *BDCRI* 14 (2), 106-08.

..indicates agreements and disagreements with *Up*...

41a. PANDIT, B. C. The origin and development of the doctrine of transmigration in the Vedic literature. *J Bom U* 28 (2), Sept. 1959, 20–50.

42. PRZYLUSKI, J. Die Erlösung nach dem Tode in den Upanishaden und im ursprünglichen Buddhismus : Der Lebendig Erlöste im entwickelten Buddhismus. *Eranos-Jahrbuch* 5, 1938.

43. RAJA, C. K. Moksha. *Pr. Bh.* 58 (12), 491-93.

..idea of *svarga* in *ṚV* (IX. 113. 7–11); idea of *mokṣa* in *ṚV* (I. 24.12–15; 25.21; VII. 86.3)..

44. RAJU, P. T. Mind in the Upanishadic psychology. *Ved. Kes.* 35 (1), 16–23.

..answers questions such as: (1) what is the role of the physical body in the functioning of mind? (2) If the senses and their objects evolve out of *manas* or *antaḥkaraṇa*, how can the latter continue to function after the evolution? Have the *Up.* any theory of the unconscious mind?..

45. RAJU, P. T. Intuition as a philosophical method in India. *PEW* 2 (3), 187–207.

..(1) many classical Ind. philosophers maintained that experience of the highest reality was possible only thro' unmediated knowledge or intuition; (2) some maintained that, even at that level, our experience cd. not be unmediated; (3) validity and even the possibility of the highest intuition as unmediated cognitive experience were proved with the help of reason; (4) acceptance of extraordinary forms of empirical knowledge such as clairvoyance and telepathy; (5) all empirical knowledge that claims truth is discursive; (6) use of reason to interrelate not only the different forms of valid knowledge but also the different forms or levels of reality..

46. RHYS DAVIDS (Mrs.). Erlösung in Indien's Vergangenheit und in unserer Gegenwart. *Eranos-Jahrbuch* 4, 1937.

47. ROSENBERG, Alfons. *Die Seelenreise. Wiedergeburt, Seelenwanderung oder Aufstieg durch die Sphären.* Otto Walter AG., Olten-Freiburg i Br., 1952, 238.

..ref. to Hindu reincarnation theory..

Rev.: J. L. BLAU, *Erasmus* 8, 709–10.

48. SAHA, Kshetralal. Immortal desires. *KKT* 13 (2), 275–79.

49. SAHAYA, Haranath. Desires. *Pr. Bh.* 52 (3), 135–36.

..ref. to *BAUp.* IV. 4.5 : desires lead one to the object of his desires..

50. SCHAYER, St. Somatism in Indian psychology. (Polish). *Bull. Internat. Acad. Pol. des Sc. des Lett.* 7–10, Cracow, 1936, 159–68.

51. SCHOMERUS, H. W. *Indische und christliche Enderwartung und Erlösungshoffnung.*

52. SRIVASTAVA, J. P. A study of some defence mechanisms in Indian thought. *Phil. Quart.* 24 (3), 189–93.

..applied psychology in *Up.*..JUNG has tried to show, quoting from the Vedas and the *Up.*, that the Sun God and fire represent the libido or the reproductive energy of man..

53. SURESH CHANDRA. Vedo me mānasika cikitsā. *VJ* (Feb. 1956).

54. UPADHYE, A. N. Mahāvīra and Buddha on Nirvāṇa. *The Voice of Ahinsa* 6 (3-4), 120–28.

..*Up.* ideas can hardly be regarded as continuation of the crude and commercial thought of Vedic Aryans..*Up.* show influence of the Magadha thought-complex..

55. VAIDYANATH, Sastri. Soul's transmigration and emancipation. *Ved. Dig.* 1 (9), 32–35 (and in further instalments).

56. VARADACHARI, K. C. A critique of the pramāṇas. *JGJRI* 5 (2), 93–119.

57. VARMA, V. P. The philosophy of rebirth in ancient Indian thought. *Mandar* 1 (3), 9–19.

..sociological analysis of the concept of rebirth..rebirth and moral and spiritual individualism..

58. YATISWARANANDA, Swami. The type of salvation we want. *Ved. Kes.* 37 (3), 91–100.

59. ZIMMER, H. Tod und Wiedergeburt im indischen Licht. *Eranos-Jahrbuch* 7, 1939.

63. YOGA.

1. AGNIHOTRI, B. S. The yogic concepts in Atharva Veda. *SP* (13th AIOC), Nagpur, 1946.

2. CAVALLARO, G. Lo yoga : aspirazioni religiose ed ascetiche del nostro tempo. *Riv. rosmin.* 47 (1), 1953, 26–33.

3. CHOISY, M. *La metaphysique des yogas. Essai sur les techniques indiennes de la sublimation.* du Mont-Blanc, Genf, 1948, 253.

4. DANIELOU, Alain (Shiva Sharan). *Yoga, the Method of Re-Integration.* Christopher Johnson, London, 1949, 165.

> ..realization of supra-sensory perception as one of the stages of yoga..its method is a sort of physico-mental gymnastic, thro' wh. the Conscious, carried by the subtle body, is withdrawn from its physical envelope, without however destroying it, and after having cognized all things, comes back into the physical envelope with its prodigious harvest..
>
> Rev.: N. K. GUPTA, *AP* (Mar. 1950), 131; T. KRISHNAMACHARYA, *JORM* 19, 237–38.

5. ELIADE, M. *Yoga. Essai sur les origines de la mystique indienne.* Ed. Geuthner, Paris, 1936.

6. ELIADE, M. Cosmical homology and Yoga. *JISOA* 5, 188–203.

> ..yoga has a tendency towards the concrete..post-Vedic spirituality was not satisfied with the magic of gesture and speech; it was a vehement critique of ritualism..yoga-practices tend towards "unification" of body, breath, and consciousness..tho' the final aim of yoga is *mokṣa* or the de-solidarization of man from the cosmos, the preliminary practices tend to a perfect integration of the yogin into the cosmical rhythms..in this respect the part played by the moon thro' the whole hist. of Ind. spirituality is significant..

7. ELIADE, M. *Techniques du Yoga.* Lib. Gallimard, Paris, 1948.

8. ELIADE, M. *Le Yoga. Immortalité et Liberté.* Payot (Bibl. scient.), Paris, 1954, 427.

..treats of yoga both in its trad. and popular forms..

Rev.: E. LAMOTTE, *Le Muséon* 69, 218-221.

9. ELIADE, M. *Yoga: Immortality and Freedom.* Routledge & Kegan Paul, London, 1958, XXII+529.

..(English transl. of the above)..yoga studied in an immense frame-work of general Asian magic and mythology..

Rev.: B. HEIMANN, *JRAS* 1960, 88–89.

10. FILLIOZAT, J. Les limites des pouvoirs humains dans l'Inde. *Etudes Carmélitaines* 32, 1953, 23–38.

..(summary in *Anthropos* 49, 327)..(1) miracles; (2) ascetic practices; (3) yoga-realization..

11. GERVIS, P. *Naked they pray.* 1957.

..meaning and practice of yoga..

12. HAUER, J. W. *Der Yoga, ein indischer Weg zum Selbst.* (Kritisch-positive Darstellung nach den indischen Quellen mit einer Übersetzung der massgeblichen Texte). W. Kohlhammer-Verlag, Stuttgart, 1958, 488.

..(2nd revised and in 2 volumes enlarged ed. of the author's *Yoga als Heilsweg*)..Part I: Ch. 1: Beginnings of Y. in Vedic times; the Y. as method and metaphysics—the creation of Aryan ascetics; Vrātyas as the sponsors of Y.; origin of Y. traceable to Indo-Ir. period..Ch. 2: Y. in the *Up.*; passages from *Śvetāśvatara* translated..Ch. 3–5: Y. in Buddhism and Jainism, in *MBh.*, in Rāma-circles..Part II: *Yoga-sūtras*; Al Bīrūni; Persian mysticism..Part III: Man and the universe in Y.; Y. as 'Heilweg'; *karmayoga* acc. to *BG*; Y. and the Westerners; psychotherapy..

Rev.: E. FRAUWALLNER, *WZKSO* 3, 166.

13. HERBERT, J. Yoga and Christianity. *Asia* 1 (3), 332–40.

14. HOHLENBERG, J. *Der atmende Gott. Yoga und der europäische Mensch.* 1952, 192.

15. MORANDO, D. La meditazione indiana. *Riv. rosmin.* 49 (1), 5–22.

..meditation and asceticism..*dhyāna* of yogins and its varieties.. depersonalisation and absorption..

16. JUNG, A. The psychology of eastern meditation. *Art and Thought* (*Coomaraswamy Comm. Vol.*), 1948.

..modern psychology has reached as far as yoga, since it is able to demonstrate scientifically the deeper layer of unity in the unconscious..

17. JUNG, C. C. *Le Yoga et l'occident.* Cahiers du Sud (Approches de l'Inde), 1949-50.

18. KUMAR PAL. Psycho-therapeutic techniques and yoga. *Ved. Kes.* 23, 162–65.

19. KUMAR PAL. Yoga and psycho-analysis. *Pr. Bh.* (May 1947), 204–09.

20. LINDQUIST, S. *Die Methoden des Yoga.* Hakan Ohlssons Buchdruckerei, Lund, 1932, 233.

..acc. to Patañjali's *sūtras* and Buddhism....

21. LINDQUIST, S. *Siddhi und Abhiññā.* Eine Studie über die klassischen Wunder des Yoga. Uppsala Univ. Aerskrift, 2, 1935, 98.

22. POTT, P. H. *Yoga en Yantra.* E. J. Brill, Leiden, 1946, 180.

23. SCHUON, F. Yoga as a spiritual principle. *Asia* 15, 342–51.

24. SHUDDHANANDA BHARATI, Yogi. *Secrets of Yoga* Ganesh & Co., Madras, 1956, 164.

..Ch. 5 : Vedic light..

25. VARADACHARI, K. C. Yoga psychology in the minor Upaniṣads : methods of yoga : aṅgas, accessories of yoga. *JSVOI* 8 (2), 116–41.

..(earlier parts pub. in *JSVOI* 1 and 4; *JGJRI* 3)..

26. VIDEHA. *Saṁdhyā-yoga.* (Hindi). Veda Saṁsthāna, Ajmer, 48.

27. VIDEHA. *Vaidika yoga-paddhati.* (Hindi). Veda Saṁsthāna, Ajmer, 38.

28. VIJAYATUNGA, J. *yoga : The Way of Self-fulfilment.* Casement Pub., London and Bombay, 1953, 48.

29. WOOD, E. *The Occult Training of the Hindus.* Ganesh & Co., Madras, 1952.

..(2nd ed.)..

30. WOOD, E. *La pratique du yoga ancien et moderne.* 1953.

31. WOOD, E. *Great Systems of Yoga.* Philosophical Library, New York, 1954, XVII+168.

64. MISCELLANEOUS PHILOSOPHICAL TOPICS.

1. AGRAWALA, V. S. *Vaitānās tvā vahnayaḥ pāvayantu.* Dayānanda Dīkṣā Śatābdī, Mathura, 1959, 35.

..(Presidential address: Veda-Sammelana)..*vedavidyā* is *sṛṣṭi-vidyā*..Prajāpati's two forms (*nirukta-anirukta*; *mūrta-amūrta*, etc.)..various Vedic *vidyās*..

2. AGRAWALA, V. S. Purāṇa-Vidyā. *Purāṇa* 1 (1), 89–100.

..Vedas hold the key to *Purāṇas*; it appears that the two existed side by side..Vedas are a veritable storehouse of cosmic knowledge conveyed thro' a vast and varied symbolism..all Vedic *vidyās* have one common objective, namely, to explain the cosmic processes of creation and dissolution as witnessed thro' the triple forms of life-mind-matter or *prāṇa-manas-vāk* or *agni-vāyu-āditya* ..*Purāṇas* undertake the elaboration of *Prajāpati-vidyā* thro' *sarga* and *pratisarga*..

3. AIYAR, K. Balasubramania. Unity and harmony in Sanskrit literature. *AP* 23, 487–91.

..unity and harmony bet. word and sense, bet. man and nature, bet. nature and god..

4. BARUA, B. M. *Philosophy of Progress.* Calcutta, 1949.

Rev.: H. BHATTACHARYA, *IC* 15, 241–42.

5. BHAGAVAD DATTA. Prāṇo kā ādi srota. (Hindi). *GKP* 6 (1), 6–8.

6. BHARADWAJ, K. D. The nature of God—IV. *KKT* 20 (10), 598–603.

..various *vidyās* in *Up*...

7. BUITENEN, J. A. B. van. Dharma and mokṣa. *PEW* 7, 33–40.

..attempts to provide some hist. background to the question of the distinction bet. *dharma*-values and *mokṣa*-values..

8. BURTT, E. A. Basic problems of method in harmonizing Eastern and Western philosophy. *Prelim. Report: II E.-W. Philosophers' Conference*, Univ. of Hawaii, 1949, 16–17.

9. CARPANI, E. G. *Su alcune anomalie somatiche e psicofisiologiche dei fenomeni paramistici hindu.* Ginevra, 1943.

10. COOMARASWAMY, A. K. Understanding and reunion: an oriental perspective. *The Asian Legacy and American Life*, New York, 1945, 215–30.

11. COOMARASWAMY, A. K. *Time and Eternity.* Artibus Asiae, Ascona, 1947, 140.

..collection of texts chosen (from Hinduism, Buddhism, etc.) to contrast 'time' as 'continuum' with eternity, wh. is 'not in time'..

Rev.: M. FOWLER, *JAOS* 69, 109.

12. COOMARASWAMY, A. K. Gradation, evolution, and reincarnation. *Siddheshwar Varma Comm. Vol. II*, 1950, 25–28.

..(rel. deals with the *why* of things, science with their *how*; rel. with intangibles, science with things that can be measured directly or indirectly)..

13. DIVANJI, P. C. Karma-yoga tradition. *JOIB* 1 (4), 329–37.

14. ELIADE, M. Le temps et l'éternité dans la pensée indienne. *Eranos-Jahrbuch* 20, 1952, 219–52.

15. GONDA, J. A note on Indian " pessimism ". *Vollgraff Comm. Vol.* (North-Holland Publishing Co.), Amsterdam, 1948, 34–48.

..love of life coupled with a sad understanding of its frailty and brevity..studies words like *saṁsāra, śānti, prasāda,* etc...(in ' primitive ' world, life of man is a circular course; *saṁsāra* does not mean " cycle of rebirths ", but " going about, faring on, streaming continually ")..

16. GUENON, R. *Initiation et réalisation spirituelle.* Paris, 1953, 234.

17. HEILER, F. The idea of god in Indian and Western mysticism. *BRMIC* 10 (5), 97–107.

18. HEIMANN, B. Significance of numbers in Hindu philosophical texts. *JISOA* 6, 88–93.

..the most common kind of magic, namely of number, has not found fertile field in India..numbers are *māyā*, but numbers 1, 2, 3 belong, in a certain way, to the sphere of unity or the transcendental level of completion, and as such they are more than mere numbers of *māyā..one,* acc. to Vedānta, in its essence is not dissolved into distinct plurality, tho' manifested by it; *two* implies the polar aspect of unity; *three* represents logical, biological, or physical balance bet. both extremes of polarity.. *śūna* (= immense) and *śūnya* (= zero)—both are receptacles of all distinct numbers..the only esoteric, or rather transcendental, Ind. ideas of numbers are the concept of relativity of all numbers and the concept of no-number..

19. HEIMANN, B. Form not " apart " but " a part " of meaning as exemplified in Sanskrit literature. *UCR* 6, 23–28.

..similes and metaphors in Vedic lit. not intended merely as poetical artistry; lit. form and acoustic form are deeply rooted psychological essentials and constituents of inner meaning..formal means of expression are part of the meaning itself..

20. HIRIYANNA, M. *Art Experience*. Kavyalaya Publishers, Mysore, 1954, 86.

..a collection of 15 articles..hist. of aesthetics briefly sketched.. process of its evolution follows closely that of general phil.—culminating in the *rasa*-theory corresponding to the *ātman*-doctrine of the *Up*...

21. INAZU, K. The two different forms of citta-mātra : Yajñavalkya and Vasubandhu. *JIBS* 2 (2), 681–86.

22. INGALLS, Daniel H. H. Dharma and mokṣa. *PEW* 7, 41–48.

23. KAPADIA, B. H. Lord Mahāvīra, the great apostle of Ahiṁsā. *The Voice of Ahinsa* 6 (3–4), 82–83.

..Vardhamāna—one of the ascetic preachers associated with the *Up*. revolt against sacerdotalism of *Br*...

24. KIRFEL, W. "Joint-marks" im alten Indien. *ZDMG* 104, 371–76.

..(English transl. of this by L. WENDEL in *The Voice of Ahinsa* 5, 170–74)..in pre-Aryan India, traces are found of the custom to stress the shoulder-joints by particular marks..emphasis on joint-marks points to different souls, wh., acc. to animistic conception, inhabit the human body..the five *prāṇas* in human body.."joint-marks" related to Jaina conception (*saṁhanana, saṁghāta*)..

25. LAUENSTEIN, D. *Das Erwachen des Gottesmystik in Indien*. München, 1943.

26. LEVY, John (Premanandanāth). *Immediate Knowledge and Happiness*. John Lloyd, Abingdon-on-Thames, 1951, 149.

..(Non-dualistic Vedānta, its doctrine, practice, and some general applications)..man is not his body (wh. operates in space), nor his mind (wh. operates in time), but is in essence identical with Universal Consciousness..

Rev.: C. BAX, *AP* 22, 564–65.

27. LONGWORTH, T. C. *The Worship of Love : A Study of Nature Worship throughout the World*. Torchstream Books, London, 1954, 271 + 32 plates.

Rev.: E. ETTLINGER, *Folk-Lore* 66, 372.

28. MASSON-OURSEL, P. *Le temps et l'espace.* Cahiers du Sud (Approches de l'Inde), Paris, 1949-50.

29. MATURAMA. Jīvātmā aura prāṇa. (Hindi). *Veda-vāṇī* 11 (12), 6–8.

30. NIKHILANANDA, Swami. Meditation and concentration as methods in Indian philosophy. *Prelim. Report : II E.-W. Philosophers' Conference,* Univ. of Hawaii, 1949, 15–16.

31. NORTHROP, F. S. C. Methodology and epistemology, oriental and occidental. *Prelim. Report: II E.-W. Philosophers' Conference,* Univ. of Hawaii, 1949, 20–21.

32. OJHA, Madhusudana. *Pañcabhūtasamīkṣā.* Jaipur, 1946, 16.

..nature of *pañcabhūtas* in the light of Vedic doctrine..compared with the elements in modern science..

33. PE, Maung Aung. What advaita owes to Buddhism. *Maha-Bodhi* 54 (1–2).

34. PENDE, N. The oriental sense of cosmic human-divine unity versus the mechanical super-rationalism of the West. *EW* 2 (4), 193–98.

35. POTTER, Karl H. Attitudes, games, and Indian philosophy. *PEW* 6, 239–45.

..(1) we can't read most statements in Ind. texts as literal assertions ; many of the utterances in Vedic hymns are not even grammatically declarative sentences, and those that are are for the most part meaningful emotively and pictorially rather than as lit. statements of fact..(2) key to the appreciation of Ind. thought lies in its emphasis on life-attitudes..(3) of special imp. in assessing and understanding Ind. attitudes are the illustrations, myths, and metaphors used by Indians to suggest their several points of view..

36. RAMACHANDRA RAO, S. K. The Aryan ideal. *AP* 22, 537–40.

..*satyasya satyam*..

37. RAMANATHA. Prabhu kahā hai? Dekho, vaha yahā hai. (Hindi). *Vedavāṇī* 12, 14–17.

38. RAMASWAMI SASTRI, K. S. Śakti. *KKT* 18 (serially published).

39. RINGGREN, H. *Fatalism in Persian Epics.* Uppsala Univ. Aerskrift 13, 1952, 134.

..discussion about *kāla* (= time, destiny)..ref. to Vedic texts..

40. RUBEN, W. Indische mysterien. *Anthropos* 45, 357–62.

..emphasizes similarity bet. Yājñavalkya and Śāktism..

41. SAMA RAO, P. Art in life and life in art. *Pr. Bh.* 61, 179–84.

42. SARMA, Motilal. *Buddhiyogaparīkṣā.* RVTSS, Jaipur, 1956, 659.

43. SASTRI, S. Lakshminarasimha. Advaita and bhakti. *KKT* 13 (2), 267–74 (and in further instalments).

44. SEN, Kshitimohan. The Bauls of Bengal : II. *VBQ* 18 (3), 273–82.

..ref. to mysticism in later Vedic period..

45. THEILLARD, A. [Psychology of the Indian]. *Graphologie* 49.

46. VARADACHARI, K. C. Time and mysticism. *JGJRI* 7, 167–80.

..*Up.* approach..*Praśna Up.* begins with an elucidation of the problem..

47. YOGATRAYANANDA, Sivaram Kimkar. The nature of time : kālatattva. *JISOA* 11, 75–102.

..ref. to the hermetic parts of the primordial knowledge of subtle correspondence (*AV* XIX. 53, 59)..

48. ZAEHNER, R. C. *Mysticism : Sacred and Profane.* Clarendon Press, Oxford, 1957, XVIII+256.

..a ch. on "Some Hindu Approaches"..

Rev. : J. LAYARD, *Man* 1958, 198.

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY—GENERAL STUDIES.

1. AIYANGAR, K. V. Rangaswami. *Some Aspects of the Hindu View of Life according to Dharmaśāstra.* Oriental Inst., Baroda, 1952, X+184.

Rev.: P. V. KANE, *AP* (July 1952), 320–22; P. S. SASTRI, *Pr.Bh.* 61, 314–15.

2. AIYAPPAN, A.; BALA RATNAM, L. K. (Ed.). *Society in India.* Book Centre, Madras, 1956, VI+252.

..(Proc. of Conference organized by Social Sciences Assn. of Madras)..Pres. address by I. KARVE ("Cultural Process in India") deals with the genesis of endogamous sub-castes in Ind. society..M. N. SRINIVASA ("Sanskritization and Westernization") discusses the concept of Sanskritization as the process by wh. a lower caste-group gives up its own customs and takes on those of higher castes..

3. AIYAR, C. P. Ramaswami. The philosophical basis of Indian legal and social systems. *Essays in East-West Philosophy*, Univ. of Hawaii, 1951, 336–52.

4. ANAND, Mulkraj. *The Story of Man.* Sikh Publishing House, Amritsar, 1952, 144.

5. AUTRAM, Ch. *L'epopée indoue : Etude de l'arricre-fonds ethnographique et religieux.* Denoel, Paris, 1946, 410.

6. BERGE, F. Convergences et divergences entre folklore et religion. *Ethnologia* 1, Wien, 1952.

7. BHANDARKAR, D. R. Some light that epigraphy sheds upon the social life of ancient India. *C. K. Raja Comm. Vol.*, 1946, 1–14.

..inscriptions not only corroborate but also correct *ŚS*..re. the *ārṣa-gotras* of Kṣatriyas; position of woman; age of marriage of girls..

8. BLEEKER, C. J. (Ed.). *Anthropologie religieuse.* L'homme et sa destinée à la lumièrede l'histoire des religions. E. J. Brill, Leiden, 1955, VIII+190.

..FILLIOZAT on Ind. humanities..

9. BRODRICK, A. H. *The Tree of Human History.* Hodder & Stoughton, London, 1951, 253.

..a connected account of the appearance of civilization and arts..

Rev.: RAGLAN, *Man* 1952, 110..

10. BROWN, W. Norman. Class and cultural traditions in India. *J Amer. Folklore* 71 (281), Philadelphia, 1958.

11. CHATTERJI, B. K. *Racial components of the tribal population of India.* Baroda, 1955, 20.

..(Pres. address : anthropology section : 42nd Ind. Science Congress, 1955)..people of India classified into four racial types : (1) basic aboriginal (*niṣāda*); (2) Mongoloid (*kirāta*); (3) long-headed proto-Mediterranean group of people like those of M. D. (*draviḍa*); (4) long and broad-headed IA-speakers (*ārya*)..

12. CHATTERJI, Suniti Kumar. Kṛṣṇa Dvaipāyana Vyāsa and Kṛṣṇa Vāsudeva. *JASB* 16 (1), 1950.

..in India, there has been a fusion of four races—Niṣāda, Kirāta, Draviḍa, Ārya..this fusion of races and cultures was promoted by Kṛṣṇa and Vyāsa..

13. CHAUDHURI, S. B. *Ethnic Settlements in Ancient India.* General Printers and Publishers, Calcutta, 1955, XVIII +212.

..mainly based on post-Vedic (epic) data..geographical division of Ind. based on directions is as early as *AV* (XIX. 17. 1–9).. *Ait. Br.* (VIII. 14) shows greater acquaintance with the scheme of dividing Ind. into five divisions..

14. COMAS, Juan. *Racial Myths.* UNESCO, 1951, 52.

..discussion of myths such as that of "Aryan" or "Nordic" superiority..

Rev.: J. L. MYRES, *Man* 1952, 106.

15. COOMARASWAMY, A. K. "Spiritual paternity" and the "puppet-complex" : A study in anthropological methodology. *Psychiatry (Journal of the Biology and Pathology of Interpersonal Relations)* 8 (3), Aug. 1945, 287–297.

..many of the peculiarities of 'primitive' peoples may not be of local origin, but may represent only provincial or peripheral survivals of theories held by some or all of the more sophisticated communities from wh. the primitive peoples may have declined.. the Pacific doctrine of spiritual conception is not an isolated phenomenon; compare in this connection, *Pañcaviṁśa Br.* IX. 3.1, *ŚPBr.* VII. 3.2.12, *AV* X. 8.14, etc...for "puppet-complex" we have parallels in *ṚV* V. 50.1, *Maitrī Up.* VI. 7, etc...

16. COOMARASWAMY, A. K. *The Religious Basis of the Forms of Indian Society.* New York, 1946.

..(French version of this, *Le fondement religieux des formes de la société hindoue*, pub. Cahiers du Sud [Approches de l'Inde], Paris, 1949–50)..

17. DAFTARI, K. L. *Social Institutions in Ancient India.* Nagpur Univ., 1947, XV+182.

18. DANDEKAR, R. N. Dharma, the first end of man. *Sources of Ind. Trad.* (Columbia Univ.), 1958, 216–35.

..(Part III : Ch. 10)..what is D?..sources and extent of D.. D. is not static..*varṇa* and *āśrama*..

19. DHARMA DEV. Vedokta pārivārika kartavya. (Hindi). *VJ* (April 1957).

20. DINGWELL, E. J. *Racial Pride and Prejudice.* Watts & Co., London, 1946, X+246.

Rev.: I. ZOLLSCHAN, *Man* 1947, 110.

21. DUMEZIL, G. "Ivno. S. M. R." *Erani* 52, 105–19.

..trifunctional structure of society..

22. DUMONT, L ; POCOCK, D. F. *Contributions to Indian Sociology.* Mouton, The Hague.

..Vol. II, 1958, 63 : Analysis of Ind. Caste; Vol. III, 1959, 101: Critiques on Hinduism. (India has institutionalized inequality.. Hinduism is derived from Vedism..is H. a mechanical juxtaposition of Aryan and Dravidian traits?)..

Rev.: J. H. HUTTON, *Man* 1958, 229; W. MCCORMACK, *Man* 1960, 137.

23. ED. Society on a spiritual basis. *Pr. Bh.* 52 (7), 268–73.

24. EHRENFELS, U. R. The polarization of society. *AP* 20 (5), 204–10.

..emphasizes technological, artistic, and rel. refinement of matrilineal civilizations..for instance, I. V. civil..

25. EHRENFELS, U. R. The comparative study of matrilineal civilizations in India. *J Univ. Gauhati* 4, 1–27.

26. FUCHS, S. The contribution of anthropology to Indian history. *Indica*, Bombay, 1953, 154–60.

..problems of Ind. hist. in the solution of wh. anthropology proves helpful are enumerated..

27. FUCHS, S. *Social Origins*. Gyanayatan Publications, Bombay, 1957, 147.

..useful appendixes: (1) suggestions for anthropological research in India; (2) applied anthropology in India; (3) select bibliography of Indian ethnology..

Rev.: F. B., *Anthropos* 53, 692.

28. FÜRER-HAIMENDORF, C. von. Presidential address: Anthropology Section. *Proc. 37th Ind. Sc. Congress*, Part II, Poona, 1950, 175–89.

29. GHATAK, I. B. Ethnology for India. *QJMS* 36, 13–25.

..seven principal racial types in India: (1) Indo-Iranian, (2) Indo-Aryan, (3) Alpine type of Western India, (4) Aryo-Dravidian, (5) Alpine type of Bengal and Orissa, (6) Mongoloid, (7) Dravidian..

30. GHURYE, G. S. Somekinship usages in Indo-Aryan literature. *J Anthrop. Soc. Bombay* 1 (1), 1946, 1–80.

31. GHURYE, G. S. Vidyas : Indian contribution to sociology of knowledge. *Sociol. B.* 6 (2), Bombay, Sept. 1957, 29–71.

..first enumeration of branches of knowledge or *vidyās* occurs at about the end of Vedic period..very early in the hist. of Ind. civil., regular study of *vidyā* became duty of some sections of population..study began with enumeration of topics of study..

32. GOETZ, H. Ethnology as a supplementary science to Indian historical research. *PIHC*, 1941, 341–45.

33. GUHA, B. S. *Racial Affinities of the Peoples of India. Census of India* (1931), Vol. I, Part 3, 1935.

34. GUHA, B. S. Die rassenmässige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien. *Mitteilungen der deutschen Akademie*, München, 1935, 488–95.

35. GUHA, B. S. Progress of anthropological research in India. *Anthropos* 41–44, 607–14.

36. HAZRA, R. C. The sources of Dharma. *OH* 2 (4); 3 (1), 65–88.

37. HERMANNS, M. The origin of man. *JBBRAS* 28 (1), 49–92.

..(a challenge to Darwinism from Human Biogenetics and Physical Anthropology)..in the introd., author refers to the Vedic legends of Yama-Yamī and Manu..

38. INGALLS, Daniel H. H. The Brahman tradition. *J Amer. Folklore* 71 (281), Philadelphia, 1958.

39. JOSHI, S. G. *Bṛhan-mahārāṣṭrātīla śukla-yajurvedīya mādhyaṁdina brāhmaṇāṁcā itihāsa.* (Marathi). Jalgaon, 1950.

..(hist. of Brāhmaṇas belonging to *ŚYV* [mādhyaṁdina] in greater Mahārāṣṭra)..

40. KANE, P. V. *History of Dharmaśāstra.* BORI (GOS–Class B–No. 6), Poona.

..Vol. III (*rājadharma, vyavahāra, sadācāra, kalivarjya*), 1946, XLV + 1088; Vol. IV (*pātaka, prāyaścitta, karmavipāka, antyeṣṭi,*

aśauca, śuddhi, śrāddha, tīrthayātrā), 1953, XXXII+926; Vol. V, Part I (*vratas, utsavas, kāla*, etc.). 1958, V + 718 + 3 plates..

Rev.: (Vol. V, Part I) A. L. BASHAM, *BSOAS* 22, 618; L. STERNBACH, *JAOS* 79, 194–95.

41. KAPADIA, K. M. *Hindu Kinship*. (An important chapter in Hindu social history). Popular Book Depot, Bombay, 1947, XVI+320+XL.

..discussion of such topics as cult of ancestors; inheritance, succession, and adoption; marriage; organization of household and kin group; vicarious liabilities and debts; birth and death impurities..

Rev.: S. FUCHS, *Anthropos* 45, 426; RAGLAN, *Man* 1948, 108.

42. KARVE, Irawati. *Kinship Organization in India*. DCRI Monograph Series 11, Poona, 1953, VIII+304.

..Ch. II: The kinship organisation of the Northern Zone: the past..linguistic region, caste, and family are three most imp. aspects of the culture of any group in India difference bet. the cultural levels of conquering Aryans and conquered Dasyus cd. not have been very great; Dasyus were, however, in course of time, subjected to progressive primitivisation..caste and tribe are two concepts wh. are almost interchangeable in certain contexts.. significance of brother-sister or cross-cousin marriages..discusses concepts of *ari, gotra*, etc...

43. KOKJE, Raghunath Sastri. The problem of common ritual for all Hindus. *ABORI* 28, 131–34.

44. KOPPERS, W. *Primitive Man and His World Picture*. Sheed & Warp, New York, pp. 264.

Rev.: SACHCHIDANANDA, *M in I* 33, 179–80.

45. KOPPERS, W. India and dual organisation. *Acta Tropica* 1 (1–2), Basel, 1944.

46. KOPPERS, W. Zum Rassen-und Sprachen-Problem in Indien. *Die Sprache* 1, 217–34.

..(a crit. appraisal of the work in this field of E. von EICKSTEDT)..

47. KROEBER, A. L. *Anthropology*. Harcourt, Brace & Co., New York, 1948, XII+856+XXIX.

..(a section on Indian Pre-hist. in ch. 16)..

Rev.: M. B. EMENEAU, *JAOS* 68, 207-08 (The Indians of the Vedas are still very shadowy figures as men, but some rays of illumination are shed by knowledge of parallel cultures elsewhere in geography and hist.).

48. LACOMBE, O. History of Dharmaśāstra. *L'Année Sociologique*, Paris, 1949, 413-46.

..(a review-article on P. V. KANE's work)..

49. LAW, B. C. *Indological Studies* : Part I. Ind. Res. Inst., Calcutta, 1950, 132.

..second section presents an account of the early social and economic conditions in India—pre-Vedic, Vedic, pre-Buddhistic, pre-Maurya..

Rev.: A. L. BASHAM, *JRAS* 1951, 122; B. Ch. CHHABRA, *AP* (Feb. 1952), 83-84.

50. LUNDMAN, B. Einige kritische Bemerkungen zur Anthropologie Vorderasiens. *Orientalia Suecana* 4, 87-100.

51. MAJUMDAR, D. N. *Races and Cultures in India*. Kitabistan, Allahabad, 1943, 299.

..first two chapters deal with raciology in India..

52. MAJUMDAR, D. N. *Race Realities in Cultural Gujarat*. Gujarat Res. Soc., Bombay, 1950, XII+87.

..in the introd., author discusses race-elements in Ind. population ..racial elements in I. V. civil..

53. MEHTA, B. H. The problem of aborigines. *J Anthrop. Soc. Bombay* 3 (1), 1949, 24-35.

..primitive races in India are animist..Vedic Aryans, after overpowering the animists, collected and introduced all the rel. beliefs and forms of worship of the animists into *AV*..

54. PANDEY, R. B. The problem of race-complex in the population of ancient India. *SP* (16th AIOC), Lucknow, 1951, 144-45.

..some points wh. need to be considered : (1) capacity of India to produce various human types; (2) predominance of racial stocks in their respective geographical zones; (3) written and oral trad. re. migrations of races..

55. PANDEY, R. B. Structural evolution of the Indian society. *JBHU* 2 (1), 53–66.

56. PANIKKAR, K. M. *Hindu Society at Cross Roads.* Asia Publishing House, Bombay, 1956.

..(2nd ed.)..Hindi Version : *Hindu samāja nirṇaya ke dvāra para*..

57. PETER (Prince of Greece). Possible Sumerian Survivals in Toda Rituals. *Bull. of Madras Govt. Museum* 6 (1).

Rev. : S. S., *QJMS* 46, 73–74.

58. PRABHU, Pandharinath. *Hindu Social Organization.* Popular Book Depot, Bombay, 1954, XX+393.

..(new revised ed. of the original work entitled *Hindu Social Institutions* by P. H. VALAVALKAR, pub. 1940)..

Rev.: S. R. DAS, *I-AC* 3, 197–98; S. DAS GUPTA, *Eastern Anthropologist* 8, 52–54.

59. PRABHU, Pandharinath. Hinduo kā sāmājika manovijñāna. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 173–94.

60. RAY CHAUDHURI, H. C. Some aspects of ancient Indian social organization. *BRMIC* 9 (1), Jan. 1958.

61. SAHNI, M. R. *Man in Evolution.* Calcutta, 1952.

62. SARKAR, S. S. The autochthones of India. *M in I* 33, 195–211.

..examines the Austroloid affinities of aboriginal tribes of India..

63. SCHMIDT, W. *Gebräuche des Ehemanns bei Schwangerschaft und Geburt* (mit Richtigstellung des Begriffs der Couvade). Herold (Wiener Beiträge zur Kulturgeschichte u. Linguistik, 10), Wien-München, 1954, XXI+337.

..(Ind. material used fairly prominently)..couvade = substitution of husband for wife during the period attendant on birth..

Rev.: L. KRADER, *Erasmus* 10, 376–78; W. RUBEN, *OLZ* 1956, 393–95.

64. SHAFER, Robert. *Ethnography of Ancient India.* Otto Harrassowitz, Wiesbaden, 1954, VII+173+2 maps.

..purpose of this study is to determine the structure of India's population at the time of the *MBh.* war..the war (wh. S. calls Great Rebellion) was fought on account of the Aryans' system of exploitation of the natives and their imposition of a social system based on colour..acc. to S., *MBh.* is an Aryan apologia for the extermination of the Kṣatriyas..Ch. 3: Aryans and their migration to India...the home-land of the Aryans was within the Meru-Lake Mānasa region; they are pushed out of there by some more powerful people; various waves of migrating Aryans.. Dasyus are different from Dāsas—the former are ref. to contemptuously, not the latter..the invasion of India toward the decline of I. V. civil. may not have been by Aryans alone; the western Ānavas surely had something to do with the eclipse of that culture..

Rev.: P. H. L. EGGERMONT, *Bibl. Or.* 15, 132–33; S. FUCHS, *Anthropos* 52, 672; A. G. HAUDRICOURT, *BSL* 53, 294–95; W. KIRFEL, *OLZ* 1956, 160–63; J. F. KOHL, *ZDMG* 110, 198–200; E. LAMOTTE, *Le Muséon* 69, 229–31; A. D. P., *J Bom U* 25 (2), 152–53; G. URAY, *Acta Orientalia Hung.* 6, 306–09.

65. SHAH, P. G. Ethnological origin of the Solanki Rajputs. *JGRS* 5, 128–44.

..discusses, among other things, Indo-Aryans; pre-hist. period; conflict bet. pre-Aryans and Indo-Aryans; Vedic origin of Rajputs..

66. VENKATARAMAN, T. S. Hindu society—its present and future. *Bhārata-Dharma* 25 (7), Madras, 1947.

..ref. to an *Up.* of *SV*, called *Vajrasūci*..it examines in detail the genealogy of certain ṛṣis..many of them born of mixed marriage..birth alone does not confer caste-status..

66. CASTE.

1. AGNIHOTRI, V. Upaniṣado me varṇavyavasthā kā svarūpa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 306–10, 12.

2. AMBEDKAR, B. R. *Who were the Shudras?* Thaker & Co., Bombay, 1946, XIV+259+4 maps.

..acc. to author, (1) Śūdras were one of the Aryan communities of the solar race; (2) there was a time when Aryan society recognized only 3 *varṇas*—Brāhmaṇa, Kṣatriya, Vaiśya; (3) Ś. did not form a separate *varṇa*; they ranked as part of Kṣatriya *varṇa*; (4) there was a continuous feud bet. Ś. kings and Br., in wh. Br. were subjected to many tyrannies and indignities; (5) Br., therefore, refused to perform the *upanayana* of Ś.; (6) therefore, Ś., tho' Kṣ., became socially degraded, and eventually formed the fourth *varṇa*..

Rev.: A. P. KARMARKAR, *ABORI* 30, 158–60.

3. ANON. The caste-system. *Asia* 16, 586–88.

..originally c. s. provided both horizontal and vertical mobility..

4. BEHRSING, S. Stellennachweis zu Webers "Collectanea über die Kastenverhältnisse in den Brāhmaṇa und Sūtra". *ZDMG* 100, 362 ff.

5. BEY, H. How caste survives. *Thought* 9 (31), 7–8, 18.

6. BHAGAVADACHARYA. Varṇa-vyavasthā. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 221–24, 226.

..c. s. is *avaidika*..wrong interpretation of *ṚV* X. 90..

7. BHAGWAT, Durga. Hindu-dharma va jāti-saṁsthā. (Marathi). *Navabhārata* 13 (7), April 1960, 7–19.

..(a propos S. V. KETKAR, *An Essay on Hinduism*, London, 1911; Max WEBER, *The Religion of India : Sociology of Hinduism and Buddhism*)..

8. BOSE, N. K. Caste in India. *M in I* 31 (3–4), 1951.

9. BULSARA, J. F. Caste in India. *J. Anthrop. Soc. Bombay* 2 (1), 1947, 42–50.

..(review-article on J. H. HUTTON, *Caste in India*, 1946)..

10. CARSTAIRS, G. M. Some observations on the psychology of high caste Hindus. *Trans. Glasgow Univ. Or. Soc.* 15, 57–64.

11. CHATTOPADHYAYA, B. K. Is untouchability a sin? *KKT* 12 (8), 556–59.

12. CHATTOPADHYAYA, B. K. Varnasrama or the caste system. *KKT* 13 (11), 576–80.

13. CHATTOPADHYAYA, B. K. Caste by birth. *KKT* 16 (3), 362–66.

..*ṚV* X. 90.12; VI. 75.10; *TS* VII. 1.1; *ChUp.* V. 10.7..

14. CHATTOPADHYAYA, B. K. Caste in the Vedas. *CR* 145 (3), Dec. 1957, 237–42.

15. CHATURVEDI, Giridhar Sarma. Varṇa-vyavasthā kī anāditā. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 281–86, 88.

16. COX, O. C. *Caste, Class, and Race.* Doubleday & Co., New York.

..first part based on Ind. material..

Rev.: T. C. ROY, *M in I* 32, 35.

17. DHAMMARATNA, Bhikkhu. Buddha and caste-system. *Maha-Bodhi* 60 (7), 240–46.

18. DHARMADEVA. Āryasamāja aura varṇavyavasthā. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 204–13.

19. D'SOUZA, V. S. Caste and endogamy : a reappraisal of the concept of caste. *J. Anthrop. Soc. Bombay* 11 (1), 1959, 11–42.

..examines a few typical theories of caste..acc. to D., hypothesized reciprocal relationship bet. endogamous char. and other features of caste has not been proved..evidence points to the contrary..caste may be broadly redefined as "the integration of interacting endogamous groups into a structure of status hierarchy"..study of caste-dynamics..

20. DUMEZIL, G. Triades de calamités et triades de délits à valeur trifonctionnelle (chez divers peuples indo-européens). *Latomus* 14 (2), 1955, 173–85.

..ref. to *varṇa*..

21. DUMONT, L.; POCOCK, D. *The Essence and Reality of the Caste System.* Contributions to Ind. Sociology 2, Paris–The Hague, 1958, 63.

..C. BOUGLE, *Essais sur le régime des castes*, stresses the imp. of rel. values in c. s.; A. M. HOCART, *Les castes*, observes those rel. values from the people's pt. of view and gives them a communicable content. H. has little sympathy with the functionalist and monographic emphasis of MALINOWSKI. H. avoids the crudity of the Radcliffe-Brownian dichotomy of rel. and society, "ritual and secular values", wh. can find no place in an analysis of Hindu society..

22. ED. Religion and caste. *Pr. Bh.* 52 (3), 109–114.

23. FUJI. Caste and education—the educational system of ancient India. (Japanese). *JIBS* 3 (2), 724–27.

24. GANGA PRASAD. Vedic varṇa-vyavasthā and modern socialism. *Ved. Dig.* 1 (5), 9–17.

25. GHOSH, N. N. The origin and development of caste system in India. *IC* 12 (4), 177–91.

..examines views of NESFIELD and RISLEY..functional divisions of the people into occupational groups is the genesis of Ind. caste; these groups gradually developed into exclusive and hereditary caste-guilds..discusses caste-system in the Vedic period, *Br.* period, Buddhist lit., and *Manusmṛti*..

26. GHOSHAL, U. N. The status of Śūdras in the Dharmasūtras. *IC* 14 (1), 21–27.

..social, religious, and civil disabilities..

27. GHURYE, G. S. *Caste and Class in India.* Popular Book Depot, Bombay, 1957, 316.

28. HOCART, A. M. *Les castes.* Annales du Musée Guimet, Vol. 54, Paris, 1938.

..(transl. from the English manuscript by LEVY and AUBOYER)..the main purpose of the author is to demonstrate that caste-system of India has a ritual origin, ultimately derived from the ritual needs of a dual social system, wh. had been split again into four main divisions associated for ceremonial purposes with the four main points of the compass and identified in Hinduism with the

four *varṇas* of ancient trad. (Br., Kṣ., Vaiśya, Ś.) and associated with the four symbolic colours—white, red, yellow, and black.. occupations of different castes are, acc. to H., derived from creative ritual..ritual and mystical process later degenerates into a purely utilitarian one..

Rev.: J. H. HUTTON, *Man* 1948, 37 (regards this as an extreme position; practical or economic motive not completely inoperative in the initiation of human activities; also influence of matrilineal and patrilineal descent).

29. HOCART, A. M. *Caste : A Comparative Study.* Methuen & Co., London, 1950, XVI+157.

..c. s. is a system for distributing throughout the community the various duties connected with the royal ritual and the king's service, 'wh. are largely the same', and ensuring that they are performed only by persons duly qualified 'both by heredity and by knowledge of the rites'..societies (in India, etc.) developed into their ultimate condition by a process of specialization in ritual performance and of concomitant secularization (e. g. out of a 'priest', who makes ritual clay models, evolves the 'potter').. Ind. c. s. is not an isolated phenomenon; it is a species of a very wide-spread genus..H. studies c. s. in India, Ceylon, Fiji Islands, Rome, Greece, Egypt..(in certain countries, H. finds confirmation of DUMEZIL's theory of triple char. of IE community)..

Rev.: J. H. HUTTON, *Man* 1951, 235; K. S. NAGARAJAN, *AP* (Aug. 1951), 377–78.

30. HUTTON, J. H. *Caste in India : Its Nature, Function and Origins.* Cambridge Univ. Press, 1946, VIII+279.

..(2nd ed., OUP, 1951, X+315)..mentions main ingredients of Ind. caste, wh. have parallels elsewhere..insists on elements of truth in former theories, and builds them up into a coordinated whole..motif of taboo on food and drink is the keystone of c. s... significance of 'that complex of beliefs in *mana*, taboo, and magic, wh. surrounds the primitive philosophy of soul-stuff or life-matter' ..most of the elements of c. s. existed in pre-Aryan India..change from matrilinear system to the patrilinear system..

Rev.: E. ASIRVATHAM, *FEQ* 8, 123-24; P. CADELL, *JRAS* 1947 (caste as institution confined to India, whatever analogies may be found elsewhere to many of its usages); R. N. DANDEKAR (on 2nd ed.), *ABORI* 32, 295–97; S. V. FITZGERALD, *BSOAS* 12, 245–48 (magic is not mistaken rel., but mistaken science; purpose of magic is not 'to scale ramparts of infinity', but to make this present life a more comfortable one); S. FUCHS, *JBBRAS* 27, 109–12; R. LINTON, *JAOS* 68, 125–26 (author ignores such

socially significant functions of caste as control of occupations and provisions of techniques for assimilating alien groups); H. G. RAWLINSON, *IAL* 21 (1); M. N. SRINIVAS (on 2nd ed.), *Man* 1953, 16; T. TASKER, *Man* 1947, 92.

31. HUTTON, J. H. Caste in India. *Man*, 1952, 155.

..controverts RAGLAN's view (*Man* 1952, 72) that Ind. c. s. as it exists today is purely ritual and that the rules wh. govern it serve no natural function or economic purpose..

32. HUTTON, J. H. The study of caste. *Man* 1953, 71.

..re. SRINIVAS's review (*Man*, 1953, 16) of H.'s book..

33. ILIN, G. F. Śūdras and slaves in the ancient Indian codes. (Russian). *Vestnik Drevnei Istorii* 2, 1950, 94–107.

..(German transl. in *Sowjetwissenschaft* 2, 1952)..

34. IYER, L. A. Krishna. The caste-system in Kerala. *NR*, July-Aug. 1947.

35. JAYACHANDRA. Jātapāta kī āyu kitanī. (Hindi). *VJ* (May 1957), 2–10.

36. KARVE, Irawati. The cultural process in India. *Society in India* (Social Sciences Assn.), Madras, 1955, 29–48.

..(Pres. address)..caste does not illustrate fissiparous tendency of Ind. society, nor does it represent a horizontal segmentation of society..Ind. philosophy justified multiplicity of castes as natural and inevitable..in India, ethnic groups had lived separately from one another, and devised a mode of inter-group behaviour wh. avoided mutual interference or merging to such an extent that the identity of the original groups was never lost; there had been fusion; there had also been fusion within large groups. But the main cultural feature was the retention of group integrity..

37. KARVE, Irawati. What is caste? *Economic Weekly* 10, 1958, 125–38; 401–07; 881–88.

38. KOSAMBI, D. D. Early stages of caste system in Northern India. *JBBRAS* 22, 33–48.

39. KRIPALANI, G. K. Caste and its challenge. *Pr. Bh.* 62, 264–67.

40. MAJUMDAR, D. N. Caste and race. *Ghurye Fel. Vol.*, 1955, 205–25.

41. MENSCHING, G. *Kastenordnung und Führertum in Indien.*

Rev.: S. BEHRSING, *OLZ* 47, 65; R. F. MERKEL, *ThLZ* 68, 83.

42. MISHRA, L. B. Varṇa aura jātisambandhī katipaya bhramo kā parihāra. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 320–28, 330.

43. MUKERJI, D. The intellectuals in India. *Confluence* 4 (4), 443–55.

..the Brāhmaṇa caste..abandoning of SK. (in favour of English) is sign of the defeat of trad. values..

44. NARAYANA SARMA, Sastri. 'Guṇakarmaṇā varṇa-vyavasthā' ke kai nirdeśa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 329–43, 345.

45. NEWELL, W. H. The Brāhman and caste exogamy in North India. *J R Anthrop. Inst. of G. B. and I.* 85 (1–2), 1955.

46. POCOCK, D. F. [Caste in India]. *BDCRI* 12 (3–4), 464–68.

..(rev. on J. H. HUTTON, *Caste in India*; G. S. GHURYE, *Caste and Class in India*; A. M. HOCART, *Caste*)..acc. to HOCART, the basis (not the origin) of caste is sacrifice; from his pt. of view, every occupation is a priesthood..HUTTON, in his book, describes the variety of caste phenomena..GHURYE gives a complete description of the working of caste in time..

47. POCOCK, D. The movement of castes. *Man* 1955, 79.

48. RAGLAN. Caste in India. *Man* 1952, 239.

..(a propos *Man* 1952, 72 and 155)..tho' caste is linked with occupation, the link is not a very close one; many castes follow more than one occupation and most occupations are followed by more than one caste..status of an occupation depends not on economic but ritual considerations (e. g. oil-pressing is ritually polluting; therefore, oil-pressers belong to a very low caste).. distinction bet. castes is based not on occupation but on commensality..

49. RAMACHANDRA RAO, S. K. "Arya"—the nobleman. *AP* 23 (8), 362–65.

50. SADASIVAN, S. Le système des castes. *France-Asie* 9 (90), 995–98.

51. SANKARATIRTHA, Swami. Varṇa-jāti-vimarśa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 259–77.

52. SCHUON, F. Meaning of the castes. *KKT* 20, 654–60; 21, 17–21; 40–46.

..system of castes rests upon an aspect of the nature of things, and, therefore, upon a reality that cannot but manifest itself under certain conditions..

53. SEN, Kshiti Mohan. *Jātibheda*. Vishvabharati Granthalaya, Calcutta, 1949, 218.

..c. s. adopted by Aryans from the primitive non-Aryans..

Rev.: N. N. DAS GUPTA, *IHQ* (June 1949).

54. SHARMA, Dinanath. Veda me brāhmaṇādi varṇa nahī? (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 11–22, 24.

55. SHARMA, Dinanath. 'Brāhmaṇo 'sya mukham āsit' para tarka aura usake artha para ākṣepa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 287–305, 308.

56. SHARMA, R. S. Caste and marriage in ancient India (c. 600 B. C.—c. 500 A. D.). *JBRS* 40 (1), 39–54.

..takes into account the *Dharma-sūtras* and the *Gṛhya-sūtras*..

57. SHARMA, R. S. *Some economic aspects of the caste system in ancient India*. Patna, 1954, 27.

..economic condition of the pre-*varṇa* society; origin and development of *cāturvarṇya*. did wealth determine the caste of a person?..

Rev.: J. S. PADE, *JOIB* 3, 313–14.

58. SHARMA, R. S. *Śūdras in ancient India*. Motilal Banarasidass, Varanasi, 1958, VII+318.

..interprets the term Śūdra in a broad sense to include all the lower orders in ancient Ind. social life..acc. to author, Ś. represented a later thrust of foreign tribes having some affinities with Aryans, who tried to penetrate into North-West India towards the close of the Vedic period but were defeated by the Vedic Aryans, who gradually absorbed them into the later Vedic society as the fourth *varṇa*..Dāsas were probably an advance guard of mixed Indo-Aryan peoples, who came to India (before the Vedic Aryans) at about the time when the Kassites appeared in Babylonia..total position of Ś. assessed by tracing the hist. on rel., economic, political, legal, and social levels..Ś. so named probably after the tribes of that name..

Rev.: A. S. ALTEKAR, *JBRS* 43, 407–09; V. A. THIAGARAJAN, *Pr. Bh.* (April 1960), 197–98.

59. SIRCAR, D. C. The Ambaṣṭha Jāti. *JUPHS* 18 (1–2), Lucknow, 148–161.

..discusses *varṇa* and *jāti*..*jāti* must have originally indicated tribal groups whose membership depended rigidly on birth.. numerous non-Aryan tribes of different grades of civilization were gradually imbibing the culture and blood of the Aryans; but many of them still retained their tribal names and also certain social customs and prejudices..one such was Ambaṣṭha *jāti*..the eagerness of law-givers to include all such *jātis* into the theoretical scheme of *cāturvarṇya* led to the concept of mixed caste..(See *VBD* I—133.S2)..

60. SRINIVAS, M. N. Varṇa and caste. *A. R. Wadia Comm. Vol.*, 1954, 357–64.

..observed facts of Indian caste-life can hardly be fitted into the trad. *varṇa*-model without distortion..

61. TADPATRIKAR, S. N. Vaiśyas and social order. *ABORI* 26, 301-06.

62. TRIPATHI, Durgadatta. 'Karmaṇā' varṇa-vyavasthā—eka bhrama. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 365–414, 418.

63. VEDANTASASTRI, H. Is caste-system a divine institution? *PIHC* (16th Session), Waltair, 1955, 99–100.

64. VIDYALANKAR, S. The origin of caste in India, (Russian). *Revue d'Histoire de la Civilisation Mondiale* 2–3, Moscow, 1958.

67. ĀŚRAMA : SAṂSKĀRA : GOTRA, ETC.

1. AGNIHOTRI, Vaijanath. Yajñopavīta kā vāstavika rahasya. (Hindi). *Siddhānta* 13, 266–73.

2. ALTEKAR, A. S. The Āśrama system. *Ghurye Fel. Vol.*, 1955, 183–94.

..extremely doubtful whether the system was developed in the Vedic age..vague references in Vedic lit...concept of three debts..

3. ANANDA SWAMI. Gṛhastho ke liye veda-ādeśa. (Hindi). *Vedavāṇī* 12 (1–2), 9–13.

4. ANON. The 'Gotra' exegesis and the possibility of the 'Gotra' institution in the Rigveda. *SP* (14th AIOC), Darbhanga, 1948, 122–23.

5. BAPAT, D. G. Āryāṁce saṁskāra : Sīmantonnayana. (Marathi). *Preraṇā* 2 (6), 35–43.

6. BROUGH, J. The early history of the gotras. *JRAS* 1946, 32–45; 1947, 76–90.

..consideration of the organization of ancient Brahmanical society in exogamous clans..crit. exam. of the views put forth by H. ZIMMER in his *Studien zur Geschichte der Gotras*, Berlin, 1914 (Z. argues that the Bhṛgvāṅgirasas were the oldest, and, in fact, the original *gotra*; the *sūtra* lists bear out the conclusions derived in this connection from lit.)..B. prefers to reverse Z.'s arguments, and say that the distribution of the *gotras* in the earlier lit. substantially corroborates the trustworthiness of *sūtra*-accounts..acc. to B., *gotra*-system in sūtra-period is organically connected with hymn-families of *ṚV*; in the earlier stage, the no. of clans is smaller than in *sūtra*-accounts; later, a no. of new groups join them, some of them, like Agastyas and Jamadagnis, coming from outside tribes..others being for the most part included among the *kevala gaṇas* of the Bhṛgus and Aṅgirases, may be in origin Kṣatriya families, as the trad. has it, who, as the cleavage bet. the classes (*varṇas*) became more sharply defined, were no longer felt as integral parts of the *gotras* of Brāhmaṇas, and were thus able to form independent units of their own..

7. BROUGH, J. *The Early Brahmanical System of Gotra and Pravara.* (A translation of the *Gotra-pravara-mañjarī* of Puruṣottama-Paṇḍita with an introduction). Cambridge Univ. Press, 1953, XI+228.

Rev.: J. GONDA, *JRAS* 1954, 93–95; E. LAMOTTE, *Le Muosné* 69, 217–18; P. THIEME, *ZDMG* 107, 212–14; H. D. VELANKAR, *JBBRAS* 29, 133–34.

8. HAMSA YOGI, Shri. *Saṁskāras. The Genius behind Sacramental Rites.* Suddha Dharma Office, Madras, 1951, VIII+57+36+9.

Rev.: ED., *JGJRI* 8, 227 ff.

9. HATTORI, Masaaki. The concept of gotra in Buddhism. *Bull. of Nanwa Univ.* 3, 57–73.

10. HAZRA, R. C. The interpretation and history of two ancient Vedic gāthās, and their social and political interest. *ABORI* 37, 144–73.

..two *gāthās* given in extenso in some *GS* and referred to briefly in some others, in connection with the ceremony of *sīmantonnayana*..mention of *vīṇāgāthinau*. the worldly necessities and the consequent mental tendencies and aspirations of the early Vedic Aryans explain why *vīṇāgāthinau* were to sing *gāthās* about heroic kings during *sīmantonnayana*..

11. INDRA. The Vedic guru and his pupil. *Ved. Dig.* 5 (9), 328–33.

12. KOSAMBI, D. D. On the origin of Brahmin gotras. *JBBRAS* 26 (1), 21–81.

..exhaustive study of *gotra* with a large no. of allied topics..acc. to K., *gotra*-system had not been present from oldest times.. specially as regards some imp. Brāhmaṇas, *gotra*-system is adopted by small groups of pre-Kṣatriya and pre-Aryan people from Aryan invaders; as these groups take to the functions of priesthood, they are most logically assigned to the patriarchal clan-group of those for whom they officiate. They consequently acquire the same *gotra*; only afterwards does the rule become its opposite, when Vedic Kṣatriyas have died out by the rise of settlements and the emergence of other warriors of obscure origin who fight their way to the top. At this stage it becomes quite possible to assign to these new-comers the same *gotra* as that of the priests who have maintained the continuity of trad..

13. KOSAMBI, D. D. Brahmin clans. *JAOS* 73, 202–08.

..(a review-article on *Early Br. System of Gotra and Pravara* by J. BROUGH)..*gotra*-list, in its present form, not older than *Purāṇas*

..grouping of *gotras* into 18 separate major groups is artificial.. *part* of the *gotra*-institution is formed under the influence of pre-Aryan culture..there is evidence to show that *gotras* cd. become extinct, new ones enrolled from non-Aryan or non-Brahmanized families and tribes..K. does not believe in an Aryan *race* but in progressive "Aryanization" of people whose beliefs were penetrated by Brahmin ritual, with reciprocal influence on Brahminism ..the essential feature of *gotra*-system is its relation to property.. *gotra* means a group of human beings associated with the herd as a unit—the common owners of a herd of cattle..

14. MURDESHWAR, S. S. Yajnopavit : the sacred thread. *Chetana* 4 (1), p. 2.

15. NAHTA, Agarachand. Prācīna jaina grantho me kulo evaṁ gotro sambandhī ullekha. (Hindi). *Jaina-Siddhānta-Bhāskara* 19 (1), 1953, 35–43.

16. OJHA, Madhusudana. *Aśauca-pañjikā.* Manavashrama, Jaipur, 1951, 121.

17. PANDEY, R. B. *Hindu Saṁskāras.* (A socio-religious study of the Hindu sacraments). Vikrama Publications, Banaras, 1949, XXVIII+544.

..first part deals with sources in chronological order; second discusses significance, purpose, and constituents of individual *saṁskāras*..*S.* studied under five heads : (1) pre-natal *S.*, (2) *S.* of childhood, (3) educational *S.*, (4) marriage *S.*, (5) funeral ceremonies..

Rev.: R. S. TRIPATHI, *IHQ* 27, 90–91.

18. SHASTRI, D. K. Bhāratīya saṁskāro ane tenu gujarātamā avataraṇa. (Gujarati) Gujarati Sahitya Parishad, Bombay, 1950, 319.

..Ch. I : origin and development of *saṁskāras* (pre-hist., I. V. civil., Vedic)..

19. SKURZAK, Ludwik. *Etudes sur l'origine de l'ascetisme indien.* Travaux de la soc. des sciences et lettres de Wroclaw, Ser. A., No. 15., 1948, 56.

..Part I : description of different types of ascetics; Part II : tries to find the origin of the three types by analysing the text of

Āp.DS—parivrājaka, vānaprastha (not living in a hut), *vānaprastha* (in a hut)..author attributes the origin of hermits to their economic conditions..

Rev.: O. FRIS, *Arch. Or.* 18 (4), 385–88.

20. SRIKANTAYA, S. *Symbolism of the Yajñopavīta.* Mythic Society, Bangalore, 19.

Rev.: S. P., *Pr. Bh.* (Sept. 1950), 381.

21. UPADHYAYA, Ramji. Bhāratīya saṁskṛti me vānaprastha. (Hindi). *J. Univ. Saugar* 6 (6), Hindi Section 1–8.

22. VIDEHA. *Yajñopavīta-rahasya.* Veda-Saṁsthāna, Ajmer, 1952, 16.

68. WOMAN : MARRIAGE : FAMILY.

1. ACHARYA, P. K. The Hindu ideal of womanhood. *Pr. Bh.* 59, 194–97.

2. APTE, V. M. The glory of Indian womanhood in the Ṛgveda. *Pr. Bh.* 59 (3), 165–67.

3. ASHA, Brahmacāriṇī. Women and Hindu monasticism. *Ved. Kes.* 41 (3), 149–53.

4. AWASTHI, A. Sati—was it a Vedic rite? *Annual Bull. Nagpur Univ. Hist. Soc.* 2, 7–15.

..to follow dead husband was forbidden by Vedic practice..no Vedic word for *satī*..

5. BANERJI, S. M. Woman in India through ages. *CR* 116 (1), July 1950, 55–72.

6. BASU, Jogiraj. The education of women in Vedic India. *BRMIC* 10 (7), 160–65.

7. BASU, Jogiraj. Women in Vedic and post-Vedic India. *BJ* 6 (20), 1–5–1960, 44–46 (and in further issues).

8. BHANDARKAR, D. R. Were women entitled to perform śrauta sacrifices? *PAIOC* (12th Session), Banaras, 1946, 345–48.

..Nānāghāt inscription records performance of several *śrauta* sacrifices by Nāganikā, wife of Śātakarṇi..ref. to *Śābara-bhāṣya* VI. 1.3.6–16 wh. favours woman's *yāgādhikāra*..

9. BISWAS, C. C. Womanhood of India. *Pr. Bh.* 59 (3), 180–83.

10. BOSE, A. C. Women in the Vedas. *Pr. Bh.* 59 (3), 159–61.

11. BOSE, A. C. Women in the Vedas. *BJ* 2 (6) 23–10–1955, 23–24.

12. CHAKRAVARTI, Chintaharan. Position of women in Hindu rituals. *Pr. Bh.* 59 (3), 185–86.

..wife as *saha-dharma-cāriṇī*..

13. CHATTERJEE, H. Ceremonies constituting Hindu, marriage. *CR* 138 (1), Jan. 1956, 54–58.

14. CHATTERJEE, H. A study of the prājāpatya form of marriage. *IHQ* 32 (1), 44–51.

15. CHATTERJEE, H. Conception of Hindu marriage. *CR* 141 (2), Nov. 1956, 147–52.

16. CHATTERJEE, H. A critical study of *svayaṁvara* form of marriage. *CR* 143, June 1957, 281–88.

..this form as old as *ṚV* (X. 27.112)..story of Vimada and Ghoṣā (X. 39)..

17. CHATTERJEE, H. Position of women as reflected in the forms of marriage. *CR* 145 (1), Oct. 1957, 67–72.

18. CHATTERJEE, H. Nature of Hindu marriage. *CR* 150 (3), Mar. 1959, 269–76.

..marriage is sacrament, not contract..considers some significant Vedic words relating to marriage such as *hastagrābha, vahatu, udvāha, pariṇaya*..

19. CHAUDHURI, Roma. Contributions of Indian women to spiritual life. *Pr. Bh.* 61 (2), 98–101.

20. DAFTARI, K. L. Āryāṁcī vivāhasaṁsthā. (Marathi). *Navabhārata* 1 (12), Sept. 1948, 21–24.

21. DHARMA, P. C. The status of women in the Vedic age. *JIH* 26 (3), 249–68.

..(1) greater part of girl's life taken up in marriage and marital relations; (2) women enjoyed liberty—no seclusion of women; (3) adult-marriage; (4) woman's rights and dignity recognized; (5) education properly given; (6) training in five arts like music and dancing; (7) widow-remarriage allowed..

22. DIWAKAR, R. R. Woman in the Upanishads. *Pr. Bh.* 59 (3), 168–71.

23. ED. Woman's place of honour in Hindu society. *Pr. Bh.* 59 (12), 565–71.

24. GOLDMANN, E. *Hochzeitsgebräuche, Seelenreise.* Arbeiten aus dem Inst. für allgem. und vergleich. Spw., Graz, 1956, VIII+62.

25. GONDA, J. Reflections on the Ārṣa and Āsura forms of marriage. *Sarup Comm. Vol.*, 1954, 223–37.

..presentation of cattle formed part of a complex of ancient customs or ritual in connexion with the solemnization of marriage ..*śulka* (wh. word is undoubtedly of non-Aryan origin) paid at *āsura* wedding was perhaps a kind of tax..the term *kraya* used in connection with marriage has no commercial sense; it has a sacral sense..

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..analysis of Purūravas-Urvaśī-myth, and of the function of Gandharvas and Apsarases in Vedic mythology..

27. INDRA. *The Status of Women in ancient India.* 1955.

28. IYER, L. A. Krishna. Marriage among the Brāhmaṇas. *NR* 23, 433–49.

..Br. ideal of marriage has no regard for individual tastes or inclinations..(Namputiris in Keral represent the undisturbed vestiges of Vedic Brahmanism)..

29. *Kalyāṇa : Nārī-Aṅka.* Gorakhpur, pp. 800.

..special no. of this Hindi Journal deals with famous women of the Vedic and mediaeval ages..

30. KAPADIA, K. M. *Marriage and Family in India.* OUP, Bombay, 1955, XXVIII+286.

..(2nd ed., OUP, Bombay, 1958, XXXII + 318)..outline of the basic Hindu beliefs on the nature of universe and man's destiny; *puruṣārthas* and *āśramas*; hist. of polygamy and polyandry among Hindus; background of economic circumstances and rel. belief..

Rev.: (1st ed.) N. K. BOSE, *CR* 141 (3), 307; A. C. MAYER, *Man* 1957, 11; A. D. P., *JASBom* 30, 91–96; (2nd ed.) J. D. M. DERRETT, *BSOAS* 22, 169–72; W. KIRFEL, *OLZ* (1960), 190–91; A. C. MAYER, *Man* 1958, 270; A. S. NATARAJA AYYAR, *JGJRI* 16, 252–54.

31. KRISHNALAL. A historical study of the *saptapadī* mantras. *Orissa Hist. Res. J.* 7 (3–4), 168–74. (also in *SP*, 19th AIOC, Delhi, 1957, 137–39.)

..its principal *mantra* not found in any *Saṁ*...ref. in *Taitt.Br.* III. 7.7.11–12..considers the *mantra* and its employment as indicated in the *Sūtras*..

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..first part gives a general survey of the position of women from Vedic times to present day..second part includes biographical sketches of great women of India..(MAJUMDAR traces, in his paper, the development of the highest type of monogamy from an original but occasional promiscuity in the early Vedic period ..ALTEKAR speaks of gradual deterioration in the social position of women..Roma CHAUDHURI: "Education of women in ancient India"; S. B. DASGUPTA : "Evolution of mother-worship in India")..

Rev.: H. BHATTACHARYA, *Pr. Bh.* (March 1954), 235–38.

33. MAJUMDAR, R. C. Women in ancient India. *BJ* 1 (20), 8–5–1955, 39–42.

34. MURTHY, M. K. Woman in the Vedas and Upanishads. *Ved. Kes.* 41, 451–52.

35. NAG, Kalidas. Indian women through the ages. *Pr.Bh.* 59 (3), 183–85.

36. OJHA, Saroj. Vaidika kāla me bhāratīya nārī kī sthiti. (Hindi). *VJ* 8 (5), 29–31.

37. PATKAR, M. M. A note on the word 'nagnikā' and its bearing on the marriageable age of girls in ancient India. *Vāk* 3, Dec. 1953, 37–44.

..the term *nagnikā* (= girl who has not attained the age of puberty) does not occur in Vedic texts..this wd. suggest that, in Vedic period, girls were married at a mature age..the term occurs frequently in *GS* and *DS*, and is used in various senses..

38. PINKHAM, M. W. *Woman in the Sacred Scriptures of Hinduism.* New York, 1941, XII+239.

39. PRIYAVRATA. Veda me striyo kā vivāhita jīvana. (Hindi). *GKP* 8 (10), 293–96.

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..high position assigned to women in Vedic times both in secular and religious aspects of social life..significance of the term *dampatī*..

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42. RUKMINI, M. A. Glory of womanhood in the Upanishadic age. *Pr. Bh.* 59 (3), 175–79.

43. SAMPURNANANDA. *Hindu vivāha me kanyādāna kā sthāna.* (Hindi). Bhāratīya Jñānapīṭha, Banaras, 1954.

44. SARASVATI, Krishna. Daheja-prathā kā prācīna tathā arvācīna rūpa. (Hindi). *VJ* 4 (6), 350–52.

45. SASTRI, Sakuntala Rao. The purdah. *JGJRI* 7 (2–4), 109–24.

..Pāṇini's ref. to *asūryaṁpaśyā*..but seclusion of woman was unknown in the earlier period..idea of *purdah* borrowed from foreign tribes..

46. SASTRI, Sakuntala Rao. *Women in the Vedic Age.* Bhavan's Book Univ. 10, Bombay, 1952, VI+172.

Rev.: P. S. SASTRI, *Pr. Bh.* (Dec. 1953), 508.

47. SASTRI, Sakuntala Rao. *Women in the Sacred Laws.* Bhavan's Book Univ. 13, Bombay, 1953, XIII+193.

Rev.: I. FISER, *Arch. Or.* 22, 622–24.

48. SHARMA, R. S. Prācīna bhāratīya sāhitya me strī aura śūdra ke kucha sammilita ullekha. (Hindi). *JBRS* 36 (3–4).

49. SHARMA, R. S. Traces of promiscuity in ancient Indian Society. *PIHC* (19th Session), 1957, 153–57.

..acc. to MEYER, Vedic lit. knows directly nothing of promiscuity; but there is indirect evidence for the prevalence of this social phenomenon; cf. legend of Prajāpati and his daughter.. Pūṣan is said to have wooed his mother..Śvetaketu speaks of a period when there was no institution of marriage..

50. SHARMA, V. N. *Die indische Familie.* Verlag Irene Setzkorn-Scheifhacken, Mülheim, 1955, 112.

51. SIRCAR, D. C. Change of the wife's gotra in ancient Indian marriage. *PIHC* (8th Session), 1945.

..quotes instances of queen-mothers retaining their paternal *gotras* ..notes the absense of *gotrāntara* and *saṁpradāna* in the most popular form of marriage in ancient India..

52. STERNBACH, L. Juridicial aspects of the gāndharva form of marriage. *PAIOC* (12th Session), Vol. II, Banaras, 1946, 340–44. (also in *PO* 10, 69–78.)

53. STERNBACH, L. Infanticide and exposure of new-born children in ancient India. *PO* 13, 79–87.

..*ṚV* II. 29.1 does not refer to infanticide of new-born girls (as stated by C. WESTERMARK); it probably refers to the exposure

of a child of an unmarried woman..*AV* VI. 1.11..*Kāṭhaka Saṁ.* XXVII. 9; *TSaṁ.* VI. 5.10.3; *MSaṁ.* IV. 6.11—in these passages, *parāsyanti* need not indicate 'abandonment' or 'exposure' of the female-baby; it rather denotes 'setting aside in disappointment'..

54. STERNBACH, L. Forms of marriage in ancient India and their development. *Bh. Vid.* 12, 62–138.

..legal and sociological aspects..

55. SURYANARAYANA. Bhāratīya sāhitya me nārī kā sthāna. (Hindi). *VJ* 2, 484–86.

56. VEDANTA SASTRI, H. The unknown biologist and the revolution. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 145.

..evolution of the institution of marriage in ancient India..place of Śvetaketu and Dakṣa Prajāpati in this process indicated..

57. VENKATARAMA SASTRI, T. R. Vedic attitude to satī. *JORM* 20, 1–4.

..early symbolical rite later superseded by a dramatised version of wife's willingness to die with her husband..

58. VIDYAVACASPATI, D. *Striyo kā vedādhyayana aura vaidika karmakāṇḍa me adhikāra.* (Hindi) Sarvadeshika Arya Pratinidhi Sabha, Delhi, 1949, 236.

..women of ancient India enjoyed the right of Vedic study and performance of Vedic rites..

69. EDUCATION.

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..education for all: every Aryan recd. at least rudiments of lit. and rel. ed.; teaching enjoined as a duty for a Brāhmaṇa..stern discipline enforced on all students, whether rich or poor..marriage regarded incompatible with studentship..imp. of habit-forming: association and imitation..in the conflict bet. nature and nurture, Vedic theory put a stress on nurture..

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3. BHATTACHARYA, Vidhusekhar. A peep into the idea of education in Indo-Aryan society. *B. C. Law Vol. II*, Poona, 1946, 48–50.

4. CHATTERJI Chinmoy. Some aspects of education as described in the Upanishads. *Pr. Bh.* 59 (11), 544–46.

5. CHATTERJI, Chinmoy. *Vedantic Education.* Gauranga Cultural Res. Inst., Lucknow, 1957, IV+247+V.

..characteristic features of Ind. pedagogy and the philosophy underlying it indicated mainly on the basis of *Up*...brief sketche of *Up.* teachers and lineage of teachers..

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Rev.: J. C. DAS GUPTA, *J Univ. Gauhati* 1, 161–62; P. S. NAIDU, *Pr. Bh.* (Jan. 1952), 75.

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..(review-article on R. K. MOOKERJI's *Ancient Indian Education*)..

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12. MEHTA, N. C. Ancient Iranian education. *ILQ* 17 (3), 93–100.

13. MISHRA, K. C. Prācīna bhārata me vyāvasāyika śikṣā. (Hindi). *NPP* 51 (3), 98–113.

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14. MOOKERJEE, Syama Prasad. Some thoughts on education in India. *B. C. Law Vol. II*, Poona, 1946, 231–37.

15. MOOKERJI, Radha Kumud. *Ancient Indian Education.* (Brahmanical and Buddhist). Macmillan & Co., London, 1947, XXXVI+655+26 plates.

..(2nd ed., 1954, 717)..

Rev.: V. S. AGRAWALA, *JUPHS* 21, 201 ff.; R. N. and A. BEHARI, *Pr. Bh.* (Sept. 1954), 473–76.

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Rev.: ANON., *JGJRI* 13, 170; P. C. B., *VBQ* 16, 156; G. M., *AP* (Oct. 1950), 471; A. D. PUSALKER, *ABORI* 32, 282–83.

18. SARMA, N. Prācīna bhārata me strī-śikṣā. (Hindi). *Bh. Vid. Patrikā* 4 (5–8), 157–59.

..ref. to *BAUp.* II. 4.3; III. 6.8..*GobhilaGS* II. 1.19 refers to a girl wearing *yajñopavīta*..*Āśvalāyana GS* III. 4 mentions several learned women; so too Pāṇini (IV. 1.59; III. 3.21; IV. 1.4)..

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22. SEN, Indra. Indian philosophy of education. *J Ed. Psych.* 15 (1), 4–10.

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..fairly comprehensive account of ed. ideals in *Up*...

24. SEN, Kshitimohan. Indian education in Upanishadic age. *VBQ* 13, 91–96.

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26. SINGH, N. D. Education in ancient India as revealed in the two epics. *Agra Univ. J. of Res.* 1, 1–14.

..also Vedic ref...

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30. VIDEHA. *Vaidika Bāla-śikṣā.* (Hindi). Veda-Saṁsthāna, Ajmer, 64+64.

31. VISVANATHA. Śikṣā ke vaidika siddhānta. (Hindi). *Vedavāṇī* 10 (7), 30–31.

32. VISVANATHAN, K. Education of the ancient Brahmin. *Ed. Rev.* 53 (3), 75–78.

33. ZELLNER, Aubrey A. *Education in India.* Bookman Associates, New York, 1951, XXIII+272.

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2. CHOUDHARI, R. K. Conception of law in ancient India. *JBRS* 33, 183–92.

..Vedic people, tho' not backed by any democratic theory, were democratic in practice..law based on the twin roots of rel. and agreement of men..law in *Saṁ.* and *Up.*..

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8. DERRETT, J. D. M. The right to earn in ancient India. A conflict between expediency and authority. *JESHO* 1, 66-97.

..*DS* on the question of property..

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expiation, etc., brought together and arranged in a systematic manner..

Rev.: HEILMANN, *BIIEMO* 8, 61–62; Sten KONOW, *AO* 19, 100.

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..(review article on N. C. SEN GUPTA's *Ancient Indian Law*)..

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2. AGRAWALA, V. S. The janapada and the Greek city-state. *IHQ* 30, 38–49.

..the term *janapada* is absent in Vedic *Saṁ.*; occurs only in the latest phase of the *Br.* period, and finds its full development in *Aṣṭādhyāyī*..unmistakable parallels bet. *janapada* and city-state in Greece..*janapada* was a cultural unit..

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Rev.: A. L. BASHAM, *JRAS* 1950, 200–03; 2nd ed.: L. RENOU, *JA* 244, 121.

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14. CHOUDHARY, R. K. Judicial importance of the representative institutions in ancient India. *PIHC* (10th Session), 1947, 163-66.

..Vedic *samiti* concerned with general deliberation of policy and also judicial work..*pariṣad* (council) and *paura* (township) also concerned themselves with adm. of law..Vedic assembly regarded "footsteps of God in the world"..

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..in Vedic period, public opinion was in the form of social criticism, because till then political concept had not developed sufficiently..

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..*dharma* as supreme authority; origin of kingship; duties of king, etc...

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..why was the king supposed to be the Earth's lover or husband? what is the significance of the metaphor?..(GONDA proves the 'sacred char.' of Ind. king ["Ancient Ind. kingship from the rel. pt. of view," *Numen* 3–4)] and finds IE kingship, in imp. respects, a sacred inst.)..No other branch of IE family of peoples has seen the king as 'husband of the Earth'..Indra, the personification of the masculine, the prototype of the column of victory, bears up, supports, maintains and protects..masculinity may be the key to all this; the *yoni* that is Earth requires the *liṅga* that is the king..

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..king's executive functions: (1) protection of person and property; (2) state relief to specific classes, such as *śrotriya*, *rājapumān*, *anātha*; (3) guardianship of property of minors, etc.; (4) guardianship of lost and ownerless property; (5) guardianship of *dharma*; (6) control over trade and commerce..

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..(a propos KANE's remarks on "Rājadharma"—*Hist. of Dharmaśāstra* III. 32 ff.)..

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..no independent political status to the local assemblies..

27. GHOSHAL, U. N. Presidential address : Ancient History Section. *PIHC* (14th Session), 1951, 17–23.

..deals with political institutions in ancient India..paucity of truly hist. documents relevant to this study..attempts a crit. estimate of the sources of our knowledge of pre-Maurya political institutions..

28. GHOSHAL, U. N. A comparison between ancient Indian and mediaeval European theories of the divine origin and nature of kingship. *IHQ* 31 (3), 263–66.

29. GHOSHAL, U. N. A critical estimate of some fundamental ideas of ancient Indian kingship. *JBRS* 43 (3–4), 161–76.

..(1) principle of righteousness of the temporal power (*ŚPBr.* V. 4.3.12; 4.4.5; *BAUp.* I. 4.11.14); (2) theories of contractual relations bet. temporal ruler and his subjects; (3) divine origin and affinity of political authority; (4) coercive authority of the temporal ruler (*daṇḍa*)..

30. GHOSHAL, U. N. *A History of Indian Political Ideas.* (The ancient period and the period of transition to the middle ages). OUP, Bombay, 1959, XXII+589.

..(revised ed. of author's *A History of Hindu Political Theories*).. hist. of the development of speculation on nature and functions of authority in society..(1) nature of law and custom; (2) nature and organization of social order; (3) status and power of the temporal ruler; (4) relationship bet. temporal and spiritual orders..

Rev.: S. BHATTACHARYA, *I-AC* 8, 103; B. G. GOKHALE, *JBomU* 28, 92–94.

31. GONDA, J. The sacred character of kingship in ancient India. *Atti dell' VIII Congress intern. di storia delle religioni: Résumé*, 1955, 173–74.

32. GONDA, J. Ancient Indian kingship from the religious point of view : I–IV. *Numen* 3, 36–71; 122–55; 4, 24–58.

..divine char. of the king..rel. implications of the terms, *rājan*, *nātha*..supernatural powers of king acc. to Vedic rel...royalty and *dharma*..taboos etc. relating to king.."wheel" from the pt. of

view of psychology of rel., and re. king residing in the centre or hub..discussion of various terms and problems related to the subject..

33. GUHA, A. C. Significance of the state. *CR* 140 (2), Aug. 1956, 159–62.

..discusses *jana*, *viś*, *grāma*, etc...

34. HABIB, M. Presidential address. *PIHC* (10th Session), 1947, 9–21.

..types of govt. thro' different periods of Ind. hist...

35. HARIDAS, Balasastri. *Vedātīla rāṣṭradarśana*. (Marathi). Poona, Vol. I, 1955, 7+461; Vol. II, 1957, 12+413.

..(35 lectures on various topics connected with Vedic polity and social organization)..

36. HOFFMANN, H. King and kingship in Indian civilisation. *EW* 4 (4), 239–46.

..in contrast to Western absolutistic ruler, who is single individual, his Ind. counterpart, with his machiavillian polity, is the bearer of superhuman royalty..ideal of *cakravartin*..

37. JOSHI, Ratanlal. Prācīna bhārata ke gaṇatantra. (Hindi). *Kalpanā* (Jan. 1951), 7–12.

38. KIMURA, N. The origin of the republic in ancient India and the government of the non-Vedic Aryan. (Japanese). *J. of Nichiren and Buddhist Studies* 100, Oct. 1948, 87–105.

39. LAFFERTY, J. Government in ancient India. *CR* 111 (3), June 1949, 181–91.

40. MACKENZIE BROWN, D. *The White Umbrella*. Univ. of California Press, Berkeley, 1953, XV+205.

..attempts to give bird's eye-view of the various strands of Ind. political thought thro' a selection of representative passages (in English transl.) from Ind. writings on the subject..

Rev.: T. DAS, *PEW* 4, 84–86; O. H. de A. W. and I. D. S. W., *UCR* 12, 127–28.

41. MAJUMDAR, B. K. Role of the secret service in ancient India. *PIHC* (19th Session), 1957, 119–22.

..ref. to *spaśaḥ*..

42. MAJUMDAR, B. K. Ancient Indian experiment in republicanism. *CR* 154 (1), Jan. 1960, 52–56.

..prevailing note of Hindu polity as it developed in Vedic period was "territorial monarchy", very often hereditary in char...but *gaṇa*-states also ref. to..

43. MOOKERJI, Radha Kumud. India, the cradle land of democracy. *AP* 19 (9), 386–92.

44. MOOKERJI, Radha Kumud. *Local Government in Ancient India.* Delhi, 1958.

..(3rd ed.; see: *VBD* I–135.26)..

45. MUKERJI, K. P. Hindu positivism. *J Bom U* 23 (1), July 1954, 55–81.

..general positivism..political positivism: author replies to the criticism that Hindu political thought is characterised by confusion, absolutism, and undemocratic spirit..

46. PANDEY, R. B. The hymn of election in the Atharvaveda and its political implications. *PIHC* (14th Session), 1951, 86–91.

..*AV* VI. 87, 88 were characterised by JAYASWAL (*Hindu Polity*, ch. 23) as a "complete song of election"; however, *AV* III. 4 is more specifically the song of election..its main features: (1) kingship as elective inst., (2) right of the people to elect the king; (3) tenure of kingship; (4) obligations of the people to the king; (5) qualifications of the king; (6) functions of the king; (7) undertaking by the king; (8) royal titles..

47. PANDEY, R. B. Vedic origin of Indian republics. *PIHC* (15th Session), 1954, 79–85.

..in Vedic age, before the establishment of hereditary monarchy, there were some sort of non-monarchical institutions..the hypothesis that republics in India were post-Vedic institutions evolved on the ruins of earlier monarchies can't be maintained..

48. PETTAZZONI, R. (Ed.). *The Sacral Kingship : La regalita sacra.* Rome, 1959, XVI+748+21 figures.

..(supplement to *Numen* 4)..includes 56 essays all converging towards the theme of the King-God inter-relationship in rel. hist...

49. RAMASWAMI, V. Law of nations in ancient India. *JBRS* 34 (1-2), 43-48.

50. RAU, W. *Staat und Gesellschaft im alten Indien nach den Brāhmaṇa-Texten dargestellt.* O. Harrassowitz, Wiesbaden, 1957, XI+137.

..discusses topics such as Ārya-Dāsa-Dasyu; economic situation; nomadic-pastoral; food and provisions; dances, prostitutes, etc.; three pairs : *śreyas-pāpīyas, attṛ-ādya, bhartṛ-bhāryā* ; *gṛha*; woman ; servant ; *grāma* ; *bali* ; social segmentation ; assemblies; kingship ; *abhiṣeka* ; *purohita*, etc...

Rev.: H. LOSCH, *Kratylos* 3, 140-45 ; L. RENOU, *JA* 245, 315-16.

51. RUBEN, W. Über den altindischen Staat. *Arch. Or.* 19, 473-91 ; 644.

52. SAPRU, T. N. Hindu concept of state and democracy. *Allahabad Univ. Mag.* 30 (1), 1-12; 30 (2), 12-22.

53. SAPRU, T. N. Hindu protestant movements and democracy. *Allahabad Univ. Mag.* 31 (1), 1-20.

..*MBh.* war marks the beginnings of protestant movements..

54. SELL, F. R. A coronation 4000 years ago. *QJMS* 43 (3-4), 126-28.

..a popular description of the essential part of the ritual relating to Vedic coronation..

55. SHARMA, R. S. Role of property, family, and caste in the origin of the state in ancient India. *JBRS* 38 (1).

56. SHARMA, R. S. The Vidatha : the earliest folk-assembly of the Indo-Aryans. *JBRS* 38 (3-4). (also in *PIHC*, 15th Session, 1954, 85-91.)

..*vidatha* (frequently mentioned in *ṚV*) was the earliest folk-assembly of Aryans in India, attended by both males and females, and performing all kinds of functions—economic, military, rel., and social..

57. SHARMA, R. S. The Vedic gaṇa and the origin of post-Vedic republics. *JBRS* 39 (4), 413–26. (also in *PAIOC*, 17th Session, Ahmedabad, 1953, 318–24.)

..*gaṇa* = a sort of gentile organization of Indo-Aryans..Vedic *gaṇa* has nothing to do with *gens*..tribal char. of Vedic *gaṇa* is obvious..economic basis of *gaṇa* was domestication of cattle.. *gaṇa* characterised by absence of class-distinction..*gaṇa* was in the nature of a primitive tribal democracy centering in itself military, distributive, rel., and social activities of early man..*gaṇas* were engaged in perpetual war..

58. SHARMA, R. S. The early pariṣad. *PIHC* (16th Session), 1955, 93 ff.

..in early times, *pariṣad* was a big tribal military assembly..

59. SHARMA, R. S. *Aspects of Political Ideas and Institutions in Ancient India*. Motilal Banarasidass, Delhi, 1959, XIV+254.

..Ch. 1: crit. bibliography on the subject..discusses topics such as *ratnahavīṁṣi* ceremony of the *Rājasūya*, tribal and elective char. of early kingship and its subsequent transformation, *vidatha*, *gaṇa*..

Rev.: R. BHASKARAN, *JORM* 27, 180–83; K. H. KAMDAR, *JOIB* 9, 342–43.

60. SINHA, H. N. An examination of the nature of Indo-Aryan and Indo-Islamic polity. *IHQ* (*Poussin Comm. Vol.*), 1940, 387–91.

61. SITARAMIAH, G. Kingship and priesthood in ancient India. *SP* (19th AIOC), Delhi, 1957, p. 28.

..the view that the office of Purohita was meant to enslave the Kṣatriyas is disputed..significance of Rāja-Purohita relationship explained (valour and vision)..

62. SMITH, R. M. Power in ancient India: 1 Chronology and Economics. *ABORI* 38, 190–216; 2. Kingship and Authority. *ABORI* 39, 1–33.

..chronology of *DS*: Gautama (500 B. C.), Baudhāyana (430 B. C.), Vasiṣṭha (330 B. C.), Āpastamba (c. 200 B. C.)..considers topics such as property, taxes, debt, usury..in political authority, we find the static and limited extreme..

63. SOUNDARA RAJAN, K. V. The chakravarti concept and the chakra (wheel). *JORM* 27, 85–90.

..chariot-cult as basis for royalty..wheeled vehicles and chieftainship (either a monarch or priest-king) have a close relationship.. cf. *rathacakraciti* in *Śulbasūtras*..

64. VARMA, V. P. *Studies in Hindu Political Thought and its Metaphysical Foundations.* Motilal Banarasidass, Banaras, 1956, II+219.

..(originally published serially in *JBRS* 38–39)..considers political thought from *ṚV* to *Manusmṛti*..concept of Dharma and its influence on political thought..

Rev.: A. S. ALTEKAR, *JBRS* 42, 299–300; ANON., *Pr. Bh.* 62, 482–83; D. MACKENZIE BROWN, *PEW* 5, 354–55; L. RENOU, *JA* 244, 122; L. STERNBACH, *JAOS* 78, 318–19.

65. WIJESEKERA, O. H. de A. The symbolism of the wheel in the cakravartin concept. *Belvalkar Fel. Vol.*, 1957, 262–67.

..*cakravartin* = one who causes the rotating of the wheel..in Pali texts, wheel symbolises militaristic power of a conquering hero.. Indra represented in *ṚV* as wielder of *cakra* against his foes (II. 11.20; VIII. 96.9); Indra also represented as *helping* the *cakra* to roll forward (VIII. 63.8; IV. 30.6; IV. 17.14)..wheel as symbol of *cakravartin*'s universal sovereignty has an antecedent in Indra's *cakra* of conquering might and paramount dominion.. concept of *cakravartin* has a complex origin..

66. WÜST, W. Das Reich: Gedanke und Wirklichkeit bei den Ariern. *Ziel und Weg* 6, 1937, pp. 3 ff.

72. ECONOMIC LIFE.

1. ACHARYA, C. History of revenue system in Orissa. *J. Kalinga Hist. Res. Soc.* 2 (1), 27–31.

..brief introductory remarks on revenue system in Vedic age..

2. AMBIAH, Sukanya. Ownership of land in ancient India. *PIHC* (15th Session), 1954, 70–73.

..in early Vedic times, state given to a king as trust..no ownership conferred..

3. BANDOPADHYAYA, N. C. *Economic Life and Progress in Ancient India.* (being the outline of an economic history of ancient India). Vol. I : Hindu Period; Part I : From the earliest times to the rise of the Mauryan empire. Calcutta Univ., 1945, XX+347.

..(2nd ed.)..

4. BOSE, A. N. Indo-Aryan land revenue system. *JBBRAS* 15, 51–71.

5. CHOUDHARY, R. K. A short note on the principles of taxation in ancient India. *JGJRI* 7 (1), 66–67.

6. DAS, Santosh Kumar. *Economic History of Ancient India.* Rameshwar Singh, Varanasi.

7. KENY, L. B. Magadhan trade. *Indica*, 1953, 186–95.

..Magadha described as rich country in *ṚV* III. 53.14..M. not brahmanised even in the period of *ŚPBr*...

8. PURI, Baij Nath. Some aspects of village economy in ancient India. *Eastern Anthropologist* 8 (3–4), 246–52.

..minute corporative organisation..

9. RUBEN, W. (Ed.). *Die ökonomische und soziale Entwicklung Indiens.* Sowj. Beitr. z. indischen Geschichte, Vol. I, Akademie-Verlag, Berlin, 1959, X+308.

10. SHAH, K, T. *Ancient Foundations in Economics in India.* Vora & Co., Bombay, 1954, 175.

11. SINGH, V. B. Changing patterns of Indian village community. *Agra Univ. J. Res.* (*Lett.*) 3, 91–99.

..in *ṚV*, we find *janapada* system..*ṚV* mentions village commons and common reservoirs..at the same time, a well-developed sense of private property is noticeable (X. 27.8; 17.6)..

12. UPADHYAYA, Baladeva. Vaidika āryo kā ārthika jīvana. (Hindi). *NPP* 58, 215–30.

..mainly based on *ṚV*..

13. VAIDYANATHA SASTRI. Prācīna bhārata kī rājakīya kara-vyavasthā. (Hindi). *VJ* 2, 626–28.

73. MISCELLANEOUS TOPICS.

1. ALTEKAR, A. S. Hinduism and conversion and re-conversion. *Y. M. H. A. Annual*, Bombay, 1948, 53–58.

2. ALTEKAR, A. S. Dharma-bhraṣṭo yā vidharmiyo kī śuddhi kā itihāsa. (Hindi). *VJ* 1 (11), 16–20.

..(Hindi rendering of author's article on the subject published in *G. S. Sardesai Comm. Vol.*)..

3. AMAR NATH. Ṛgveda me dyūtanindā. (Hindi). *VJ* (Oct. 1954).

4. AVADH BIHARI LAL. Veda me gorakṣā. (Hindi). *Vedavāṇī* 12 (1-2), 111–13.

5. AVADH BIHARI LAL. Veda aura govadha. (Hindi). *Vedavāṇī* 12 (9), 12–13.

6. BASHAM, A. L. Notes on seafaring in ancient India. *AL* 23 (2), 60–71.

..Vedic sources of information..pleasantness of sailing the seas (*ṚV* VII. 88. 3-4); familiarity with large ships (I. 116.5)..

7. CHAKRAVARTI, Chandra. *Sexology of the Hindus*. Calcutta, 126+11.

..(3rd revised and enlarged ed.)..

8. CHAKRAVARTI, P. C. Fortification and siegecraft in ancient India. *Dacca Univ. Stud.* 3 (2), 111–37.

9. CHANDRASEKHARAN, A. P. Apparatus of war in ancient India. *BJ* 6 (11), 27-12-1959, 58–62.

10. CHATTERJEE, Santosh Kumar. Sports and amusements in ancient India. *CR* 116 (3), Sept. 1950, 189–93.

11. CHATTERJI, Sris Chandra. *India and New Order : An Essay on Human Planning.* Calcutta Univ., 1949, 178.

..plea for revival of Ind. architecture, the *sthāpatya-veda* wh. forms an 'integral part of Vedic knowledge itself'..

Rev.: R. BANGARUSWAMI, *AP* (Feb. 1952), 86–87.

12. CHATURVEDI, P. C. Dress in ancient India. *The Twentieth Century* (Mar. 1946), 165–68.

13. DEV RAJ. *L'esklavage dans l'Inde ancienne d'apres les textes Palis et Sanskrits.* Inst. Fr. d'Indologie, Pub. No. 7, Pondicherry, 1957, IV+144.

..positive evidence for slavery in I. V. civil..for Vedic period, references are few; but it can be assumed that the institution contd...two kinds of slaves in Vedic times: (1) peoples conquered by Aryans; (2) those of servile status who accompanied Aryans to India..

Rev.: W. RUBEN, *OLZ* 1959, 627–29; Dorothy M. SPENCER, *JAOS* 79, 132.

14. DHARMA DEVA. *Vaidika Kartavya-śāstra.* (Hindi). Gurukul, Kangri, 1952, 260.

15. DIKSHITAR, V. R. Ramachandra. The concepts of ancient Indian warfare. *AP* (Feb. 1946), 62–67.

16. DIKSHITAR, V. R. Ramachandra. Indian martial tradition. *JGJRI* 3 (3-4), 263–77.

17. DIKSHITAR, V. R. Ramachandra. Arms and armoury in ancient India. *Y. M. H. A. Annual*, Bombay, 1948, 67–79.

18. ED. Vedic origin of the ideal of 'service'. *Ved. Kes.* 38.

..38 (5), 162–69 (service down the millenniums : traces of the idea of 'service' in Veda; *vrata* = service); 38 (6), 203–06 (Vedic origin of the ideal of service was soteriological); 38 (7), 242 ff. (highly advanced sense of altruism of Vedic Aryans in *ṚV* X. 117)..

19. ED. Permeation of the ideal of service in the Hindu scheme of life. *Ved. Kes.* 38.

..38 (8), 282–85; 38 (9), 322–26 (discusses caste-system); 38 (10); 38 (11), 402–05 (hist. of Hinduism has been a hist. of social raising up)..

20. ED. Varnashrama-Dharma—a superb service-scheme. *Ved. Kes.* 39 (3–12).

21. ED. One key-idea of Hindu planning of life. *Ved. Kes.* 40 (3), 122–26.

22. ED. Service in Brahmachari-dharma. *Ved. Kes.* 40 (4), 162–68.

23. ED. Service in Gṛhastha-dharma. *Ved. Kes.* 40, 202–06; 245–52.

24. EMENEAU, M. B. Taboos on animal names. *Lg* 24 (1), 56–63.

..re-exam. of the problem with special ref. to IE names for 'bear' ..hypothesis of mere avoidance of animal names by hunters is not sufficient..it is possible that, in almost all cases, a rel. attitude is to be looked for..

25. GHURYE, G. S. *Indian Costume* (bhāratīya veṣa-bhūṣā). Popular Book Depot, Bombay, 1951, 319+412 plates.

26. GHURYE, G. S. *Indian Sadhus.* Popular Book Depot, Bombay, 1953, 300.

..(in collaboration with L. N. CHAPEKAR)..rise, hist., organization, and work of Hindu ascetics and asceticism..Munis were a component of the earliest culture of India..theory of *āśramas* crystallised into a regular system some time before the time of Buddha and Mahāvīra..acc. to author, *yatis* ref. to in *ṚV* are not of non-Aryan origin..asceticism is a complex of no. of traits—celibacy, austerity, concentration, and ecstasy (all to be traced in Vedic lit.)..development of yoga..

27. HARIDA DATTA. Atithi-yajña. (Hindi). *GKP* 6, 149–51.

28. HUTTON, J. H. Mother-Right in India. *Man* 43, 25.

..(a crit. review of *Mother-Right in India* by EHRENFELS, OUP, 1941, XI+229)..E. has tried to show in his book that *ṚV* invasion of India in 2nd mill. B. C. was preceded by a social order of a matrilineal type. To the characteristics of this matrilineal society, wh. he associates with I. V. civil., E. attributes many phenomena of ancient and of surviving cultures in India.. acc. to H., E. has failed to appreciate the fact that the essentials of Brahmanic rel. and the bases of caste are far more ancient than *ṚV* invasion of 2nd mill. B. C.; both opposed to the spirit of *ṚV* ..caste depends on ideas wh. are derived from a people who, during the interval bet. the end of I. V. civil. and the *ṚV*-age (sometime in 3rd mill. B. C.), entered India from the direction of the Iranean plateau and constituted the wide-spread brachycephalic population of the country as against the dolichocephalic people of the I. V. and of *ṚV*..

29. ILJIN, G. F. The peculiarities of slavery in ancient India. (Russian). Vestnik Drevnei Istorii 1, 1951, 33–52.

..(German version in *Sowjetwissenschaft*, 1955, 1)..

30. INDRA. *Ideologies of War and Peace in Ancient India*. Hoshiarpur, 1957, XI+191.

31. JOSHI, N. P. Prācīna bhāratīya yāna. (Hindi). *NPP* 56 (3–4), 317–38.

32. JOSHI, N. P. Prācīna dhvajo kā eka adhyayana. (Hindi). *NPP* 58, 231–46.

33. KOKATNUR, V. R. Chemical warfare in ancient India. *CR* 105 (1), Oct. 1947, 11–28.

34. KULASHRESHTA, R. C.; SHARMA, B. L. *Bhāratīya sainyavijñāna*. (Hindi). Chandra-Prakashana, Aligarh, 1958, 404.

..ch. 5: prehist. conditions; ch. 6: Vedic age..

35. MAJUMDAR, Bimal Kanti. *The Military System in Ancient India*. The World Press, Calcutta, 1955, VIII+206.

..chronological and comparative treatment..examines major sources on military organization and activities, beginning from Harappa culture up to the advent of Muslims..Ch. 1: struggle for power and supremacy among Vedic tribes..

Rev.: A. L. BASHAM, *JRAS* 1957, 129; K. A. NILAKANTA SASTRI, *JIH* 33, 360–61.

36. MOTI CHANDRA. Cosmetics and coiffure in ancient India. *JISOA* 8, 62–145.

..ref. to finds in I. V. excavations..evidence from Vedic lit.—such as *AV* IV. 9; *ŚPBr.* 13.8.4.7; *ĀśvGS* 3.8, etc...

37. MOTI CHANDRA. Bhāratīya veṣa-bhūṣā. (Hindi). *NPP* 49, 329–76.

..I. V. civil. and Vedic period..

38. NARAIN, Dhirendra. *Hindu Character.* Univ. of Bombay, Sociological Series 8, 1957, VII+238.

Rev.: J. H. HUTTON, *Man* 1959, 234.

39. PANDEYA, Ramadin. *Prācīna-bhārata kī sāṁgrāmikatā.* (Hindi). Bihar Rastrabhasha Parisad, Patna, 1957, 2+2+166.

..evidence from I. V. civil and Vedic lit. re. flag, uniform, training, manoeuvres, army, weapons, etc...

40. RAGHAVACHAR, S. V. Srinivasa. The *pravāsin* (traveller) in Sanskrit literature. *QJMS* 35 (4), 203–13.

..takes into account Vedic lit. also, wh. contains many ref. to *pravāsin*..Aśvins and Maruts..

41. RENOU, L. La maison védique. *JA* 231 (4), 481–504.

42. RENOU, L. Le jeûne du créancier dans l'Inde ancienne. *JA* 234, 117–30.

..*prāyopaveśana* by the creditor to influence the debtor (morally) ..an ancient custom in the marginal areas of East and West..

43. ROY, P. The sacred cow in India. *Rural Sociol.* 20 (1), 8–15.

44. RUBEN, W. *Die Lage der Sklaven in der altindischen Gesellschaft.* Akademie-Verlag, Berlin, 1957, 111.

..VI: slaves, *śūdras*, and untouchables; VII. hist. of slavery (slaves mentioned in *ṚV* 3 times—I. 92.8; VII. 86.7; X. 62.10)..

45. SARDA, Harbilas. Cow protection. *Ved. Dig.* 2 (5), 15–19.

..(ref. to *YV* 1.1)..

46. SARMA, K. V. The cow in ancient India. *Ved. Kes.* 46 (4), 179–81.

47. SINHA, B. P. Elephants in ancient Indian army. *JBRS* 41 (4), 519–28. (also in *PIHC*, 18th Session, Calcutta, 1956, 51–57.)

..seals of M. D. and H. prove that elephants were known to Indians of 3rd mill. B. C...elephants drafted presumably for ceremonial use..timber architecture in I. V. civil. suggests that elephants were also used as means of carriage and transport.. elephant was foreign to immigrating Aryans..no mention in Veda of the use of elephant in war...

48. SINHA, B. P. Art of war in ancient India (600 B. C.–300 A. D.). *JWH* 4, 1957, 123–60.

..ancient cities of M. D. and H. have yielded weapons of bronze and also remains of strong fortification..ref. to many battles in *ṚV*..ancient Ind. social organization encouraged wars..*aśvamedha*, a rel. rite, presupposes wars..imp. role played in wars by chariot.. no evidence of horse-drawn chariot in I. V. civil...infantry, archers, navy, fortifications—mentioned in Veda..

49. SIVAPUJANA SIMHA. Vaidika paridhāna mīmāṁsā. (Hindi). *Vedavāṇī* 12, 68–80.

..Vedic clothes..

50. SURU, N. G. The ancient traveller. *N. W. College S. J. Comm. Vol.*, Poona, 1958, 153–80.

51. SYAMANATH. Veda aura gopālana. (Hindi). *GKP* 12 (1), 20–22.

52. VARE, S. A. Āryāṁcyā putraviṣayaka bhāvanā. (Marathi). *Preraṇā* 2 (6), 15–21.

53. VENKATAKRISHNA RAO, U. Dress in ancient India *BJ* 5 (23), 14-6-1959, 54–57.

54. de VREESE, K. The game of dice in ancient India (the vibhītaka game). *Orientalia Neerlandica*, Leiden, 1948, 349–62.

..(with notes on the word *durodara*)..

XV. ARTS AND SCIENCES.

74. Fine Arts and Crafts : Writing.

1. Agrawala, V. S. Presidential address : Numismatic Society of India, 1950. *JNSI* 12 (2), May 1951, 188–205.

..ref. to *hiraṇya śatamāna* and *rājata śatamāna* in *ŚPBr.* V. 5.5.16; XIII. 2.3.2..

2. Agrawala, V. S. Ornaments in ancient Indian art and literature. *Uttara Bharati* 5 (2), 7–10.

3. Aiyangar, C. R. Srinivasa. The cultural aspects of Indian music. *Silpi*, Sept. 1946, 37–41.

..Aryan music—lay and religious..*vīṇā* in Veda..influence of pre-Aryan music..

4. Apte, V. M. The 'spoken word' in Sanskrit literature. *BDCRI* 4, 269–80.

..adduces evidence from Vedic sources to prove that Vedic Indians knew the art of writing in the sense of numerical notation and alphabet..the word, *akṣara*, occurs in all periods of Vedic lit... Buehler takes the occurrence of this word in Pali canon as evidence of the knowledge of writing..Vedic people preferred the word *vāk* on account of its unlimited divine power..

5. Auboyer, Jeannie. *Arts et styles de l'Inde.* Librairie Larousse, Paris, 1951, 171+48 plates.

..compact summary of arts and crafts of India from pre-hist. to recent times..author speaks of "laws of Indianness"..

Rev.: S. Kramrisch, *Art.As.* 15, 293.

6. Banerjea, J. N. On Indian images. *JISOA* 7, 83–88.

..consideration of various SK. terms..*saṁdṛś* (*Kāṭhaka* II. 3.9)= image..*pratikṛti* (Pāṇini: V. 3.96)..ref. to image of Indra in *ṚV* IV. 24.10..*pratimā* in *Śvetāśvatara Up.* IV. 19..images of god, in the proper and developed sense of the term, did not play any part in the life of Vedic Aryans; among the masses, there was perhaps idol-worship..*śiśnadeva* (phallus-worship) and *mūradeva*

(worship of false gods, that is, images of gods)..in the *Adbhuta Br.* section of *Ṣaḍviṁśa Br.*, there is ref. to *devāyatana* (X. 5).. in *GS*, images of gods are mentioned..

7. BANERJEA, J. N. *The Development of Hindu Iconography.* Calcutta Univ., 1956, XXXVII+653+48 plates.

..(2nd revised and enlarged ed.: 1st ed., 1941 : See : *VBD* I-113.2)..survey of iconography from *ṚV* times onwards..incidentally discusses origin and development of various Brahmanical cults..

Rev.: F. R. ALLCHIN, *BSOAS* 19, 596-98; A. S. ALTEKAR, *JBRS* 43, 150-51; D. BARRETT, *JRAS* 1957, 267-68; N. K. BOSE, *M in I* 38, 314.

8. BARUA, B. M. Ancient Indian theories of art. *JISOA* 1, 81-84.

9. BOSE, S. The continuity of Indian pictorial art : a survey-map of Indian culture. *Silpi* 1 (8), Mar. 1947, 15-19.

..painted potteries from Indus sites..pictorial designs..Vedic texts suggest existence of painter's craft; but no actual records of painting belonging to that age..

10. BROWN, Percy. *Indian Architecture : Buddhist and Hindu Periods.* D. B. Taraporevala Sons & Co., Bombay, 1943, 210+118 plates.

..(2nd revised and enlarged ed., 1948, XIV + 262 + 141 plates)..

Rev.: ANON., *JGJRI* 11-12, 249-50.

11. BURCKHARDT, T. Principles and methods of traditional art. *Art and Thought* (*Coomaraswamy Comm. Vol.*), 1948.

..taking his cue from *Ait.Br.*, author starts with the fundamental idea that art shd. correspond symbolically to a divine activity and be thereby attached to the angel, wh. is the cosmic agent of that activity; thus every trad. art reflects in its own way the cosmogonic process..

12. COHEN, M. *L'écriture.* Ed. sociales, Paris, 1953, 130.

Rev.: M. V. DAVID, *JA* 243, 241-43.

13. COOMARASWAMY, A. K. The traditional conception of ideal portraiture. *JISOA* 7, 74–82.

..distinction bet. looking-glass image and veritable spiritual-essence of man drawn in *Ch. Up.* 8.8.5...

14. COOMARASWAMY, A. K. The philosophy of mediaeval and oriental art. *Zalmoxis* 1, 20–49.

15. DISKALKAR, D. B. Origin of Indian epigraphy. *JIH* 32, 291–307.

..evidence re. knowledge of writing from I. V. civil. and Vedic lit...

16. DONGERKERY, Kamala S. *The Romance of Indian Embroidery*. Thacker & Co., Bombay, 1951, XVI+62.

..ref. to *peśas* in Vedic lit...the word connotes embroidered garments..mention of gold cloth or brocade in *YV*..existence of silver, gold, and copper needles..cf. *TBr.* III. 9.6.5; *ŚPBr.* XIII. 2.10.3..

17. *Five Thousand Indian Designs and Motifs* (from Mohenjodaro to modern times). 1958.

18. GELB, I. J. *A Study of Writing : The Foundations of Grammatology*. Routledge & Kegan Paul, London, 1952, XV+295.

Rev.: D. DIRINGER, *Man* 1952, 218.

19. HALDAR, A. K. *Our Heritage in Art.*

20. HALLADE, M. *Arts de l'Asie ancienne. Thèmes et motifs. I. L'Inde.* 1954.

..hist. evolution..special characteristics..

21. HEINE-GELDERN, R. *China, ostkaspische Kultur und Herkunft der Schrift.* Mythe, Mensch und Umwelt (ed. A. E. Jensen), Bamberg, 1950, 60.

22. KRAMRISCH, S. Emblems of the Universal Being. *JISOA* 3, 148–65.

..various *lakṣaṇas* of the *mahāpuruṣa* traced back to Vedic times..

23. KRAMRISCH, S. *The Art of India : Traditions of Indian Sculpture, Painting and Architecture.* The Phaidon Press, London, 1954, 231+156 plates+8 coloured plates+27 illustrations.

..from I. V. period downwards..Ind. art is neither religious nor secular, because Ind. life was never rent by the controversy bet. rel. belief and worldly practice..continuity of Ind. art..Ind. world of thought little changed by Aryan invasion..Ind. art was archetypal in char...artist is little more than the medium whereby the Divine reveals itself; his Ego is detached from the creative Urprozess..Ind. art is a self-moving entity..

Rev.: J. E. van LOHUIZEN-DE LEEUW, *Bibl. Or.* 14, 51–53; O, *AP* (Aug. 1955), 368–69; B. ROWLAND, *JAOS* 75, 137–39.

24. KRAMRISCH, S. *Indische Kunst* (Traditionen in Skulptur, Malerei und Architektur). Phaidon-Verlag, Köln-Marienburg, 1955, 219 + 7 coloured plates + 156 plates+27 illustrations.

..(German version of the above)..

Rev.: J. M. ROSENFIELD, *Erasmus* 10 (3–4), 96–98.

25. KRAMRISCH, S. The four-cornered citadel of the gods. *JAOS* 75 (3), 184–87.

..the *garbhagṛha* of a Hindu temple is *caturaśra*; the antecedents of this, in verbal image, preserved in *ṚV* and *ŚS* of *KYV* (*Baudhāyana ŚS* 15.19; 13–15; 22; *etāṁ caturaśrāṁ devapuram*)..

26. MADANJEET. The circular bias in Indian art. *EW* 1 (4), 219–23.

27. MHATRE, C. N. The genius of spirituality in Indian art. *Indica*, Bombay, 1953, 250–56.

28. MISHRA, V. The origin of writing in India. *JIH* 26 (3), 281–84.

..*Brāhmī* is the survival of the Indus pictographic script..

29. MOOKERJEE, Ajit. The art of India. *Pr. Bh.* 65, 111–18.

..art of Indus valley, at once familiar and comprehensive.. anticipates subsequent development of Ind. sculpture..

30. MOTI CHANDRA. Technical arts in ancient India. *JUPHS* 24-25.

31. MUKHERJI, D. P. *Indian Music : An Introduction.* Kutub Publishers, Poona.

32. MUNSHI, K. M. *Saga of Indian Sculpture.* BVB, Bombay, 1957, 44+185 plates+7.

..Introd. on "Origin and purpose of Indian art"..from Harappa sculpture downwards..

33. PARANJAPE, K. R. Origin of Indian alphabets in the Vedic literature. *SP* (20th AIOC), Bhubaneshwar, 1959, 122–23.

..ref. to writing in *ṚV*; *Up.* give ample proof of writing..*oṁ* symbolised the phonetic analysis and alphabetical representations of Vedic Indians..attempt made to reconstruct Vedic script..

34. PILLAI, Govinda Krishna. *The Way of the Silpis.*

..scientific knowledge of ancient Indians..construction of sacrificial altars (ch. 9)..

35. RAMACHANDRA RAO, P. B. *The Story of the Indian Coinage* (with special reference to the coinage in Mysore). Bangalore Printing and Publishing Co., Bangalore, 1957, X+43.

36. ROWLAND, B. *The Art and Architecture of India : Buddhist, Hindu, Jain.* Penguin Books (The Pelican Hist. of Art, No. 22), 1953, XVIII+290+190 plates+49 illustrations.

..(2nd ed. in 1956)..ch. on religions of India..artistic heritage of proto-hist. India (I. V. civil.) and of the Vedic age..

Rev.: J. E. van LOHUIZEN-DE LEEUW, *Bibl. Or.* 12, 37–38.

37. SAMA RAO, P. Sources of Indian art. *QJMS* 35 (3), 161 ff; 35 (4), 199–202; 36 (1), 5–11.

..art-representation of Vedic gods..

38. SARASWATI, S. K. *A Survey of Indian Sculpture.* Calcutta, 1957, 216+40 plates.

39. SASTRI, P. S. Fine arts in Rig Veda. *BJ* (6-11-1955), 54-56.

..fine arts, more particularly, music, dance, painting, and poetry, ref. to in Vedic lit...musical instruments mentioned..

40. SHAMASASTRY, R. Vedic iconography. *JISOA* 10, 74-93.

41. SHARMA, H. L. A critical survey of Indian aesthetics. *JGJRI* 3, 379-426.

..Indus Valley art breaks forth at a very high level of attainment of aesthetic expression with a strong Dravidian flavour; it represents the sensuous and buoyant char. of Ind. artistic genius.. Vedic poetry is the best example of the strange combination of imaginative autonomy and profound total harmony..no conscious or unconscious effort to develop an aesthetic theory..

42. SHARMA, O. P. The bull in Indian art and literature. *JUPHS* 5 (1), 1957, 22-29.

..two types of bulls (humpless and humped) represented on I. V. seals..rel. and socio-economic significance..cow not represented in I. V...

43. SUKLA, D. N. *Pratimā-vijñāna*. (Hindi). Vāstu-Vāṅmaya-Prakāśana-Śālā, Lucknow, 1956, 342.

..(Ind. iconography)..antiquity of icon-worship..Vedic evidence ..I. V. seals..

44. UENO, Teruo. Art theories of the Hindus. (Japanese). *Bigaku* 3 (3), Tokyo, 1952.

45. VASHI, Nataraj. The Hindu dance. *AL* 22 (2), 44-54.

..terpsichorean art developed in India nearly 5,000 yrs. ago.. dance in Vedic lit. and ritual..

46. VENKATA KRISHNA RAO, U. Romance of coins in ancient India. *BJ* 5 (26), 26-7-1959, 38-41; 48.

..*paśu* as money..ref. to *niṣka* in *ṚV* I. 126.2..the word *viśva-rūpa* in *ṚV* II. 33.10 denotes coins of different sizes and colours.. *kṛṣṇala*..

47. *5000 Jahre Kunst aus Indien.* pub. Villa Hügel, Essen, 1959.

..(pub. on the occasion of the Exhibition of Indian Art held at Villa Huegel)..

48. WALAWALKAR, A. B. *Pre-Aśokan Brāhmī.* Muni Bros., Bombay, pp. 44.

..in an appendix, author gives numerous ref. to 'writing' in Ind. lit., from *ṚV* downwards..

49. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur.*

Rev.: W. KIRFEL, *OLZ* 1953, 170–73.

50. ZIMMER, H. *The Art of Indian Asia.* (Its Mythology and Transformations). Pantheon Books (Bollingen Series 39), New York, 1955, Vol. I, 465+16 plates+8 text illustrations +1 map; Vol. II, XVIII+614 plates.

..(completed and ed. by J. CAMPBELL). Ch. 1: Introduction: "The Great Period of Ind. Art"..Ch. 2: The I. V. civil. (the primitive realism of the 'Fetish' remained alive in popular crafts; deities and symbols of I. V. reappeared in later Hinduism; Mother-Goddess cult; symbol of serpent)..Ch. 3: The Vedic Aryan style..(in a sense, this work is complementary to author's *Philosophies of India*)..

Rev.: B. Ch. CHHABRA, *AP* (Aug. 1956), 367–68; S. KRAMRISCH, *Art.As.* 18, 328–35.

75. MATHEMATICS : ASTRONOMY : ASTROLOGY.

1. AYER, R. Krishnamurthy. Ancient and modern astronomy. *Shree Gauthami Vidya Peeth Bulletin* 2, Rajahmundry, 1951, 7–9.

..most of Vedic sacrifices were astronomical studies combined with direct observations made at night..meaning of *yajatam* (= dark).. astronomical allusions in *ṚV* III. 85.13; X. 5.3; I. 157.1..

2. AYYANGAR, A. A. Krishnaswami. Peeps into India's mathematical past. *H-YJMU* 5(2), 101–115.

..brief description of 3 texts and 6 teachers..*Vedāṅga-Jyotiṣa*.. *Śulba-sūtras*..

3. BARDHAN, U. C. Values of *pi* obtained and calculated by ancient Indians. *SC* 22 (12), 664-67.

..in connection with Vedic sacrifices..value found in *Śulba-sūtras* ..turning a square into circle..

4. BHATTACHARYA, T. History of ancient Indian astronomy. *JGJRI* 11-12, 11-54.

5. BHATTACHARYA, T. A forgotten chapter of the history of ancient Indian astronomy. *JGJRI* 11-12, 54 ff.; 13, 81-117.

6. BHIDE, V. V. The basis of astrology in the Vedic literature. *SP* (20th AIOC), Bhubaneshwar, 1959, 29-30.

..ref. to *Śāntikalpa* and *Nakṣatrakalpa* of *AV-Pariśiṣṭa*..

7. DAFTARI, K. L. Pañcāṅga āṇi kālādarśa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 24-29.

..in Vedic lit., year was always measured in terms of seasons..

8. FILLIOZAT, J. L'énigme des 256 nuits d'Aśoka. *JA* (1949), 143-53.

..utilises the data of *Jyotiṣa-Vedāṅga*..

9. FILLIOZAT, J. Ancient relations between Indian and foreign astronomical systems. *JORM* 25, 1-8.

..characteristic and fundamental element of Ind. system is the list of *nakṣatras* (*TS* IV. 4.10; *MS* II. 13.20; *Kāṭhaka Saṁ.* 39.13; *AV* XIX. 7)..India and China have drawn *nakṣatra*-theory from a common source..Ind. astronomy was the first cultural achievement of India to be studied by Europeans..

10. FRIS, O. K dejinam indicke matematiky. (Czech.). *NO* 10, 1955, p. 25.

..the main contribution of Ind. maths. lies in the field of arithmetic..

11. GIBSON, G. E. The Vedic Nakṣatras and the Zodiac. *W. Popper Comm. Vol.*, Berkeley, 1951, 149-165.

..astronomical approach to *ṚV*..I. Astronomy: first approximate measurements of 30 days for the month and 360 days for the year

recorded in ancient Babylon and in *ṚV* I. 164..about 2200 B. C., the Babylonians had a zodiac consisting of 17 signs ; it is interesting that this no. is attributed in *Br.* to Prajāpati " who is the year " ..author agrees with WEBER (against WHITNEY) that 27 was the original no. of *nakṣatras*, *abhijit* having been added to it later.. ref. to *Rājasūya* ritual in this context..II. Parallel symbolism in the Zodiac and *Nakṣatras*..III. *Nakṣatras* coupled by *Darśapūrṇamāsau*..IV. Opposite *nakṣatras* : Prajāpati-Soma and precession of equinoxes..symbolism of the *yajñopavīta*..V. Zodiacal symbols on cylinder seals : correspondences bet. Vedic and Babyl. no.-systems..VI. The archaic Zodiac..VII. Conclusion..

12. GURJAR, L. V. *Ancient Indian Mathematics and Vedha.* Continental Book Service, Poona, 1947, 202.

..Ch. II : Development in logistics in the Vedic age..Ch. III : Development in geometry in the Vedic age..

13. KANE, P. V. The problem of the introduction of rāśis in Indian astronomy and astrology. *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*-Part I), 310–15.

..*Sūryā-sūkta* in *ṚV* indicates that a sort of astrology based on *nakṣatras* prevailed in that period..other Vedic ref. to *nakṣatras*..

14. KOKAJE, Raghunath Sastri. Pañcāṅga, jyotiṣa, āṇi dharmaśāstra. (Marathi). *Kevalananda Comm. Vol.*, 1952, 36-42.

..*muhūrtas* (= auspicious days) for marriage etc. mentioned in the present day *pañcāṅga* do not conform strictly to *dharmaśāstra*..

15. KRISHNADAS, Ray. Prācīna bhāratīya pañcāṅga aura rāma-carita samayāvalī. (Hindi). *NPP* 59 (2), 93–115.

..details re. day, month, year, etc., from Vedic lit...

16. KRISHNAMURTHY, R. References to zodiacal signs and week-days in the Vedas. *SP* (14th AIOC), Darbhanga, 1948, 13–15.

..Agni = vernal equinox ; Indra = the other equinox..Agni and Indra are the two opposite moving points on the ecliptic or *rāśicakra*..Agni = divinity of *kṛttikā* ; Indra-Agni = divinity of *viśākhā*..Mitra and Varuṇa are another pair of diametrically opposite points on the *rāśicakra* corresponding to the position of solstices..

17. KRISHNAMURTHY, R. Devas and Asuras in astronomy. *J. of Deccan Hist. and Cult.* 1 (1), 1950, 91–95.

18. MEHTA, Dharma Deva. *The Bases of Astrology in the Vedas.* Acad. of Vedic Res., Delhi, pp. 70.

19. MISRA, B. K. Hindu mathematics. *SP* (14th AIOC), Darbhanga, 1948, 150–52.

..antiquity of Ind. geometry..Kātyāyana and Āpastamba as pioneers in the subject..antiquity of astronomy..

20. NARAYANIAH, H. The double-stars and their knowledge by the ancient Hindus. *QJMS* 35 (4), 214–23.

..the two Aśvins..

21. PANDIT, V. R. Omens and portents in Vedic literature. *PAIOC* (13th Session), Part II, Nagpur, 1951, 65–71.

..traces development of this science in Vedic age..dreams and their significance..

22. PANDIT, V. R. Origin and growth of the Jyotiṣaśāstra. *J Bom U* 26 (2), Sept. 1957, 73–122.

..ref. to Vedic and Vedāṅga periods..

23. PRABHU, R. K. The riddle of the Vedic calendar. *PAIOC* (15th Session), Bombay, 1949, 1–17.

..supports Arctic home theory..characteristic phenomena in polar region are long night, long dawn, long day..in polar home, moon had little to do in the shaping of the sacrificial calendar..

24. PRABHU, R. K. A note on the gavām ayana. *SP* (17th AIOC), Ahmedabad, 1953, 130–31.

..*g. a.* had its origin in the circumpolar home..it was a sacrificial session, wh. was commenced on the first day of the 'long dawn' and concluded on the 25th day, that is, on the day on wh. the sun made his appearance for the first time in the year..

25. RAHURKAR, V. G. The solar eclipse in the Ṛgveda. *PO* 23. (also in *SP*, 19th AIOC, Delhi, 1957, p. 3).

..study of *ṚV* V. 40..*turīya brahma* comparatively studied..role of Atris as rescuers of the sun seems to have been the seed of the later Rāhu-Ketu legend..

26. SAHA, M. N. Different methods of date-recording in ancient and mediaeval India, and the origin of the Śaka era. *JASBL* 19 (1), 1953, 1-24.

27. SHAMASASTRY, R. The world-cycle. *JISOA* 11, 115-25.

..based on the Vedic concept of eclipses..the return of the sun and the moon to the same pt. with the same eclipse-phenomena, *kalpa* after *kalpa*, is hinted at in *ṚV* (Śunaḥśepa-hymn)..in Śunaḥśepa-legend : *rohita* = lunar eclipse ; *hariścandra* = moon ; *śunaḥpuccha*, *śunaḥśepa*, *śunolāṅgūla* = three lunar eclipses (*patara*, *viklidha*, *piṅga*)..

28. SINGH, A. N. Ādhunika aṅkapraṇālikī utpatti. (Hindi). *Kashi Vidyapith S. J. Vol.*, Banaras 1947, 105-09.

29. VADER, V. H. Are the zodiacal signs referred to in the Ṛgveda? *SP* (19th AIOC), Delhi, 1957, 11-12.

..in *ṚV*, the term *nakṣatra* is applied to lunar mansions as well as to other constellations ; all lunar mansions mentioned in *TS* and *AV*, together with their presiding deities..*rāśis* mentioned in *ṚV*..

30. VADER, V. H. The gates of heaven. *SP* (19th AIOC), Delhi, 1957, p. 16.

..equinoxes as *devīḥ dvāraḥ* in *Āprī-sūktas*..etymology of *dvār*..

31. VADER, V. H. Ursa major or saptarṣis in the Vedas. *SP* (19th AIOC), Delhi, 1957, 16-17.

..Ursa major mentioned as *ṛkṣa* in *ṚV* I. 24.10..in *ṚV* IV. 16.13, they are called seven poets of heaven..Bhṛgu is E ursa major..

32. VADER, V. H. Meteors, comets, shooting stars, etc., in the Vedic literature. *SP* (19th AIOC), Delhi, 1957, 18-19.

..Vedic people observed these heavenly phenomena..*ṛta* = zodiacal belt visible in the circumpolar regions ; *satya* = the remaining portion of the same wh. was invisible to the denizens of that region..

33. VADER, V. H. Nahuṣa or the constellation *drughana* (Draconis). *SP* (19th AIOC), Delhi, 1957, p. 20.

..ref. to *ṚV* I. 122..legend of Mudgalānī and Drughana (X. 102) explained..

34. VADER, V. H. Are lunar mansions mentioned in the Ṛgveda? *SP* (20th AIOC), Bhubaneshwar, 1959, 17–18.

35. VADER, V. H. Rohiṇī-śakaṭa-bheda : is it referred to in the Ṛgveda? *SP* (20th AIOC), Bhubaneshwar, 1959, 18–19.

..entry of Mars and Saturn in the midst of the *śakaṭa* of *rohiṇī* was observed and described in *ṚV* I. 121.7; 131.7; III. 33.9; IV. 30.3; II. 15.6..

36. VADER, V. H. Were the nebulae, star clusters, etc., known to the Vedic Aryans during the Vedic age? Yes. *SP* (20th AIOC), Bhubaneshwar, 1959, 19–20.

37. VADER, V. H. The *dakṣayajña* and the birth of the planet Mars (*aṅgāraka*). *SP* (20th AIOC), Bhubaneshwar, 1959, 20–21.

..Vīrabhadra was given a place in heaven after the destruction of Dakṣa's sacrifice, and was thence-forward known as Aṅgāraka..

38. VADER, V. H. Was star canopus (agastya) observed by the ancient Vedic Aryans while they lived in the circumpolar regions? Or, the legend of Agastya and Lopāmudrā. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 21.

..Agastya, the midnight sun, with whom Lopāmudrā was living for 100 periods of 24 hours each..

76. MEDICINE.

1. ATRIDEVA. *Āyurveda kā itihāsa* (vaidika kālase ājataka kā). (Hindi). Allahabad, 1954, 19+254.

Rev.: C. G. KASHIKAR, *ABORI* 34, 193–95.

2. BHATTACHARYA, B. Mathro Vaeshaza : healing by incantations. *AP* 23, 66–71.

..*mantra* is a group of sounds wh. gives rise to powerful sound-vibrations..it is possible to measure the power of *mantra* vibrations by radia (particularly, radiesthesia)..the *gāyatrī-mantra* has a power of 210,000 in *saṁhitā-pāṭha*, and of 250,000 in *jaṭā-pāṭha*..

3. DIKSHITAR, T. A. V. Vedic art of healing. *BJ* 2 (1), 14–8–1955, 111–15.

..*havana-cikitsā* was a speciality of Gautama ; mind-cure of Atri; *prārthanā-cikitsā* of Viśvāmitra; water-cure therapy of Jamadagni; touch-treatment of Vasiṣṭha..

4. FILLIOZAT, J. La force organique et la force cosmique dans la philosophie médicale de l'Inde et dans le Véda. *Rev. Philosophique* (1933), 410–29.

..Ind. physiology built on a cosmology ; theory of five *prāṇas* is only an application in the organic world of the theory of the five winds, wh. divide the cosmos..

5. FILLIOZAT, J. *Magie et Médecine.* Paris, 1943.

6. FILLIOZAT, J. *La doctrine classique de la médecine indienne. Ses origines et ses parallèles grecs.* Imprimerie Nationale, Paris, 1949, VII+230.

..survey of Vedic knowledge of diseases, anatomy, and physiology ..identification of Vedic names of diseases..list of Vedic names for parts of the body..Ind. theory of medicine traced from its earliest appearance in association with Vedic *ṛta*, and disease interpreted as a disorder contrasting with order..

Rev.: H. W. BAILEY, *BSOAS* 15, 628–29; W. KIRFEL, *Bibl. Or.* 7, 169 ff.; E. LAMOTTE, *Le Muséon* 63, 326–27.

7. FILLIOZAT, J. Pronostics médicaux Akkadiens, Grecs et Indiens. *JA* 240 (3), 299–321.

8. FILLIOZAT, J. Āyurveda and foreign contacts. *IJHM* 1 (1), Madras, 1956, 1–10.

..the concept of *ṛta* helped the formation of Āyurvedic system.. *tridhātu* or *tridoṣa* theory of Āyurveda not clearly ref. to in *ṚV*, but the first outlines of that theory were surely in the process of elaboration during Vedic times..role of water, fire, and wind in cosmos..

9. GHULE, Krishnasastri. Vedātīla rogajantu-śāstra. (Marathi). *Ghule-Lekha-Saṁgraha*, 1949, 245–62.

..(a propos S. D. SATAVALEKAR's paper on the same subject in *Vividha-jñāna-vistāra*, May 1913: S. ref. to *AV* II. 31)..G. does not agree with S. that there are ref. to *bacili* in the Veda..

10. IYER, A. Krishnaswami. A study of the ancient Indian veterinary lore and its possibilities for the future. *C. K. Raja Comm. Vol.*, 1946, 398–417.

..in *AV* it is said that man acquired the art of medicine by observations of animals and birds..Vedic (mythological) aspect of this subject is only natural outcome of long evolutionary process..

11. KARAMBELKAR, V. W. Kṣetriya (disease and medicine in the Atharvan). *IHQ* 30, 1–10.

..*K.* was a name for a disease caused by grass-poisoning....

12. KARAMBELKAR, V. W. Disease and medicine in the Atharvan : "Balāsa". *JGJRI* 13, 131–41.

..*B.* was a skin-disease (erysipelas)..

13. KARAMBELKAR, V. W. Disease and medicine in the Atharvaveda : Jāyānya. *SP* (19th AIOC), Delhi, 1957, p. 10.

..*J.* denotes a variety of consumption; it penetrates to the bone or the spine..

14. KARAMBELKAR, V. W. Atharvavedātīla śarīravijñāna. (Marathi). *Vidarbha-Saṁśodhana-Maṇḍala Annual* 1958, 46–60.

..circulatory system; bony system; nervous system..

15. KASHIKAR, C. G. *Indian Medicine.* Poona, 1951, XX+244.

..(transl. into English of J. JOLLY's *Indische Medizin*; supplemented with many notes)..

Rev.: P. K. GODE, *PO* 15, 174–75; B. V. GOKHALE, *ABORI* 32, 271–73.

16. KIRFEL, W. Gehen die medizinischen Systeme Altindiens und des Mittelmeerraumes auf einen gemeinsamen Ursprung zurück? *Grenzgebiete der Medizin* 1 (1), München-Berlin, 1948, 6–10.

17. KIRFEL, W. Die Leistungen der altindischen Chirurgie. *Grenzgebiete der Medizin* 2 (4), 170–72.

18. KIRFEL, W. *Die fünf Elemente, insbesondere Wasser und Feuer.* Ihre Bedeutung für den Ursprung altindischer und altmediterraner Heilkunde. Eine medizingeschichtliche Studie. Verlag für Orientkunde Dr. H. Vorndran (BSKO 4), Walldorf-Hessen, 1950, 45.

..a medical subject treated in the light of cosmology, philosophy, rel., hist., and cult. of India..basic principles of Ind. and Medit. medical theories have been derived from a common source.. general culture-hist. relationship bet. the two regions..water-fire concept expressed in phlegm-bile-formula..

Rev.: J. FILLIOZAT, *JA* 240, 410-12; J. F. KOHL, *ZDMG* 102, 398–402; D. S., *Anthropos* 49, 365.

19. KIRFEL, W. Ist die indische Medizin arischen Ursprungs? *Sudhoff's Archiv für Geschichte der Medizin und Naturwissenschaften* (Steiner, Wiesbaden) 39, 1955, 363–78.

20. KUTUMBIAH, P. The concept of heart and blood vessels in ancient Hindu medicine. *IJMH* 1 (1), 11–20.

..ref. to heart in Vedic texts..

21. MAJUMDAR, G. P. Genesis of the science of medicine in ancient India. *Bh. Vid.* 9 (*K. M. Munshi D. J. Vol.*–Part I), 1948, 372–78.

..first medical utterance of man to be found in the *Oṣadhī-sūkta* of *ṚV*, where 107 applications of the brown-tinted plants are mentioned..*ṚV* X. 97.2; X. 145..classifies medicinal plants in *AV* under 8 heads, such as *kāyacikitsā*, *bhūtavidyā*, *kaumārabhṛtya*, *śalyavidyā*, etc...

22. MÜLLER, R. F. G. Die Medizin im Ṛgveda. *Asia Major* 6, 315 ff.

..(also Nova Acta Leopoldina, N. F., No. 74 [1942]; NAL 108: [about *manas*]; NAL 138, 1958: "Eigenwertungen in altindischer Medizin.)"..

23. MÜLLER, R. F. G. [Takman]. *Art. As.* 6, 230–42.

24. MÜLLER, R. F. G. *Grundlagen altindischer Medizin.* Nova Acta Leopoldina 11 (74), Halle, 1942, 100.

Rev.: J. FILLIOZAT, *OLZ* 1944, 61–63.

25. MÜLLER, R. F. G. Grundsätzliches altindischer Medizin. *FF* 24, 284–87.

26. MÜLLER, R. F. G. Zur Aufnahme der Altmedizin in die grossen Sammelwerke der indischen Aerzteschulen. *Centaurus* (International Magazine of the History of Science and Medicine) 1, 1950, 97–116.

Rev.: W. KIRFEL, *OLZ* 1954, 255.

27. MÜLLER, R. F. G. *Grundsätze altindischer Medizin.* E. Munksgaard, Copenhagen, 1951, 164.

..relations bet. priestly and professional medicinemen in Vedic period..

Rev.: J. FILLIOZAT, *Rev. Hist. Sci.* 6, 375; J. NOBEL, *JAOS* 77, 56-58; W. NOELLE, *OLZ* 1954, 254–55.

28. MÜLLER, R. F. G. *Manas und der Geist altindischer Medizin.* J. A. Barth, Leipzig, 1952, 39.

..(also *Nova Acta Leopoldina Carol.*, 15, 1952, 269–305)..

Rev.: J. FILLIOZAT, *OLZ* 1956, 261-62.

29. MÜLLER, R. F. G. Soma in der altindischen Heilkunde. *F. Weller Comm. Vol.*, 1954, 428–41.

30. MÜLLER, R. F. G. Über Krankheiten, Behandlung und Fürsorge bei kindern im alten Indien. *Kinderärztliche Praxis* 23 (8), Leipzig, 1955, 366–72.

31. MÜLLER, R. F. G. *Altindische Embryologie.* J. A. Barth (Nova Acta Leopoldina, 115, 17), Leipzig, 1955, 52.

Rev.: W. NOELLE, *OLZ* 1958, 575-76.

32. MÜLLER, R. F. G. Yakṣma : Medizingeschichtliche Untersuchungen zur Entwicklungswertung der indischen Krankheitslehre. *MIO* 4 (2), 1956.

33. MÜLLER, R. F. G. Über begriffliche Bewertungen altindischer Aerzte. *MIO* 4 (3), 1956.

34. MÜLLER, R. F. G. Wunderarzt und Priester im alten Indien. *MIO* 5 (2), 1957.

35. MÜLLER, R. F. G. Semasiologisches indischer Medizin. *MIO* 6, 226–83.

36. MÜLLER, R. F. G. Bemerkungen zu einigen Erkenntnisgrundsätzen indischer Aerzte. *WZKSO* 3, 12–33.

..considers the concept of *manas*..the word *napuṁsaka*..*buddhi*, *ātman*, *puruṣa*, *dhātu*, *takman*, *hariman*..*ṚV* VI. 9..

37. MÜLLER, R. F. G. *Ci-*, *cit-*>*cetanā*, *cetas* in begrifflicher Bewertung durch altindische Ärzte. *1-IJ* 3 (4), 259 ff.

38. RAM GOPAL, Sastri. *Vedo me āyurveda*. (Hindi). M. M. Ayurvedic Anushasana Trust, Delhi, 1956, 16+308.

..based on Vedic texts, mainly *AV*..

Rev.: ANON., *JGJRI* 13, 170; C. G. KASHIKAR, *ABORI* 37, 336–37.

39. REDDI, D. V. S. History of medicine in India. *JORM* 15, 79–82.

..no ref. to Dhanvantari in Vedic lit...author suggests possibility of Egyptian god of healing (who carries a bow) being imported into Ind. thought about the beginning of Christian era..ancient Vedic and Purāṇic trad. about the stealing of Vedas by a non-Aryan, called Somaka (follower of Soma-cult?); knowledge stolen by Somaka found a way into Egypt..similarity of names of Aśvinau and Hippocrates..

40. SIVAPUJAN SIMHA. Vedo me āyurvedika cikitsāpaddhati. (Hindi). *Vedavāṇī* 10, 90–96.

41. SURAMCHANDRA, Kaviraj. *Āyurveda kā itihāsa*. (Hindi). Simla, 1952, 8+300.

Rev.: C. G. KASHIKAR, *ABORI* 34, 193–95.

42. VALLAURI, Mario. Ancient Indian medicine. *EW* 5 (2).

43. ZIMMER, H. *Hindu Medicine*. The Johns Hopkins Press (Publ. of Inst. of Hist. of Med., Johns Hopkins Univ., 3rd Series, 6), Baltimore, 1948, LXXII+203.

..I. Medical trad. and the Hindu physician; II. The human body: its forces and resources..

77. Other Sciences : Technology.

1. Aiyar, A. K. Yagna Narayan. *Antiquity of some field and forest flora of India.* Bangalore, 1953, 54.

2. Aiyar, A. K. Yagna Narayan. *Agriculture and allied arts in Vedic India.* Bangalore, 1953, 65.

Rev. : S. S., *QJMS* 40, 74–76.

3. Bhagavad Datta. *Veda-vidyā-nidarśana.* Ādhibhautika aura ādhidaivika pakṣa. (Hindi). Itihāsa-Prakāśana-Maṇḍala, New Delhi, 1959, 15+331.

..(contains unknown scientific facts)..

4. Bharadvaj, S. P. Vaidika sṛṣṭi-vijñāna. (Hindi). *VJ* 9 (3), 35–38.

5. Chaudhuri, Sibadas. Concordance of the fauna in the Rāmāyaṇa. *IHQ* 28 (4), 350–59.

..copious ref. to Vedic lit. in foot-notes..also to I. V. civil...

6. Chowdhary, R. K. Some traces of the system of agriculture in the Vedic age. *SP* (16th AIOC), Lucknow, 1951, 6–8.

..details relating to land, tilling, crops, harvesting, economic organisation..

7. Dharam Sheel. Artificial rainfall. *J. Central Board of Irrigation* 5 (2), 136–37.

..acc. to author, idea of changing the direction of winds by means of heating tanks, thus setting up convection currents and low pressure areas, etc., was known to *ṚV*..fundamentals of the technique of artificial rainfall exist in Vedic lit...

8. Gode, P. K. Carriage manufacture in the Vedic period and in ancient China in 1121 B. C. *ABORI* 27, 288–302.

..Vedic information compared with a Chinese account (1121 B. C.) re. carriage manufacture..

9. Hans Raj. *Science in the Vedas.* Shakti Publications, Ludhiana, 1956, 63.

..Part I: two kinds of electricity (electrons and protons) are the ultimate components of the whole material world..scientific interpretation of Agni, Soma, Mitra, Varuṇa, etc...Part II: formation of water..discusses such words as *urvaśī*, *apsaras*, etc...

Rev.: B. Ch. CHHABRA, *The Indian PEN* (Aug. 1957), 280–81.

10. KAR, S. K. Dynamics of Ratna. *CR* 142 (2), Feb. 1957, 167–82.

..ref. to gems in Vedic lit...

11. LAW, B. C. Ancient Indian flora. *IC* 15 (*B. M. Barua Comm. Vol.*), 115–45.

..a detailed survey based on lit. sources beginning from *ṚV*..

12. MAJUMDAR, G. P. Plants in erotics. *IC* 15 (*B. M. Barua Comm. Vol.*), 66–77.

..plants used in *vaśīkaraṇa* and *vājīkaraṇa*..cf. *ṚV* X. 145. 1-6; *AV* VI. 8..also mentioned in *Up.*..*BAUp.* VI. 3.4 considers the problem of child-birth..also cf. *BAUp.* VI. 3.6–7; VI. 4. 14–18; *Śāṁkh GS* I. 19; *Pāraskara GS* I. 13.1..*mantha*-doctrine in *BAUp.* is the canonical basis of the rules re. the practical amplification of the principle of eugenics..Śvetaketu was the originator of erotic science in India..

13. MAJUMDAR, G. P. Genesis and development of plant sciences in ancient India. *PAIOC* (13th Session), Part III, Nagpur, 1951, 97–112.

..(Pres. address: Technical Sciences Section)..pre-Vedic period and Vedic period..distribution of plants in Vedic texts..locale of Vedic flora..some of the occupations, professions, and items in Vedic India in wh. plants and plant-products were used..

14. MAJUMDAR, G. P. Origin and development of the science of agriculture in ancient India. *PAIOC* (13th Session), Part III, Nagpur, 1951, 113–16.

..evidence from pre-Vedic and Vedic periods..

15. MAJUMDAR, G. P. Origin and development of the science of arbori horticulture in ancient India. *PAIOC* (13th Session), Part III, Nagpur, 1951, 117–20.

..evidence from pre-Vedic and Vedic periods..

16. MAKODAY, G. B. Ships and planes in the Rigveda. *SP* (14th AIOC), Darbhanga, 1948, 2–3.

..*ṚV* I. 116. 2–5..

17. MISHRA, Umesha. Takṣa-Sūtra (Science of carpentry). *B. C. Law Vol.*, Part II, 1946, 237–38.

..*ChUp.* VII. 1.2 gives information of various ancient sciences.. one is *takṣa-śāstra*. . *takṣā* is distinct from *rathakāra* (*YV* XVI. 27) . there must have existed a *Takṣa-Sūtra*. . three *sūtras* discovered by the author-(cf. *Tattvacintāmaṇi*, pp. 27–28)..

18. PISANI, V. On horse-stables in Vedic times. *ABORI* 39, 133-34.

..(a propos P. K. GODE, "Instructions re. the construction and maintenance of the horse-stables", *JORM*). . we have good reasons for assuming that horse training and therefore horse stables were well known to Vedic Indians. Kikkuli, a Mitanni man, wrote for Hittite kings a booklet on horse-training, wh. contains such terms as *aikawartana*, *terawartana*, etc.; this indicates that Vedic Indians had developed horse sport whose technical terms were borrowed by other peoples..(cf. J. A. POTRATZ, *Der Pferdetext aus dem Keilschriftarchiv von Baghazkoey*, Rostock, 1938; A. KAMMENHUBER, "Philologische Untersuchungen zu den Pferdetexten von Boghazkoey", *MSS* 2, 47–120; H. KRONASSER, "Indisches in den Nuzi Texten", *WZKM* 53, 181 ff.)..

19. RAGHAVAN, V. *Yantras or Mechanical Contrivances in Ancient India.* Ind. Inst. of Culture, Trans. No. 10, Bangalore, 1952, 31.

..ref. to Vedic lit...

20. RAY, P. R. Chemistry and cosmology in ancient India. *SC* 13 (7), 263–71.

..acc. to Auguste COMTE, there are three stages in the development of human knowledge—theological (fictitious), metaphysical (abstract), positive (scientific)..illustrated in the evolution of chemical knowledge in India..

21. RAYCHAUDHURI, S. P. Agriculture in ancient India. *Dacca Univ. Studies* 4 (2), 101–23.

..prehistoric period (3250 B. C.—2750 B. C.) and Vedic period (2500 B. C.—500 B. C.)..

22. SASTRI, N. Subramania. Agriculture in the Vedas and the epics. *JSVOI* 9 (2), 88–95.

23. SATAVALEKAR, S. D. *Veda me kṛṣividyā.* (Hindi). Svādhyāya Maṇḍala, Pardi, 1951, 24.

24. SATYAPRAKASH. Vaidika kālīna jantu. (Hindi). *Kashi Vidyapith S. J. Vol.*, Banaras, 1947, 30–42.

..animals, birds, etc. known to Veda..

25. SINHA, R. P. Vedo me jñāna vijñāna kī bāte. (Hindi). *Vedavāṇī* 12, 13–14.

..finds in *ṚV* ref. to jet (I. 30. 18–19), radio (V. 61. 17–18), television (III. 9.4)..

26. SITHARAMA RAO, D. N. Alchemy in Vedic period. *Bh. Sam.* 1 (2), Aug. 1954, 29–30.

27. VAIDYA, B. G. *Saṁskṛta sāhityamā vanaspati.* (Gujarati). Gujarat Vidya Sabha, Ahmedabad, 1954, XX+484.

..based upon Vedic and classical SK. lit...

Rev.: C. M. SHUKLA, *JMSUB* 3, 199–200.

78. GENERAL STUDY.

1. BHUMANANDA SARASVATI, Swami. Scientific gleanings from Vedic mythology. *Ved. Dig.* 2, 28–32 (and in further issues).

2. FILLIOZAT, J. *La science de l'Inde ancienne.* Cahiers du Sud (Approches de l'Inde), 1949-50.

3. FILLIOZAT, J. L'Inde et les échanges scientifiques dans l'antiquité. *JWH* 1 (2), Oct. 1953, 353–67.

..it is not true that Indians passively absorbed the Babylonian and GK. sciences at a late period, maintaining silence as to their origin. At a very early period—bet. 1500 B. C. and 500 B. C.—as the Vedic and *Br.* texts prove, India developed scientific doctrines in two principal fields: astronomy and physiology..

Indians perfected in these sciences certain notions wh. seem original: system of *nakṣatras*, theory of great cosmic cycles, use of trigonometric sinus, pneumalist doctrine in physiology, igneous function of bile, role of phlegm..

4. FILLIOZAT, J. Le pensée scientifique en Asie ancienne. *Bull. de la Soc. des Etudes indochinoises* 28 (1), 1–17.

..ref. to Vedic sciences..

5. FILLIOZAT, J. Scientific thought in ancient India. *EW* 4 (4).

..(English transl. of the above)..

6. FILLIOZAT, J. *Les sciences dans l'Inde ancienne.* Les Conférences du Palais de la Découverte, Serie D, No. 40, Paris, 1955, 18.

..Vedic astronomy and physiology..

7. FILLIOZAT, J. Histoire générale des sciences. La science antique. *Presses Univ. de France* 1, Paris, 1957, 152–83.

..ancient Indian sciences..

8. MURTI, C. R. K. The background of Indian science. *AP* 26, (3) 115–20.

..science in ancient Ind. developed to serve practical needs of men in agriculture and handicrafts..I. V. civil. indicates a highly organized social life..in Vedic times, rel. influenced science..

9. PATWARDHAN, K. A. *Ṛṣiyo ke vijñānakī śreṣṭhatā.* (Hindi). Svādhyāya Maṇḍala, Pardi, 1956, 58+372.

..based mainly on principal *Up...Up.* not only preach the means of attaining supreme reality, but also aim at the material welfare of human beings..Vedic seers advanced in the knowledge of physical sciences..*parā-vidyā*=philosophy..*aparā-vidyā*=science.. (*rayi*=electron; *prāṇa*=proton)..

Rev.: C. G. KASHIKAR, *ABORI* 38, 320–21.

10. SEN, Indra. Science and Indian life. *SC* 22 (12), 648–49.

11. TATON, R. (Ed.). *Le science antique et médiévale des origines à 1450*. E. J. Brill (Hist. Gén. Scien. I), Leiden, 1957, VIII+627.

..(sections on ancient Indian sciences by J. FILLIOZAT)..

12. WINTER, H. J. J. *The History of Scientific Thought with special reference to Asia*. Ind. Inst. of Culture, Trans. 5, Bangalore, 1951, 15.

..ref. to pre-Vedic and Vedic developments..

13. WINTER, H. J. J. *Eastern Science : An Outline of its Scope and Contribution*. John Murray (The Wisdom of the East Series), London, 1952, VII+114.

..main lines of development briefly delineated..ref. to Hindu contributions..

Rev.: J. CAMPBELL, *Art. As.* 15, 384.

14. ZEMBA, M. On the scientific thought of ancient India. *JIBS* 2 (2), 422–24.

XVI. STUDY OF WORDS

79. STUDY OF WORDS.

1. ABAEV. Osetinskij Jazyk i Folklor. *Voprosy Jazykoznanija* (1958), 2, 114 ff.

..contests derivation of Osset. limän (=friend) from *aryaman*.. suggests derivation from the Aryan root *prī-, frī-*..

2. AGRAWALA, V. S. Some foreign words in ancient Sanskrit literature. *IHQ* 27 (1), 1–17. (also in *JUPHS* 23, 148–63.)

..such words indicate India's contacts with foreign peoples.. author discusses *taimāta, āligī-viligī, urugūlā, tābuva, helavo helavaḥ, jabūla, hailihila, kanthā*..

3. AGRAWALA, V. S. Vaidika paribhāṣāo kā nayā artha. (Hindi). *Sammelana-Patrikā* 44 (1), 1958.

4. AMMER, K. [*bali*]. *WZKM* (1948), 133 ff.

..(explains *bali* as a word belonging to Śaiva popular rel.)..

5. APTE, V. M. The root *ven* and its verb-forms in the Ṛgveda. *Dhruva Comm. Vol.*, Part III, 1946, 1–20.

..*ven*=(primarily) to see (in a physical sense); (secondarily) to see (with the mind's eye)..

6. APTE, V. M. A problem presented by the word *śva-ghn-in* in the Ṛgveda. *ABORI* 31, 165–68. (also in *SP*, 14th AIOC, Darbhanga, 1948, 10–11.)

..*śvaghnin* occurs six times in *ṚV* (I. 92.8; II. 12.4; IV. 20.3; VIII. 45.38; X. 42.9; 43.5)..means either a dog-killer or one who kills with dogs, that is, a hunter; Sāyaṇa gives the meaning "gambler" (in the last three of the above-mentioned passages) and "hunter" (in the first three)..the meaning "gambler" suits all the passages..acc. to A., *śvagraha*=seizure by dog (-demon), epilepsy..in the course of *prāyaścitta* for the above, the boy-victim of epilepsy (*śvagraha*) is taken to a gambling hall, laid on his back on the dice wh. are thrown, scattered, gathered up into a heap and finally spread out by the gambler, in the centre of the gambling hall, that is, on the depression made in the ground for dice-play, and then besprinkled with a mixture of curds and salt; this is believed to effect complete cure..in this sense, the gambler becomes a dog (-demon)-killer..

7. APTE, V. M. The meaning of the root *vṛt* in the Ṛgveda. *QJMS* 46 (1), 56–62.

..(a propos P. V. KANE, "The word *vrata* in the *ṚV*", *JBBRAS* 29, 2 ff.)..dictionaries, linguistics, Sāyaṇa's *bhāṣya*, Patañjali—all establish that *vṛt* (in *ṚV* and post-*ṚV* lit.)="to turn, to move on"..

8. APTE, V. M. Vrata in the Ṛgveda. New light on the derivation of vrata. *QJMS* 46 (2), 164–72.

..grammatical, linguistic, lit., mythological arguments for the derivation of *vrata* from √*vṛt*..

9. APTE, V. M. The *vi-vrata*, *śuci-vrata*, and other *vrata*-passages in the Ṛgveda favouring the derivation of *vrata* from the root *vṛt*. *QJMS* 47 (1), 38–46.

..*vrata* does not mean 'vow' or 'holy ordinance'; the only meanings wh. suit all these passages are: '(some kind of) physical activity', 'practices', 'route', 'track'..

10. APTE, V. M. Vajra in the Ṛgveda. *ABORI* 37, 292–95. (also in *SP*, 18th AIOC, Annamalainagar, 1955, 1–2.)

..*vajra* is not thunderbolt; it is a specific kind of weapon, a stable, metallic weapon (like club or hammer) firmly held in his hands by Indra..it was fashioned by Tvaṣṭṛ out of *ayas*..

11. APTE, V. M. Vrata in the Ṛgveda. *QJMS* 49 (3), 176–82.

..in confirmation of the derivation of *vrata* from √*vṛt*..

12. ATKINS, S. D. The meaning of Vedic *aktu*. *JAOS* 70, 24–40.

..*aktu* has a central value wh. is conveyed in English by "last part of the night, end of the night, the darkness just before dawn".. it has also something to do with "the flowing or streaming of liquids"..

13. BAILEY, H. W. [*pājas*]. *BSOAS* 12, 323 ff.; 13, 136 ff.

..Khotanese *pāsya-*, Sogdian *pāz* 'face' has solved the problem of *pājas* in *ṚV*..

14. BAILEY, H. W. Analecta Indoscythica I. *JRAS* 1953, 95–116.

..(*vṛtra, indriya, ṛta*)..

15. BAILEY, H. W. Madu, a contribution to the history of wine. *S. J. Vol. of Zinbun-Kagaku Kenkyusyo* (Kyoto Univ.), 1954, 1–11.

..(Vedic *madhu*)..

16. BAILEY, H. W. Analecta Indoscythica II. *JRAS* 1954, 26–34.

..*vala* in *ṚV*, wh. Indra breaks open, is a dialect form of Indo-Ir. *vara* (= enclosure)..

17. BAILEY, H. W. Avestan *driwi-*. *Jackson Comm. Vol.*, 1954, 1–6.

18. BAILEY, H. W. Indica et Iranica. *S. K. Chatterji Comm. Vol*, 1955, 114–19.

..*khala* (= threshing floor)—*ṚV* X. 48.7..

19. BAILEY, H. W. Indo-Iranian Studies III. *TPS* 1955, 55–82.

..*jar-*; *kīri*; *darbha*, etc...

20. BAILEY, H. W. Iranian *miṣṣa*, Indian *bīja*. *BSOAS* 18 (1), 32–42.

..also *aṅgiras*; *kāru*..

21. BAILEY, H. W. Dvārā matinām. *BSOAS* 20, 41–59.

..*āyu-*; *prapharvī-*; *aṅgoṣin-*; *duroṣa-*..

22. BAILEY, H. W. Analecta Indoiranica. *Belvalkar Fel. Vol.*, 1957, 1–2.

..*raphita* (*ṚV* X. 117.2) connected with Ir. *raf* (= to attack).. Sāyaṇa interprets *raphita* as *hiṁsita*..

23. BAILEY, H. W. A problem of the Indo-Iranian vocabulary. *Rocz. Or.* 21 (*Schayer Comm. Vol.*), 1957, 59–69.

..*śam* (= welfare) from √*śam* (= to fit, suit, agree)..*śma*(*n*) (= fitted together; body); *śāna* from √ *śan* (= to rise, to raise); *śmaśāna* (= raised platform connected with body; tomb; mound)..

24. BAILEY, H. W. Rigveda RUP–, Sogdian PTRWP. *Sino-Indian Studies* 5 (*Liebenthal Festschrift*), 1957, 9–10.

..the vocabulary of Middle Iranian, wh. is being slowly recovered from MSS of the Śakas of Tumshuq and Khotan, of the Sogdians, Parthians, and Persians from Chinese Turkestan is proving imp. for Vedic studies. Here we have at times words of common use in the Iranian texts wh. may have survived in only one word or even in only one passage in *ṚV*..*raup-rup* (=mount up, raise) is attested in the Sogdian *ptrwp* (=a castle, fortress); the word *rup* occurs as noun three times in *ṚV* (IV. 5.7; 8; X. 13.3); also in *AV* (XVIII. 3.40)—it means some 'rising', 'mount'..

25. BAILEY, H. W.; ROSS, A. S. C. Wastel. *English and Germanic Studies* 6, 1957, 1–29.

..*vedhas* (Ir. *vazd*; Ger. *Wastel*)..

26. BAILEY, H. W. Miṣṣa suppletum. *BSOAS* 21, 40–47.

..*dhānya*; *bīja*..

27. BAILEY, H. W. Arya. *BSOAS* 21, 522–45.

..*maj*; *komya* (=tree); *gadh*; *sek*; *surudh* (=booty); *nāyam*; *śūghana*; *arva*; *psar*..

28. BAILEY, H. W. Iranica et vedica. *I-IJ* 2 (2), 149–57.

..*śagma* (=happy) to be connected with Old Ir. *sag-* (=to be satisfied, satiated); the base *śag* disappeared in India; therefore *śagma* came to be related to √*śak*..*yakṣ-* (=apparition) to be connected with New Sogdian *yaxs* (=to appear)..*śok-śuk* developed three senses, namely, 'to grieve', 'to become sour', 'to call, name'..

29 BARR, Kaj. *Ost og Vest*. Copenhagen, 1945.

..develops (p. 136) KONOW's theory that *Mazdā* has to be equated with Vedic abstract noun *medhā-* ("Lord Wisdom")..

30. BASU, Dwijendranath. On the word 'devara'. *IL* (*Bagchi Comm. Vol.*), 1957, 111–15.

..*devṛ-devara* occurs in *ṚV* (X. 40.2; 85.44; 46)..Lat. *levir*.. √*div* (=to play)..

31. BAUMGARDL, D. Bemerkungen zu hohen Zahlwörtern. *KZ* 70, 241–46.

..(ref. P. THIEME: *KZ* 69, 209 ff.)..*lakṣa*, *niyuta*, etc...

32. BELARDI, W. Un'innovazione nel sostrato. *RANL* (cl. di scienze morali, storiche e filolog.) 8, 10 (3–4), Rome, 1955, 308–31.

..discusses, among others, such words as *kaṇṭaka*, *kaṭabhī*, *kaṭālu*, *kaḍamba*, *kaṇṭha*, *kaṇṭa*, *kuṇḍala*..

33. BELARDI, W. Russo *sist. Ric. ling.* 4, 151–62.

..discusses, among others, such words as *khidati*, *avakhāda*, *udakhātsuḥ*, *srotas*..

34. BENVENISTE, E. Expression indo-européenne de l'éternité. *BSL* 38 (112), 105 ff.

35. BENVENISTE, E. Védique karūḍatin-. *S. K. Chatterji Comm. Vol.*, 1955, 83–85.

..*karū*, **karu* (Sogdian) = broken.."of broken teeth"..

36. BENVENISTE, E. Analyse d'un vocable primaire : indo-européen * *bhāgu* — " bras ". *BSL* 52, 60–71.

37. BHAGAVAD DATTA. Vaidika śabdo kā sahī artha. (Hindi). *GKP* (June 1952), 25–27.

..*gīḥ*, *jarābodha*, *prasava*..

38. BHATTACHARYA, Durgamohan. Laukika saṁskṛte vaidika śabda. (Bengali). *Prabasi*, B. S. 1357, Calcutta, 422 ff.

..(Vedic words in cl. SK.)..discusses significance of *vāvātā*, *parivṛkti*, etc. (occurring in the epics)..

39. BHATTACHARYA, Ram Shankar. Sense of *ca*. *PO* 18, 8–12.

40. BHATTACHARYA, Ram Shankar. ' Caraṇa ' śabda kā vivakṣita artha. (Hindi). *Siddhānta* 14, 341–44.

41. BHATTACHARYA, Vidhusekhara. Ahura Mazdā. *CR* 100 (2), Aug. 1946, 81–84.

..derivation of *mazdā* from Vedic *medhas* is loose..acc. to author, *maz-* is nothing but Vedic *mah*, originally *magh*..Avestan *dā* represents Vedic *dhā*..*mazdā* is thus a compound of *maz* (= great) and *dā* (= knower)..

42. BHAWE, S. S. The word *pravat* in the Ṛgveda. *SP* (19th AIOC), Delhi, 1957, p. 23.

..interpreted in the light of Pāṇini V. 1.118..

43. BHIMASENA. Yajurveda me ṛta aura satya śabda. (Hindi). *Vedavāṇī* 12 (4), 4–7.

44. BLOCH, J. Petits problèmes étymologiques. *C. K. Raja Comm. Vol.*, 1946, 124–30

..*paśu* (*ṚV* III. 53.23)—probably indeclinable from √ *paśy*..

45. BLOCH, J. Prākrit *cia*, Latin *quidem*. *Lg* 29, 229–30.

..the emphasis value of IE **kwid*—attested by *cid* in *ṚV*..in that light, considers *cia*..

46. BOELES, J. J. The migration of the magic syllable OM. *Vogel Comm. Vol.*, Leyden, 1947, 40–56.

..*oṁ* not mentioned in *ṚV* and *AV*..its use commences in Vedic ritual (cf. *Ait.Br.* VII. 18)..imp. development of its meaning to a mystic doctrine in *Up.* (*ChUp.* II. 23; *Kaṭha Up.* II. 16)..*oṁ* is the symbol of the wordless *brahman*..*Maitrī Up.* 6.3 describes *a, u, m*..further speculations in *Brahmavidyā Up.* I. 4–7..details of migration of the symbol in MSS etc., Further India, Indian Archipelago..

47. BROUGH, J. *Sattayā. BSOAS* 11, 308–09.

48. BROUGH, J. The meaning of *ni √ hnu* in the Brāhmaṇas. *Siddheshwar Varma Comm. Vol. I*, 1950, 126–30.

..considers *Ait.Br.* I. 26; *Taitt.Br.* I. 6.9.8; *ŚPBr.* I. 1.2.10.. original meaning of the verb seems to have been "to conceal one's actions from a person, so as to avoid rousing his anger"..even in its later developments the word never came to be quite equivalent "to propitiate"..

49. BUCK, Carl Darling. Words for mountain, sea, river, forest, sky, etc. in the principal Indo-European languages. *Actes du 2me Congrès de linguistes*, 1931, p. 204.

50. BUDDHA PRAKASH. The meaning of *yajña. SP* (17th AIOC), Ahmedabad, 1953, p. 114.

..the root underlying Persian *ezad* (= god) forms the basis of Hittite *ezateni* and German *essen* (≐ to eat)..*yajña* means 'eating' or 'feast'..primitive communal assemblies marked by communal feasts; they symbolise the restoration of Prajāpati, who is diffused among his creatures, to unity..the myth of sacrifice of Prajāpati found in various forms in pre-Aryan cultures of SE Asia (including Tibet and China)..these feasts characterised by merry-making and promiscuous sexual intercourse; from this developed the creation rite..

51. BURROW, T. Sanskrit *rajas. BSOAS* 12 (*Barnett Comm. Vol.*), 1948, 645–51.

..*rajas* = space, extent, expanse..from *√ raj* = to stretch out.. meaning of later *rajas* is 'dust', 'dirt' 'mental defilement'— perhaps from *√ lag* or *√ ruj* (= to be attached) or *√ sṛj-sraj* (= to attach)..

52. BURROW, T. Indo-Iranica. *Siddheshwar Varma Comm. Vol. I*, 1950, 107–110.

..discusses|: *sphya, sthūla, tṛp, srughna, āhlādayati, lakṣita, keśa, bṛsī*..

53. BURROW, T. Sanskrit etymological notes. *Sarup Comm. Vol.*, 1954, 1–13.

..*kaṭaka, kuhū, √kṣam, kharva, gambhīra, nava, niryūha, priyaṅgu, √bhaṇḍ, matya, marica, lavaṇa, liṅga, lūma, ślakṣṇa, √śliṣ, śvabhra, √saj, sphuliṅga*..

54. BURROW, T. Vedic *iṣ-* 'to prosper'. *BSOAS* 17, 326–45.

..the central meaning is 'thriving'..'food', 'nourishment' are specific kinds of means of 'thriving'..

55. BURROW, T. Sanskrit *kava-* and related words. *S. K. Chatterji Comm. Vol.*, 1955, 187–93.

..Indo-Ir. base *kav-* : *ku* "to be small" (cf. BAILEY, *TPS* 1954, 144 ff.)..*kumāra* derived from this root..*komala, kavāgni, kavoṣṇa, akava* (= not small), *kavāri, kavatnu, akūpāra*..

56. BURROW, T. Skt. *Lubh* 'to disturb'. *JRAS* 1956, 191–200.

..homonymy in verbal roots in SK. is a recognized phenomenon (cf. J. GONDA, "Zur Homonymie im Altindischen", *AO* 14, 161–202; ancient Ind. doctrine on the subject summarized by K. KUNJUNNI RAJA, *ALB* 19, 193–222)..*lubh* = to desire, to be greedy, to disturb; for the last sense, cf. *AV* III. 10.11; *Ait.Br.* 2.37; *AV(P)* XIX. 51.2; *ŚPBr.* 4.1.1.18..

57. BURROW, T. The meaning of the Vedic word *ghoṣad*. *JAOS* 76, 185–86.

..(a propos DUMONT, *JAOS* 75, 117–18)..D.'s explanation is not satisfying..there may have been an original laryngeal suffix (in *sad*) wh. may have led to the aspiration of *go* into *gho*.. *ghoṣad* = 'abode of cows', or only 'home'..

58. BURROW, T. Nirvacanāni. *AORM* 13, 4–13 (SK. Section).

..*anujīrṇā, arṇasāti, uśij, śmasi, vi-gṛṇīṣe, siṣakti, kuluñca*..

59. BURROW, T. Sanskrit *gṛ-* / *gur-* "to welcome". *BSOAS* 20, 133–44.

60. BURROW, T. Sanskrit lexicographical notes. *Belvalkar Fel. Vol.*, 1957, 3–11.

.√*ard* : *rudati* (= to yield to pressure, to give away, to collapse); *praṣṭi* (=horse harnessed by the side of other yoke-horses, or in front of them, a side-horse, a leader): B. seeks to derive the word from Indo-Ir. root (cf. BAILEY, *TPS* 1953, 21 ff.) *prakṣ-pṛkṣ-* "to invigorate," "to strengthen"—cf. *ṚV* VII.5.2 (*pṛṣṭo* = strengthened); *vārdhrīṇasa* (= a species of birds)—cf. *MBh.* Crit. Ed. 8.46.17; in Veda, *vārdhrāṇasa* (*TS* 20.1; *MS* III. 14.20; *VS* 24.39)..

61. BURROW, T. On the phonological history of Sanskrit *kṣam-* 'earth', *ṛkṣa-* 'bear', and *likṣā-* 'nit'. *JAOS* 79, 85–90.

..dental + palatal of IE produces *kṣ* in SK...

62. BURROW, T. Sanskrit *kṣi-* : Greek phthiuō. *JAOS* 79, 255–62.

..examines in detail the labio-velar combination..considers *jyā-* (with its different meanings)..

63. CHATTERJI, Durgamohan. Śabdacarcā. (Bengali). *Vaṅgīya-Sāhitya-Pariṣat-Patrikā* 49, 1942, 144–50.

..semantic notes on *kṛṣṭi*, *caturasra*, *manoratha*..

64. DAS, Nilakantha. Om. *Orissa Hist. Res. J.* 7 (3–4), 149–67.

..*oṁ* is primarily an Oriya expression of olden days taken into Vedic lit. in much later times..no trace of *oṁ* in *ṚV*; in pre-*Up.* lit. no real meaning attached to the word .in Oriya, *oṁ* or *o* still used as the name of the 'soul' or 'person'; from Orissa, the Vrātyas carried it into Vedic lit...the word *puruṣa* also is originally Oriya..

65. DEBRUNNER, A. Ved. *akṣībhyām*. *IF* 53, p. 21.

66. DEBRUNNER, A. Vedisch *mā...īśata*, "er soll nicht Macht haben". *Die Sprache* 1 (*Havers Festschrift*), 1949, 130–35.

..*īśata* in such sentences is not conjunctive, but injunctive..

67. DEBRUNNER, A. Ai. *dityavāḥ-*, *dityauhī*. *Symbolae Hrozny* 1, 1949, 110–111.

68. DEBRUNNER, A. Vedica. *S. K. Chatterji Comm. Vol.*, 1955, 72–82.

..1. SIMON's *Kāṭhaka-Index*: some corrections suggested; 2 *agnīdh-*; 3. *Vedic Concordance*: a deficiency; 4. *jajanat*; 5. *anaryāk*..

69. DEBRUNNER, A. Das altindische Wort für die Spinne. *F. Sommer Comm. Vol.*, 1955, 20–25.

..(See : *VBD* I—94.33)..

70. DEROY, L. *Le nom de l'Himālaya.*

..(Thesis in manuscript : bei oeffentlichen Luetticher Thesenverteidigung)..

71. DESAI, Jehangir M. Aum and Ahunavar. *PAIOC* (13th Session), Part II, Nagpur, 1951, 527–29.

..the two are not dissimilar: *Ahunavar* as a word is equivalent to *oṁ*, and as a formula it is tantamount to *gāyatrī*..

72. DIXIT, G. Śabdācāra—kaupina. (Gujarati). *Buddhiprakāśa* 90, p. 80.

..*kaupina*, a word occurring in Pāṇini's gr., means 'sin'..

73. DUBASH, K. J. OM. *SP* (18th AIOC), Annamalainagar, 1955, 108–09.

74. DUMEZIL, G. Le nom des Aryas. *RHR* 124, 36–54.

..(crit. of THIEME's *Der Fremdling im ṚV*) .. *ari* = average fellow-countryman..

75. DUMEZIL, G. Ner- et Viro- dans les langues Italiques. *Rev. Et. Lat.* 31, 175–90.

..discusses Indo-Ir. terms corresponding to the two concepts.. *nara, vīra*..

76. DUMEZIL, G. Remarques sur le "ius fetiale". *Rea. Et. Lat.* 34, 93–111.

..discusses Vedic *dhātu-, tridhātu-*..

77. DUMEZIL, G. Remarques sur "Augur, Augustus". *Rev. Et. Lat.* 35, 126–51.

..Vedic *ojas* does not mean "physical force", but "fullness of force", wh. eventually enables one to accomplish exploits.. derived from IE root **aug*..considers the use of the word in *ṚV*.. compares with Roman thought-complex..

78. DUMEZIL, G. *Ari, aryaman. JA* 246, 67–84.

..a propos Paul THIEME, "*ari*, Fremder", *ZDMG* 117, 96–104..

79. DUMONT, P. E. The meaning of the Vedic word *ghoṣad. JAOS* 75, 117–18.

..*ghoṣad* (*TS* 1.1.2; *TBr.* 3.2.2) is nom. sing. of the stem *goṣadh* (= cattle-provider)..cf. *ṚV* III. 1.23..

80. EDGERTON, F. *Ātman-. Lg* 19, 116 ff.

..linguistic evolution of the term *ātman*..

81. EDGERTON, F. Sanskrit *sahita* 'accompanied'; *anuttama* 'supreme'. *JAOS* 75, 279.

..(proceedings of AOS, Toronto, 1955)..

82. EDGERTON, F. *Anuttama* and *anuttara. S. K. Chatterji Comm. Vol.*, 1955, 35–37.

..oldest known occurrence of *anuttama* is in *ChUp.* 3.13.7.. *anuttara* is an older word; it is exclusively Middle Indic..*anuttama* is a younger word, a sort of superlative of *anuttara*..

83. EICH, J. Vedica. *MSS* 2 (Nachdruck), 1957, 35–46.

..1. *muhurgir*; 2. Zu *ṚV* V. 52.3 (*ati-skand-*)..

84. EMENEAU, M. B. [Sanskrit *phala* borrowed from Dravidian]. *Proc. Am. Phil. Soc.* 98, 1954, 290 ff.

85. EMENEAU, M. B. Some Indian etymologies. *Turner Jubilee Vol. I* (*IL*), 1958, 71–74.

..*daṇḍa*; *doša-*; *dhosaka*..

86. ESTELLER, A. Saṁskṛta *kava-* and related words. *IL* 17 (*Taraporewala Mem. Vol.*), 1957, 29–38.

..(a propos BURROW, *IL* 16, 187–93)..E. adds further points to the problem..real forms shd. have been *kava-riḥ* and *a-kava-riḥ*.. fem. *a-kavarī* did not exist in the lg. of ṛṣis..

87. FALKNER, Margit. Ist idg. **pelekus* ein akkadisches Wort? *Studien zur idg. Grundsprache*, 1952, 26 ff.

88. FERRARI, R. Sul mōly omerico. *Ist. lombardo Sci. Lett., RC.* 88 (1–2), 12–20.

..Homeric *mōly* connected with SK. *mūlam*..

89. FISER, I. The problem of the Seṭṭhi. *Arch. Or.* 22, 238–66.

..mainly based on *Jātakas*..*śreṣṭhin* does not occur in *Saṁ.*; first in *Ait.Br.* and *Śāṁkh.Br.*; means a man of honour, of high rank; a leader..cf. *JBr.* II. 152; *Gopatha Br.* 2.1.23; 2.5.9..

90. FOWKES, R. A. Some Brythonic cognates of English *sword*. *Lg* 22 (4), 345–46.

..related to a large group of words including *vṛṇoti* (= covers), *vārayati*..

91. FOWLER, A. M. Expressions for "Immortality" in the early Indo-European languages, with special reference to the Rig-Veda, Homer, and the poetic Edda. *HSPh.* 51, 1940, 318–21.

92. FRAENKEL, E. Beiträge zur baltischen Wortforschung. *KZ* 69, 76–94.

..*tandate*; *tandrā*; *tandrālu*, etc...

93. FRIS, O. Etymologische Forschungen. *Arch. Or.* 21, 175–81.

..*yantur* (not *yantu-tur* as THIEME suggests; but *yam* + *tur*).. *ṚV* III. 27.11..

94. FRISK, H. ṚV *śipra-*. *Le Monde Oriental* 30, 78–89.

..*śipra* known in *ṚV* only; besides that, it occurs in *MS* I. 19.10 ..its true meaning already lost to ancient commentators..(earlier views: Yāska and Sāyaṇa: *hanu* or *nāsikā*; *BR*: cheek or nose; GRASSMANN: lips, visor, helmet; LUDWIG, HILLEBRANDT: jaw; GELDNER: moustache, beard, lips; CHARPENTIER: helmet).. acc. to FRISK, the word means, on the one hand, 'moustache', occasionally 'lips' (with moustache), on the other hand, 'head-ornament of an unknown variety'..etymologically connected with words meaning 'wagging of a tail'..

95. FRISK, H. *Indogermanica.* Göteborgs Högskolas Aersskrift 44, 1938, 34.

..*śūra*..

96. GHOSH, B. K. *Pādānudhyāta. IC* 9, 118–20.

..(a propos D. C. SIRCAR, "Meaning of *anudhyāta*", *IC* 9, 115–18)..from the Vedic period onwards the word has been used almost exclusively in active sense..

97. GHULE, Krishnasastri. Bhrātṛvya āṇi sapatna. (Marathi). *Ghule-Lekha-Saṁgraha,* 1949, 27–34.

..acc. to Pāṇini, *bhrātṛvya,* when *ūdyodātta,* means *śatru*; when *antyodātta,* it means *mitra*..Varuṇa's sons (=darkness) are *sapatnas*; *sapatnī*=*rātrī*..

98. GHULE, Krishnasastri. Mitra āṇi amitra. (Marathi). *Ghule-Lekha-Saṁgraha,* 1949, 35–36.

..*mitra* first denoted 'sun' and then 'friend'..*amitra* (*bahuvrīhi*) =*asūryaṁ tamaḥ,* darkness.

99. GONDA, J. *The meaning of Vedic bhūṣati.* H. Veenman & Zonen, Wageningen, 1939, 27.

..the meaning 'to decorate' etc. is to be found only in post-Vedic lit...in Veda, √ *bhūṣ*='to invest with magic power'..

Rev.: S. KONOW, *AO* 18, 158–59; E. SCHWENTNER, *IF* 59, 109–110.

100. GONDA, J. A propos d'un sens magico-religieux de skt. *guru-. BSOAS* 12(1), 124–31.

101. GONDA, J. Origin and meaning of Avestan *spənta-. Oriens* 2(2), 195–203.

..may be related to Vedic *pan-*..

102. GONDA, J. Sanskrit *bhaginī-* "soeur". *AO* 21, 23–25.

..derived from *bhaga* (=fortune) by *PW*..acc. to G., it is to be connected with *bhaga* (=vulva; fem. sexual organ); *bhaginī*= uterine sister..(cf. G. MORGENSTIERNE, "*Svasā* and *bhaginī* in MIA", *AO* 21, 27–32)..

103. GONDA, J. The meaning of Skt. NAND-. *AO* 21, 81–90.

..in Vedic lit., it means "to accept blessings" and "to bless".. (BURROW derives it from Tamil *nantu*, "to prosper, flourish, be luxuriant, etc.")..

104. GONDA, J. *Ancient Indian ojas, Latin * augos and the Indo-European nouns in -es / -os.* N. V. A. Oosthoek's Uit. Mij., Utrecht, 1952, 83.

..first half of the monograph constitutes an investigation of the word-hist. of *ojas-*, *ugra-*, beginning from Veda..*ojas* in *ṚV* moves bet. the two meanings: "physical strength in extreme measure" and "supernatural strength"; *ojas* must have denoted a power-substance (creative or vital power) and its manifestations..in later Veda, the idea of "powers of fertility" begins to be indicated by the word..apart from SK., it is only in Latin that a magico-religious or sacral sense is attached to this group of words..

Rev.: A. BURGMANN, *Anthropos* 49, 777; P. GAEFFKE, *ZDMG* 102, 394–96; M. MAYRHOFER, *DLZ* 75, 517; E. SCHWENTNER, *IF* 62, 99–101.

105. GONDA, J. Die Grundbedeutung der idg. Wurzel ** sneiguh*. *KZ* 72, 228–30.

..*sneha*; *snigdha* (sticking together of various viscous substances)..

106. GONDA, J. Purohita. *Kirfel Comm. Vol.*, 1955, 107–24.

..original sense of the title *purohita* and the functions of its bearer..P. is so called because, like several divinities who are called *purohita*, he holds in front of the person to be protected the strength of the potences attaching to his own person as the shield ..essentially magical significance..

107. GONDA, J. Semantisches zu idg. *reg-* "König" und zur Wurzel *reg-* "(sich aus) strecken". *KZ* 73, 151–67.

..ancient word for king (*rājan*, etc.) is explained as belonging to IE root ** reg* (SK. *rāj-*) in its original sense of "stretching out", the king protecting his subjects by extending his arms and spreading the heavenly blessings over his country..(cf. GONDA, "Ancient Ind. kingship from the rel. pt. of view", *Numen* 1956)..

108. GRAY, L. H. Four Indo-Iranian etymologies. *Lg* 25, 375–78.

..(1) *ṛṣi* (not to be connected with *darś* or *arc*, as suggested by Aupamanyava) may be connected with the group of SK. *ras* (=roar, yell, cry), *rasana*, *rasitṛ* (IE base * *rese-*)..Veda is called *śruti*, wh. fact may confirm this suggestion..(2) *nāra* (=water) to be connected with SK. *snāti* (=bathe), *snauti* (=drip)..

109. GRAY, L. H. Two Sanskrit etymologies. *Siddheshwar Varma Comm. Vol. I*, 1950, 104–06.

..*ṛṣi*; *nāra*..(see above)..

110. HAMP, E. P. Vedic *īmahe*. *I-IJ* 2 (3), 229–30.

111. HARA, Minoru. A note on the Sanskrit word *ni-tya-*. *JAOS* 79, 90–96.

..*ni+tya* (=found inside of)..this meaning applied to some Vedic passages..

112. HARIYAPPA, H. L. On the name Śunaḥśepa. *PO* 13 (1–2), 34–46.

..ugliness of the name Ś. and of the antecedents of his personality is a later fancy..original significance of the name is "pillar of happiness"..

113. HARIYAPPA, H. L. The Ṛgvedic word *parvata*. *Hiriyanna Comm. Vol.*, 1952, 31–37.

..discusses the morphology and accent of *parvata*, with particular ref. to Sāyaṇa's *bhāṣya*..acc. to author, the *prakriyā* of the word *parvata* as given by Sāyaṇa on *ṚV* I. 19.7 (√*parv* + *atac*, or *parva* + *tap*) is wrong..

114. HARMATTA, J. Three Iranian words for "Bread". *AO* (*Hung.*) 3 (3), 245–83.

..derived from the form * *najna*..cf. SK. *nagna*..

115. HARSHE,, R. G. A new interpretation of the word *apsaras*. *ALB* 21, 263-81. (also in *SP*, 15th AIOC, Bombay, 1949, 131-32; *SP*, 19th AIOC, Delhi, 1957, p. 24.)

..*apsarasaḥ* were probably dancing girls introduced into the Aryan fold..white traffic bet. Egypt and Middle East..Ur was its chief centre and Urvaśī was an inhabitant of that city..*apsaras* derived from *ab* (old Egyptian word meaning "to dance") and SK. *sṛ*, that is, "moving in a dancing manner"..

116. HAVERS, W. Kratu. *Anthropos* 49, 201 ff.

..somatic basis for the meaning of this word..(cf. K. ROENNOW's work)..

117. HENDRIKSEN, H. Etymologien. *IF* 56, 21–28.

..(1) Lat. *cūra*, SK. *śeṣaḥ*; (2) SK. *ślakṣṇaḥ*..

118. HENDRIKSEN, H. On the meaning of Skr. *bhavati*. *AO* 20, 206–15.

..meanings of *as* and *bhū* are distinct..*as* means 'to be', and as a rule it functions as a copula (cf. *Ch. Up.* VII. 1.3 : *so 'ham mantravid evā 'smi na ātmavid*); the III per. present not employed as copulas—they have the meaning : 'there is', 'there exist'..*bhū* often expresses the inchoative 'to become' (wh. sense never occurs with *as*); this meaning is the original one.. *bhavati* indicates what recurs regularly (on certain conditions) and it has an iterative tinge; this meaning of present indicative of *bhū* is particularly conspicuous in Vedic prose lit..

119. HEROLD, E. The interpretation of the Vedic "kakutsala". *Charisteria Orientalia J. Rypka*, Prague, 1956, 100–102.

..*AV* XVIII. 4.66 : *kakutsala* = small child (*BR*; WEBER); not translated by WHITNEY; head (SHENDE)..acc. to H., *kakud* = top, upper part; *sala* (*sṛ–sar* = flow) = liquid..*kakutsala* = liquid of the top; sperm (= penis)..prohibition of so-called brother-sister incest is indicated in this passage..(also cf. author's "A contribution to the interpretation of *AV* I. 14.4", *Arch. Or.* 24, 117 ff.)..

120. HERTEL, J. [ātman]. *Abh. Sächs. Ges. Wiss.* (philol.-hist. Kl. 41), 1931, 111; 118; 140.

..the etymological correspondence of *ātman* with Atem is rejected..

121. HOENIGSWALD, H. M. A Latin trace of the construction *dātā rādhāṁsi*. *Turner Jubilee Vol. I* (*IL*), 1958, 232–34.

..in *ṚV* I. 22.8. cf. Latin *nōmenclātor* (= caller of the name), where *clātor*, like a participle, governs *nōmen* as its direct object..

122. HOFFMANN, K. Vedische Namen. *WuS* 21, 139–61.
..Kaurama; Kaśu; Kaṇva..

123. HOFFMANN, K. *Die alt-indoarischen Wörter mit -ṇḍ-, besonders im Ṛgveda.* Univ. München, 1941, 558.
..(Dissertation : typescript)..(1) Phonetics; (2) Complete list of words with *-ṇḍ-*; (3) Hist. of research in the field; morphological investigations (studies on : *daṇḍa, caṇḍa, āṇḍa, kuṇḍa, piṇḍa, maṇḍa, maṇḍala, pāṇḍu, puṇḍarīka, maṇḍūka, taṇḍula, tuṇḍa baṇḍa*); (4) *ṚV* words with *-ṇḍ-* : their dialectical, geographical, cult.-hist. and rel.-hist. study (studies on *śāṇḍa, śaṇḍa, mārtāṇḍa*)..

124. HOFFMANN, K. Die angebliche Wurzel *bhreṣ*. *Schubring Comm. Vol.*, 1951, 19–24.
..*ṚV bhreṣate* is conj. aor. of *bhrī..bhreṣaṁ ni-i*..

125. HOFFMANN, K. Vedische Studien. *MSS* (*Sommer Professorship 50th Anniversary Vol.*), 1952.
..(1) *mṛṣā astu*; (2) *uraṇ-* (*ŚPBr.* XI. 5.1.2; *ṚV* X. 95.3 : *urāmathi-*)..

126. HOFFMANN, K. Jungawestisch *zazāite*. *MSS* 4, 1954, 45–52.
..Vedic *jihāte*..

127. HOFFMANN, K. Vedisch " gamati ". *MSS* 7, 1955, 89–92.

128. HOFFMANN, K. Altpers. *afuvāyā*. *F. Sommer Comm. Vol.*, 1955, 80–85.
..Vedic *apvā* (= anxiety for death)..

129. HOFFMANN, K. Ved. *uraṇ-* 'Lamm'. *MSS* 1 (revised reprint), 1956, 61–62.

130. HOFFMANN, K Zwei vedische Wortsippen. *MSS* 10, 1957, 59–71.
..(1) *kava-* (2) *drū*..improvements in *JB* II. 258–59..

131. HOLTHAUSEN, F. Wortkundliches. *KZ* 71, 49–62.

..*avas, oman, tāmyati*..

132. HUMBACH, H. Homerisch Aktorione Molione. *MSS* 1, 1952.

..*sudānu; sudās; atithi*..

133. JAIN, Kamta Prasad. Kāmpilya. *B. C. Law Vol.*, Part II, 1946, 239–42.

..*kāmpīla* mentioned in *YV*..*kāmpīlavāsinī* is the king's chief queen..

134. JANERT, K. L. *Śakaṭa*. *KZ* 71, 108-09.

..naming of wagons from the thing carried by it (*anas*), or from a part of it (*ratha*)..*śakaṭa* = *sakaṭa* = *sa* + *kaṭa* = one with an intertwined tilt..(cf. *Āp. ŚS* XI. 6.3 : *sacchadiḥ*)..

135. JANERT, K. L. *Sinn und Bedeutung des Wortes dhāsi und seiner Belegstellen im Ṛgveda und Awesta*. Otto Harrassowitz (Göttinger asiatische Forschungen-7), Wiesbaden, 1956, 83.

..acc. to J., *dhāsi* is to be derived from *$\sqrt{dhani}$ (= to stream) ..*dhāsi* = stream (of butter)..cf. *dhārā*..

Rev.: H. BERGER, *ZDMG* 108, 413–15; H. P. von KAMPTZ, *OLZ* 1959, 59–61; L. RENOU, *JA* 244, 321–22; B. SCHLERATH, *Oriens* 10, 190–92 (*dhāsi* is better derived from $\sqrt{dhā}$: whatever is put; a seat..or from $\sqrt{dhā}$ [*y*] : nourishment).

136. JOSHI, D. P. The ṛta. *SP* (15th AIOC), Bombay, 1949, 7–8.

..from $\sqrt{ṛ}$ = to go : "course of things"...

137. JOSHI, D. P. History of the word mīmāṁsā. *SP* (18th AIOC), Annamalainagar, 1955, 35–36.

..begins with *TS* VII. 5.7.1..investigation of a doubtful pt. in ritual or philosophy..

138. KANE, P. V. The word *vrata* in the Ṛgveda. *JBBRAS* 29, 1-28.

..(mainly controverts APTE, "All about *vrata* in *ṚV*", *BDCRI* 3, 407–88)..(discusses earlier views : *BR* : *vrata* from $\sqrt{vṛ}$ = to choose; MAX MUELLER : from $\sqrt{vṛ}$ = to protect; WHITNEY : from *vṛt* = to proceed; APTE : *vrata* = route or circular path; periodical movements round the sky)..K. accepts derivation from $\sqrt{vṛ}$ = to choose; to will..*vrata* = command; rel. practice..*ṛta* = universal cosmic order; *vrata* = laws or ordinances laid down by gods; *dharman* = rel. rites..

139. KARAMBELKAR, V. W. Balāsa. *SP* (18th AIOC), Annamalainagar, 1955, p. 10.

..*b.* = erysipelas..

140. KASHIKAR, C. G. Ṛgveda X. 85.30 me vāsas śabda kā artha. (Hindi). *Vedavāṇī* 12 (4), 20–22.

..(a propos YUDHISTHIRA's paper on the subject in *Vedavāṇī*, Aug. 1959)..

141. KATRE, S. M. On Sanskrit *priya-vāsas*—"wife". *M. P. Khareghat Mem. Vol. I*, 1953, 259–61.

..the word occurs in this sense in *MBh.*, Ādi, 70.28cd. K. finds parallels in *ṚV* III. 8.4; I. 124.7; etc.

142. KATRE, S. M. A note on Indic *diśati*, "says". *Chitrav Comm. Vol.*, 1954, p. 43.

..(ref. to EDGERTON's note on *diśati* in *Woolner Comm. Vol.*, p. 88)..K. shows that this meaning of the root is recorded by Patañjali..

143. KESHAVADEVA. Ārya. (Hindi). *VJ* 2, 178–83.

144. KOSAMBI, D. D. The Sanskrit equivalents of two Pali words. *ABORI* 32, 53–60.

..(1) *sammāpāso* = *śamyāprāsaḥ* (*ĀpŚS* 3.10.9); (2) *vassakāra* = *vaśyakāra*..

145. KORINEK, J. O puvodu slov typu GK. *chachoz*, SK. *aka-*, *pāpa-*. *LF* 68, 85–94.

146. KRETSCHMER, P. Altindische Zeugnisse für die Gattenliebe der Wildente Penelops. *Anzeiger d. Wiener Akad. der Wiss.* 84, 1947, 33–35.

..against the etymology of *cakravāka* suggested by V. PISANI (*Paideia* 1, 339 ff)..

147. KROGMANN, W. Obodriti. *KZ* 65, 138–40.

..*udraḥ*, *samudraḥ*..

148. KRONASSER, H. [*lākṣā*]. *Archaeol. Austriaca* 18, 100 ff.

..THIEME'S suggestion that *lākṣā*, *lakṣa*, Lachs, etc. are connected is doubtful..

149. KUIPER, F. B. J. [*nema-*]. *Glotta* 21, 280 ff.

150. KUIPER, F. B. J. [*vāśā*]. *AO* 12, 191 ff.

151. KUIPER, F. B. J. Indoiranica (Schluss). *AO* 17, 17–64.

152. KUIPER, F. B. J. Vedic *sadhiṣ-*, *sadhastha-*, and the laryngeal Umlaut in Sanskrit. *AO* 20, 23–35.

..*sadhiṣ-* from IE **sedH-s-*; *sadhas-* from IE **sedH-es-*. also discusses *śimi*, *śina-*, *sima-*, *timira-*..

153. KUIPER, F. B. J. *Proto-Munda Words in Sanskrit*. Verh. d. Kon. NAW, Afd. Letterkunde, N. R., 51 (3), 1948.

..a study of 70 SK. words and groups of words of generally un-Aryan aspect, together with a discussion of pertinent proto-Munda sound-changes..

154. KUIPER, F. B. J. Nâropi Chalkôi. *MKNAW* (Lett.) 14 (5), 1951, 201–27.

..Vedic *sūnara-* "youthful", *sūnṛta-* "vital strength"..association of *sūnṛta* with wealth and munificence; places it against the background of Vedic cosmology also discusses *śikṣāṇara-*, *vaiśvānara-*..cognates in GK..

155. KUIPER, F. B. J. The three Sanskrit roots *añc-/añj-*. *Vāk* 2, 36–99.

..in SK., there are 3 pairs of roots, each of them consisting of the variants *añc-* and *añj-*, wh. may be distinguished as follows: (1) "to bend, bow"; (2) "to go"; (3) "to show, manifest, mark, adorn"..discusses *vyañj* and *samañj* in Vedic..evidence of Vedic lit..

156. KUIPER, F. B. J. Two Rigvedic loanwords. *Debrunner Comm. Vol.*, 1954, 241–50.

..even in the oldest Vedic texts, the influence of aboriginal Ind. lgg. has been greater than is generally realized..(1) *kaparda*; (2) *sthāṇu*..

157. KUIPER, F. B. J. Rigvedic loanwords. *Kirfel Comm. Vol.*, 1955, 137–85.

..study of all *ṚV* words that may be borrowings from Munda or Dravidian..

158. KUIPER, F. B. J. Rigvedic sahasvān. *AORM* 13, 1957, 14–18 (SK. Section).

..the word occurs only in *ṚV-Saṁ.* (13 times)..its formation not so far explained..may be explained on the basis of technique of versification..this voc. can't belong to a stem in *van-* or *vant-*..

159. KUIPER, F. B. J. Avestan *mazdā-*. *I-IJ* 1 (1), 86–95.

..(earlier theories of KONOW, M. W. SMITH, B. GEIGER, K. BARR, DUCHESNE-GUILLEMIN discussed)..no support for *mazdāh-* posited by BARTHOLOMAE..relation of *mazdā-* to Vedic *medhā-*, *sumedhas-* supported..

160. KUIPER, F. B. J. *Vācārambhaṇam*. *I-IJ* 1 (2), 155–59.

..*rambh-* is obviously an extension of IE **rem-* (= to support) ..*vācārambhaṇa* is a *bahuvrīhi* compound meaning "based on *vāk*"..*Ch. Up.* 6.1.4 ff. continues *ṚV* sense..the passage further involves the necessity of regarding *vācārambhaṇa*, *vikāra*, and *nāmadheya* as three predicates..

161. KUIPER, F. B. J. Vedic *sadhastha-*, n. "seat". *I-IJ* 1 (4), 309–11.

..*s.* connected with √*sad* (and not √*sthā*)..analysis *sadha* + *stha* has no authority..in *upastha*, *sadhastha*, an antique use of *-tha-* as a secondary suffix seems to have been preserved..

162. KUIPER, F. B. J. *Ucch(l)aṅkha-*, m., Jaim. Br. II. 370 (1). *I-IJ* 1 (4), p. 311.

..CALAND's reading *ucchlaṅkha* is correct; this is borne out by *AV* X. 2.1..

163. KUIPER, F. B. J. *Nyañcanī-* "Refuge", Ath. S. V. 5. 2d. *I-IJ* 2 (2), p. 157.

..(ref. to K. N. DAVE, *Lac and Lac-Insect in AV*, Nagpur, 1950)..acc. to ROTH, *n.* = "lap"; BLOOMFIELD : "refuge"; WHITNEY : "hiding-place"; THIEME suggests the reading * *nyañjanī* (= "paint")..*n.* = "rufuge" seems to be supported ..cf. *MS* I. 8.2; *KS* VI. 2..

164. KUIPER, F. B. J. Rigvedic *kīrin-* and *krīḷi-*. *Turner Jubilee Vol. I* (*IL*), 1958, 349-62.

..*ṚV krīḍ* = "leap, frisk, dance"; may have been derived from a foreign word * *kīd*; thus *krīd* may be connected with *kīr*.. so *kīrin* = dancer..

165. KUIPER, F. B. J. Skt. *adṛśam* : Gr. *edzachou*. *I-IJ* 3 (3), 205-06.

166. LESNY, V. Stind. *mama*. *LF* 67, 195-97.

167. LIEBERT, G. Über einige Wörter für "jetzt, nun" im Rigveda. *Aersbok för lösäret* (1949-50), Lund, 1956, 66-81.

..*ṚV* distinct from other Vedic lit.; related to older stratum ..discusses use of the adverbs *idā*, *idānīm*, *nūnam*, and the adj. *nūtana* in *ṚV*..

168. LIMAYE, V. P. On the etymology of three words in the Ṛgveda : *nīhāra*, *nīhākā*, *nigut*. *PAIOC* (15th Session), Bombay, 1951, 255-59.

..all the three derived from √*snih-* (*nih-*)..original word was *snigh-*..

169. LOMMEL, H. Vedische Einzelheiten. *ZDMG* 99, 225-57.

..(1) Śyāvāśva (*ṚV* V. 61); (2) Saraṇyu-Saṁjñā (X. 17)..

170. LÜDERS, H. Sanskrit *muktā*, *muktāphala*, *phala*. *Philologica Indica*, 1940, 179-90.

..(originally pub. *KZ* 42, 193-206)..*muktā* (not from √*muc*) is false sanskritisation of *muttā* (MIA : "stiffened, frozen").. ancient view re. origin of pearls in *AV* IV. 10; XIX. 30.5.. *phala* used in *ṚV* in quite a general sense (not in the sense of a "ripened fruit")..acc. to L., *phala* and *muktā* have the same sense of "stiffening, freezing"..

171. LÜDERS, H. Vedisch *gṛh-*. *Philologica Indica*, 1940, 561–66.

..(originally pub. *KZ* 52, 99–105)..*ṚV* V. 32.12; VIII. 21.16: forms of *gṛh* occur; meaning is controversial..*gṛh* (= to long for anxiously) to be connected not with *grabh* but with *gṛdh*..

172. LÜDERS, H. Vedisch *śama-*. *Philologica Indica*, 1940, 591–95.

..(originally pub. *KZ* 56, 282–87)..in *ṚV* I. 32.15, *śamasya* in contrast with *śṛṅgiṇaḥ*; LIDEN (*KZ* 40, 257 ff.), therefore, assumes that *śama* = hornless..LUEDERS supports that explanation..

173. LÜDERS, H. Vedisch *heṣant, heṣa, heṣas*. *Philologica Indica*, 1940, 751–84.

..(originally pub. *AO* 13, 81–127)..

174. MADHAVANANDA, Swami. Some philosophical terms. *Ved. Kes.* 44, 352–53.

..*śraddhā, antaryāmin, kṣetrajña, puruṣa, prakṛti*..

174a. MANGAL DEVA, Sastri. 'Go' śabda ke artho kā vicāra. (Hindi). *Premi Comm. Vol.*, 90–94.

175. MANOHAR. Vedārtha para eka dṛṣṭi. (Hindi). *GKP* 12 (8–9), 82–86.

..considers *agni, rudra*..

176. MAYER, A. Zwei Inselnamen in der Adria. *KZ* 70, 76–106.

..formation of the name, *parjanya*..

177. MAYRHOFER, M. Etymologische Miszellen. *REIE* 4, 409–12.

..Vedic *amaḥ* ("this")..

178. MAYRHOFER, M. Beiträge zur altindischen Etymologie. *Arch. Ling.* 2, 39–45; 132–39.

..*sūnara, prājyaḥ, śaṇḍikā, strī*, etc...

179. MAYRHOFER, M. [emūṣa]. *DLZ* 71, 1950.

..austro-asiatic etymology..pre-Aryan char. of the mythology related to this animal (bear)..

180. MAYRHOFER, M. Etymologische Miszellen. *Arch. Or.* 18, 68–77.

181. MAYRHOFER, M. [śambara]. *Saeculum* 2, p. 59.

..concept of Ś. traced back to pre-Aryan totemic stag-god..name derived from austro-asiatic stem..

182. MAYRHOFER, M. Old Persian *kunautiy* : Sanskrit *śṛṇoti*. *JAOS* 72, 110–11.

..*śṛṇoti* from *śrū* is quite an abnormal form..**suṇoti* coming from **śrṇoti* already existed in popular speech in Vedic times; *śṛṇoti* is the result of re-sanskritization of it by Vedic poets..

183. MAYRHOFER, M. Awestisch *arədra-*. *Arch. Or.* 20, p. 342.

..it was believed that the word was formed with *dh*-extension of √*ar* (in *ṛta*)..M. thinks that it is equivalent to *ārdra* (= wet)..semasiological development from 'wet' to 'holy' is quite possible..

184. MAYRHOFER, M. [*lākṣā*]. *IL* 12, 19 ff.

..from √*raj* (= to become red)..

185. MAYRHOFER, M. Gibt es ein idg. **sor-* "Frau"? *Studien zur idg. Grundsprache*, 1952, 32 ff.

..(answer is 'no')..

186. MAYRHOFER, M. [*lākṣā*]. *Studien zur idg. Grundsprache*, 1952, 45 ff.

187. MAYRHOFER, M. Lack. *GRM* 3, 1953, 71–75.

188. MAYRHOFER, M. Hethitisch *eku-* "trinken" und die vedische Bedeutung von *aśnāti*. *KZ* 71, 45–48.

..in 10 out of 14 passages, *aśnāti* means "to drink"..(in all passages, "cultish drinking")..

189. MAYRHOFER, M. Altindisch *aṁhati-/aṁhiti* "Gabe". *Arch. Or.* 21, 440–41.

190. MAYRHOFER, M. Zu ai. *strī* "Weib". *KZ* 72, 118–20.

..(ref. to V. PISANI, "Sanskrit *strī*", *KZ* 71, 241–43: *strī* has no corresponding form in any idg. lg. except new-Awestan)..

191. MAYRHOFER, M. Idg. **seud-* "ruhen". *KZ* 73, 116 ff.

192. MAYRHOFER, M. Altindisch *lākṣā* : Die Methoden einer Etymologie. *ZDMG* 105, 175–83.

..(a propos THIEME : *Die Heimat der idg. Gemeinsprache*)..M. derives the word from **reg-* (= to become red)..also considers etymologies of *hima-haima* and *mūṣ*..

193. MAYRHOFER, M. Vedic *ga* (*m*) *bhīra-* : Avestan *gufra-*. *S. K. Chatterji Comm. Vol.*, 1955, 38–40.

194. MAYRHOFFR, M. Altindisch *Caṣṭana-* bei Ptolemaios. *Beiträge zur Namenforschung* 8, p. 109.

195. MAYRHOFER, M. *Aschos. Gedenkschrift Paul Kretschmer* II, Wien, 1957, 36–39.

..*vraska-*, *vṛścati*..

196. MAYRHOFER, M. Sanskrit *Dharuṇa-* and Greek Thelumna. *IL* 17 (*Taraporewala Mem. Vol.*), 1957, 103–04.

..both to be derived from IE **dher*..

197. MAYRHOFER, M. Gedanken zum Namen Himālaya. *I-IJ* 2 (1), 1–7.

..(summary in *Anthropos* 53, p. 628)..(*hima* + *ālaya*-this meets with difficulties; derivation from Tamil *malai* "mountain" also suggested)..acc. to M., *himāla* is just modernisation of Vedic *himavat* (cf. *rasāla* from *rasavat*); further extension thro' MIA *-ya-*..the word *himālaya* has nothing to do with Kassite Goddess Simalia..

198. MAYRHOFER, M. Zwei indische Miszellen. *Turner Jubilee Vol. I* (*IL*), 1958, 31–34.

..(1) Vedic *virapśa-* (BLOOMFIELD's suggestions that *virapśa* and *virapśin* as nouns are primary, that the verb *vi-rapsate* is secondary, and that *virapśin* is connected with **vīra-paśu-in* find support in Umbric parallel, *u(e)iro pequo*..(2) an Ind. colour-name in the Nuzi-texts (*parittannu* to be connected with *palita* "grey")..

199. MAYRHOFER, M. Über einige arische Wörter mit hurrischen Suffix. *Annali* (sezione linguistica) 1 (1), Naples, 1959, 1–11.

..*mariannu* (*marya*), *maninnu* (*maṇi*), *babrunnu* (*babhru*)..

200. MAYRHOFER, M. Altpersisch *Hamātar-* *Annali* 1 (1), Naples, 1959, 13–14.

..connected with Vedic *sam-mātar*..

201. MAYRHOFER-PASSLER, E. Über den sakralen und expressiven Charakter der indogermanischen Langdiphthonge. *KZ* 71, 81–89.

..considers *amutra-iha*; *bhūma*; *dyauḥ*; *nauḥ*; *ūdhar*; *putra*; *bhavati*; *oṣṭha*; *rāḥ*; *rayi*; *bhrūṇa*..

202. MEHENDALE, M. A. Vedic *akhkhala* : Pali *akkula*. *Belvalkar Fel. Vol.*, 1957, 12–15.

..*ṚV* VII. 103.3 : *akhkhalīkṛtya*..Pali *akkula* (= bleating of a goat) connected with *akhkhala* (cf. *Udāna* I. 7 where *ajaka-lāpaka* Yakṣa is said to have frightened Buddha with *akhkhala* sound, that is, goat-sound)..*akhkhalīkṛtya* may then be connected with *ajamāyu* frog..acc. to VII. 103.6 and 10, *pṛśni* frogs were *gomāyu*, and *harita* frogs were *ajamāyu*..

203. MEHENDALE, M. A. Viśpalā : a possible case of Vedic haplology. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 58–60.

..*viśva-vārā* : *viśva-rā* : *viśpa-rā* : *viśpalā*..

204. MEHENDALE, M. A. Vedic yātumāvant. *SP* (20th Session), Bhubaneshwar, 1959, p. 14.

..word occurs only in *ṚV* (four times)..word was analysed as *yātu* + *mat* + *vat*..why double suffix?..M. suggests (1) *yātuma* (*yātu* + secondary derivative *ma* "something possessing magic") + *vat*; (2) *yātumāvat* "those engaged in magic and deception"..

205. MEID, W. Zur Bedeutung und Bildung von altindisch *damūnas-*. *IF* 63, 151–62.

..(cf. V. PISANI, *KZ* 72, 213–17 : *dam* = house ; *ūnas* = pleasure) ..acc. to M., *damūnas* (Lat. *dominus*) = (house-) lord..to be analysed as *damu* + *nas*..this is supported by similar word-formations in other Idg. lgg...

206. MICHALSKI, S. Étude sur le mot *kṣoṇī* dans le Ṛgveda. *Rozprawy Komisji Jezykowej* 1, 69–80.

207. MITRA, Kalipada. Fanciful derivation of words. *IHQ* 28, 273–79.

..*oṁ*; *mānuṣa*..

208. MORGENSTIERNE, G. Svasā and Bhaginī in modern Indo-Aryan. *AO* 21, 27–32.

209. MORGENSTIERNE, G. A Vedic word in some modern Hindukush languages? *Sarup Comm. Vol.*, 1954, 30–33.

..Khowar, Kati, and Prasun words for rhubard are similar..they go back to **śvātara*..perhaps to be connected with Vedic *śvatra-śvātrya*..

210. MORGENSTIERNE, G. "Mushroom" and "Toad-stool" in Indo-Iranian. *BSOAS* 20, 451–57.

210a. MOTILAL, Sarma. *Bhāratīya dṛṣṭise "vijñāna" śabda kā samanvaya.* (Hindi). RVTSS, Jaipur, 1957, 134.

211. NARAHARI, H. G. On the words *karma* and *saṁsāra*. *Vāk* 5, 132–35.

212. Saṁskṛtame sarasvatī śabda. (Hindi). *NPP* 47, 305–309.

..different meanings of the word *sarasvatī*..

213. OERTEL, H. Ai. *viḷabhā* für *vaḍabhā* und *vāgarā* für *vāgurā*. *KZ* 69, 29–30.

..*JBr.* II. 115; 257..

214. PAI, M. G. Later Sātavāhanas. *NIA* 8, 40–50.

..can the name *Pulumāyi* be the prakritisation of *purumāya*, epithet of Indra (*ṚV* III. 51.4)?..

215. PALSULE, G. B. A note on the word *lāvaṇya*. *ABORI* 32, 261–62.

..from **rāmaṇya*..

216. PANSE, M. G. Old Marathi *avasvara* and Vedic *ava* √*svṛ*. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 47–54.

..*avasvara* = lower tone than normal..

217. PINNOW, A. Untersuchungen zu den altindischen Bergnamen. Freie Univ., Berlin, 1952.

..(Dissertation)..some parts of this are published in *Beitraege zur Namenforschung* 6, 36 ff...*himālaya* connected with **mal*-" mountain " (Tamil : *malai*)..

218. PISANI, V. Indo-iranica. *RSO* 18, 91–115; (addenda), 399–400.

219. PISANI, V. Noterelle ario-tocariche. *Acme* 1 (3), 313–23.

..*upa barbṛhi* : an intensive form of *bhṛ*-; *madugha* : *AV* haplology of *madhudugha* (*ṚV*); *iḍā* from nom. *iḍ* to *iṣ*..

220. PISANI, V. Ai. *mlecchaḥ*, pāli *milakkha*-. *IF* 57, 56–58.

221. PISANI, V. [*lākṣā*]. *Paideia* 6, 184 ff.

..(ref. to THIEME'S article in *KZ* 69, 209 ff.)..

222. PISANI, V. Note linguistiche : sul tipo sanscr. " satyasya satyam ". *RSO* 27, 88–92.

..(ref. to OERTEL'S paper on the subject)..P. refers to analogous expressions in cl. SK. (*ābharaṇasyā 'bharaṇam, Vikramorvaśīya* II. 22). (English idiom : " above the sense of sense ")..

223. PISANI, V. Umbrisch *rusem-e*, lateinisch *rusor*, sanskrit *rodasī* und eine indogermanische Erdgöttin. *ZDMG* 102, 62–65.

..*rodasī* is one of the few Vedic instances of fem. dual in -*ī*; it is an elliptic dual..

224. PISANI, V. Kośapariśiṣṭāni. *Vāk* 2, 1–25.

..a list of imp. words wh. are not registered in *PW*, or wh., having been registered, needs supplementary explanations..includes many Vedic words..

225. PISANI, V. Sanskrit *strī*. *KZ* 71, 241–43.

..*strī* = **sūtrī* (birth-giver)..*ṚV* IV. 6.7..

226. PISANI, V. Sanskrit *damūnas*. (Ein sprachwissenschaftlicher Mythus). *KZ* 72, 213–17.

..(1) in *damūnas-* is included the noun meaning "house"; it is not a primary form; (2) there is no suffix *nas-*; (3) not *damū* + *nas*: but *dam* + *ūnas*; a *bahuvrīhi* compound: "whoever enjoys in house", "friend of the house"..

227. PISANI, V. Indoiranische Miszellen. *ZDMG* 107, 551–53.

..word for "land" in certain oriental lgg...adj. 'water-rich' (Aw. *āfant-*: *āpa-vat*) used in one group of lgg. to denote land..

228. PIZZAGALLI, A. M. Sull'etimologia di sanscrito *ṛshi*. *RIL* 73, 1940, (reprint) pp. 10.

229. PORZIG, W. *Alt* und *jung*, *alt* und *neu*. *Debrunner Comm. Vol*, 1954, 343–49.

..Vedic *sana-*, *jarant-*, *nava-navyas*..

230. RAGHAVAN, V. *Maṇḍapa*, *maṇḍa*. *IL* (*Bagchi Mem. Vol.*), 1957, 96–100.

..*maṇḍa* = raised platform (cf. *ŚPBr.* II. 3.3.15)..*maṇḍapa* = that wh. protects a *maṇḍa*..

231. RAHURKAR, V. G. The word *ṛṣi* in the Veda. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 55–57. (also in *SP*, 17th AIOC, Ahmedabad, 1953, p. 15.)

..various explanations: (1) *TA* derives *ṛ*. from *abhi-ā-ṛṣ* (= to go forward); (2) Sāyaṇa: *Nirukta*: *ṛṣiḥ darśanāt*; (3) *ŚPBr.*: from √*riṣ* (= to toil hard); (4) UHLENBECK connects it with Avestan *ereśya* (= right doing); (5) TARAPOREWALA: from *ṛṣ* (= truth, righteousness); (6) GRASSMANN: from √*arṣ* (to flow); (7) G. BLOCH: √*arṣ*, *varṣ*; *ṛṣi* as rain-magician; (8) *PW*: √*arc* (= to praise); (9) GRAY: √*reṣ* (= roar).. acc. to R., whatever the correct etymology, the concept of *ṛṣi* has all along been taken to include ideas related to poetic and prophetic vision, super-sensual knowledge, righteousness, and ecstacy..

232. REDARD, G. Du grec *dékomai* "je reçois" au Sanskrit *atka-* "manteau". Sens de la racine **dek-*. *Debrunner Comm. Vol.*, 1954, 351–62.

233. RENOU, L. Le mot *ari* et le nom Aryens. *JA* 231, p. 280.

234. RENOU, L. L'acception première du mot Sanskrit *yoni-*. *BSL* 41, 18 24.

..original meaning of *yoni* is "way"; derived from √*yu* (= to set in motion)..

235. RENOU, L. Vedique ṛtu-. *Arch. Or.* 18, 431–38.

..(English version in *IC* 15 [*Barua Comm. Vol.*], 21–26)..*ṛtu* can't have the restricted sense of 'season' in *ṚV*..acc. to R., *ṛtu* indicates the distributive 'function' in virtue of wh. the officiating priests and gods are bound acc. to a fixed scheme to the appointed aims (*ṚV* I. 15; II. 36–37)..in other words, in an enumerative series, *ṛtu* marks the factor of division..morphologically, *ṛtu* is a noun of action meaning "effective" (like *kratu, hetu, yātu*).. in *ṚV* II. 13.1, *ṛtu* is called 'mother of Indra', that is, the power on account of wh. Indra has introduced order into the primitive anarchy..

236. RENOU, L. Two Vedic words : *upāṁśu* and *tūṣṇīm*. *PAIOC* (15th Session), Bombay, 1951, 265–66.

..*upāṁśu* = in a low voice ("breathing" of Prajāpati : *aṁśu* = *soma*-stalk); *tūṣṇīm* = silently..

237. RENOU, L. Études védiques. *JA* 240, 133–54.

..Vedic word, *virāj*..

238. RENOU, L. List of words and forms in the Sāmaveda. *Vāk* 2, 100–116.

..words and forms from both Kauthuma and Jaiminīya recensions of *SV*, wh. are missing in *ṚV* or occur there in different sense..

239. RENOU, L. On the word *ātman*. *Vāk* 2, 151–57.

..since *ṚV*, *ātman* denotes something wh. is at the base of the "animated" char. of living beings..its use near to that of *āyus*.. in *Br.*, *ātman* is not unitary or simple notion; it is not body, nor person, nor soul, nor breath, but something participating in all these elements; it is something wh. completes a given element..

ātman is always a construction or the result of a construction.. *a.* of *Up.*: an 'absolute' conferring consciousness on all beings; at this pt., it combined the values of reflexive pronoun..identity of *a.* with 'cosmic essence' elevated the word..

240. RENOU, L. Études védiques : 3. Quelques termes du Ṛgveda. *JA* 241 (2), 167–83.

..(1) *abhva*; (2) *bandhu*; (3) *prasiti*; (4) *yoga*; (5) *kavi*..

241. RENOU, L. Védique *nirṛti*. *S. K. Chatterji Comm. Vol.*, 1955, 11–15.

..same base as that of *ṛta*, *ṛtu*, *artha*..*nirṛti* = *nis* + *ṛta* = disorder; rupture of organic circuit: "force" or "abode" of annihilation of being..*niraya*, *naraka*, *nāṣṭrā*..

242. RENOU, L. Remarkable words from Bāṣkala (B), Chāgaleya (Ch), Ārṣeya (Ā), and Śaunaka (S) Upaniṣads. *Vāk* 5, 125–31.

..(acc. to S. K. BELVALKAR, *Four Unpublished Upaniṣadic Texts*, Madras, 1925)..with meanings..

243. RENOU, L. Études védiques. *BSOAS* 20, 471–80.

..(1) words for 'gift' in *ṚV*; (2) Vedic *yahu* (= young, new); (3) Vedic *nahuṣ* (= man)..

244. RENOU, L. Vedic purandhi. *AORM* 13, 1957, 1–3 (Sanskrit section).

..*p.* is one of the many words wh. in their obvious meaning or metaphorical sense signify speech and its powers..it does not denote ordinary 'gift'..it is "inspiration" wh. most naturally accompanies Soma..

245. RENOU, L. Vedic *nihākā*. *Turner Jubilee Vol. I* (*IL*), 1958, 20–21.

..*n.* (in *ṚV*) may mean snow or rather blizzard; in *TS*, the word is coupled with *nīhāra*..IE root **sneiwh-* (ref. by TURNER, *BSOAS* 18, 449) found by R. in *nihākā* (*ṚV* X. 97.13; *TS* VII. 5.11 a)..

246. RENOU, L. *Etudes sur le vocabulaire du Ṛgveda.* (première série). Publ. de l'Inst. Francais d'Indologie, No. 5, Pondicherry, 1958, 69.

..discusses meanings of 35 words or forms in *ṚV* with special ref. to the contexts in wh. they occur..*arati, svadhā, mayas, vip, myakṣ, śrī, vayas, jāmi, pṛc, tuj, tan, rajas, hṛd, hu-hū, ram, śam, tap, dhiṣaṇā, mitra, yat, śardhas, paritakmyā, jana, dakṣa, prayas, peśas, takṣ, pada, ketu, rūpa-varpas-varṇa, nāman, sūnṛta, niyut, dharuṇa, puraṁdhi*..

Rev.: O. Botto, *EW* 11, 46–48; T. Burrow, *JAOS* 79, 287–89.

247. Rhys Davids, C. A. F. *To Become or not to Become (that is the question!). Episodes in the History of an Indian Word.* Luzac & Co., London, 1937.

..*bhū* in Veda, *Up.*, Buddhism..emphasizes the inchoative sense of *bhū*..(see: Hendriksen, *AO* 20, 206 ff.)..

Rev.: S. Konow, *AO* 18, 315.

248. Rönnow, K. [*kuirinta*]. *MO* (1936), 152 ff.

..connected with *kulinda*..name denotes Nāga-cult..

249. Rosenkranz, B. Zu vedisch *uve*. *IF* 64, p. 68.

..connects *uve* directly with Hittite *uhhi* (= I see)..(See: Schmid, *IF* 63, 144 ff.)..

250. Rosu, A. Les noms de la pupille en sanscrit. *MIO* 4 (3), 1956.

251. Ruegg, D. S. Védique *addhā* et *tathāgata*. *JA* 243, 163–70.

..*addhā vid* = know something wh. is *guhya* or *guhā* (in *Saṁ.*).. in *Br.*, *addhā* = true, real, genuine..also certainly, truly..comparable to Buddhist concept of *tathāgata*..

252. Saksena, Baburam. *Sambhūti* and *asambhūti*: an interpretation. *Woolner Comm. Vol.*, 1940, 209–11.

..*Īśāvāsya* 12-14..earlier interpretations examined..author supports etymological sense, namely, "being, birth, origin, existence" and its opposite..supported by *Saṁyutta Nikāya* III. 35..

253. Sankaran, A. Three words. *Hiriyanna Comm. Vol.*, 1952, 181–88.

..*chātra*; *āścarya* (*Kaṭha Up.*); *kapyāsa* (*Ch. Up.*)..

254. Sarma, B. N. Krishnamurti. New light on *jayati-jayate* controversy. *ALB* 14 (2), 70–72.

..*parasmaipada* forms of *ji* are of almost universal occurrence throughout the extant Vedic lit. (*Saṁ*: 560 times; *Br.*: 363 times; *Up.*: 32 times)..in some of the only 9 cases, where *ātmanepada* is used, the forms are obviously corrupt as they offend against metre ..commentators on *Muṇḍaka* III. 1.6 (*satyam eva jayate*) belonging to the three Vedānta schools accept the reading *jayati*..

255. SCHAEDER, H. H. Untersuchungen über die Namen der Axt. *Münchener idg. Fachtagung*, Sept. 1953.

256. SCHELLER, M. Griech. *gnēsios*, altind. *jātya-* und Verwandtes. *Debrunner Comm. Vol.*, 1954, 399–407.

..*ṚV* VII. 4. 7–8: *jātya* and *anyajāta*..adoptive son..'adoption' attested in ancient Greece and India may go back to IE times..

257. SCHLERATH, B. *Śipiviṣṭa*–Epith. of Viṣṇu. *Oriens* 8, p. 321.

..from **śip-* "to snap, to sip" and *viṣ* "to seize"..."One who seizes with the jaws (*śiprā*)"..inversion of *viśiśipra* (name of a demon in *ṚV*)..

258. SCHMID, W. P. Vedisch *īmahe* und Verwandtes. *IF* 62, 219–39.

..*īmahe* (=we request; beg: occurs a hundred times in *ṚV* and *AV*) to be traced back to **yā* (=to long, demand, beg), different from √*yā*=to go..**yā* also in √*yāc*..

259. SCHMID, W. P. Vedisch *uve*. *IF* 63, 144–50.

..*uve* (*ṚV* X. 86. 7) is connected with Māhārāṣṭrī *u* (*v*) *a-* (to see)..

260. SCHMID, W. P. Indo-Iranisch *nam-* 'schlagen'. *IF* 64, 113–118.

..√*nam*, with acc. sing. *vadhar* and instr. pl. *vadhasnaiḥ*, means "to strike" and is to be distinguished from √*nam* (=bow down, bend)..it is, however, preserved only in *ṚV* (not in later Veda or *Avesta*), and on the Iranian side by the Ossetic lg...

261. SCHNEIDER, E. Alt-indoarisch *matya-*, n. "Knüppel" als bäuerliches Werkzeug. *WZK M* 47, 267–305.

262. SCHWENTNER, E. Ai. *thuthukṛt*, *ghughukṛt* und Verwandtes. *KZ* 66, p. 127.

..name of a specific bird..

263. SCHWENTNER, E. *Kākaḥ, kā, kacken.* *IF* 59, p. 89.

264. SCHWENTNER, E. Etymologische Miszellen. *KZ* 69, 244–47.

..*kiki, kikidīvi*..

265. SCHWENTNER, E. Der Specht als Holzschläger in den idg. Sprachen. *KZ* 73, 112–13.

266. SCHWENTNER, E. Ai. * *lomaṭa-, lomaṭa-ka-* "Fuchs". *KZ* 73, p. 175.

267. SCHWENTNER, E. Kleine Wortstudien. *IF* 63, 29–39.

..périphrases temporelles en GK., Vedic, Avestan..

268. SEHGAL, S. R. Meaning of *kāmadugh* in Āpastamba Śrauta Sūtra VI. 1.5. *NIA* 8, p. 54.

..*kāmadugho* is an incorrect reading; has no support of Vedic trad. nor of Pāṇinian grammar..*MS* I. 8.6 reads *sahasraṁ tena kāmadughā avarundhe*, wh. is correct..*kāmadughā* is preserved in *BaudhŚS*..

269. SEHGAL, S. R. Prepositional element in the word apāmārga. *Siddheshwar Varma Comm. Vol. I*, 1950, 162–63.

. *PW* derives *apāmārga* from *apa*+*ā*+*mṛj*..*padapāṭha* on *Mādhyamdina Saṁ.* (35.11) says : *apāmārge 'ty ap-mārgaḥ*..original word is to be derived from *apa*+*mṛj*, wh. is supported by *Saṁ.* evidence (*AV* IV. 18. 7, 8; VII. 62. 2, 3)..

270. SEN, Nilmadhav. A note on *śva-ghn-in.* *JOIB* 1 (4), p. 369.

. (ref. to V. M. APTE's article in *ABORI* 31, 165–68)..acc. to SEN, cognates of *śvan* (like Latin *canis* and GK. *kuon*) have a secondary meaning of "unlucky throw in a game of dice"; in Vedic SK., *śvan* had already derived that sense; *śvaghnī* = one who kills (that is, avoids) an unlucky throw; a successful gambler..later on, this *śvan* came to denote the dog-demon and gave rise to the rite..

271. SEN, Nilmadhav. An etymology of *toya.* *IL* 17 (*Taraporewala Mem. Vol.*), 1957, p. 50.

..*toya* attested in *Nighaṇṭu* (I. 12); never used in Vedic lit...may be connected with a proto-Boḍo word **tay* or **tuy* (= water)..

272. SEN, Sukumar. Etymology of *māndhātṛ*. *IL* 9 (1).

273. SEN, Sukumar. Etymology of *viṣahari*. *IL* 9, p. 42.

274. SEN, Sukumar. Some Indo-Aryan etymologies. *SP* (14th AIOC), Darbhanga, 1948, p. 103.

..(1) *asura* is identical with *sura*, *asu* and *su* representing respectively normal and zero grades of IE **esu*. (2) *apsaras* < *aps-saras* originally meant that wh. recedes or flits away..(3) *pāvaka* from √*pu* (= to shift; to purify)..

275. SEN, Sukumar. Three etymologies. *OH* 5, 55-59.

..*kaviputra*; *pusta-pustaka*; *mahābhārata-bhārata*..

276. SHAH, Priyabala. Aiḍūka. *PAIOC* (16th Session), Lucknow, 1955, 363–70.

..origin of *aiḍūka* from Vedic *śmaśāna* (cf. *ŚPBr.* XIII. 8.1)..

277. SHARMA, Aryendra. *Beiträge zur vedischen Lexikographie I. Neue Wörter in Bloomfield's Vedic Concordance.* München Univ., XIII+435.

..(Dissertation: typescript)..

278. SHARMA, B. R. On *sapta* in the Ṛgveda. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 294–308. (also in *SP*, 16th AIOC, Lucknow, 1951, 9–10.)

..*sapta* derived from √*sṛp* or its synonym √*sap* (= to glide, run)..*sapta sindhavaḥ* = "constantly flowing rivers"..some passages where the word occurs discussed..this *sapta* later confused with the number *sapta*..

279. SHARMA, Dinanath. Atithi kī "goghna" saṁjñā. (Hindi). *Siddhānta* 14 (6), 116–19.

280. SHEMBAVANEKAR, K. M. The genesis of the roots *rabh-*, *labh-*, and *lab*. *Siddheshwar Varma Comm. Vol. I*, 1950, 18–22.

..one old root *rabh-* became first softened into *labh-* and then further into *lab*..at each successive stage, it acquired a new meaning..Vedic evidence produced..

281. SIEGERT, H. "Arier" und "arisch". *Geistige Arbeit* 11 (7–9), p. 1.

282. SIMONSSON, N. Beobachtungen über die Bedeutung von *eka* in einigen philosophischen Texten. *Orientalia Suecana* 7, 159–78.

283. SIRCAR, D. C. The śatamāna. *JNSI* 15 (2), 136–50.

..Vedic Aryan adoption (at a fairly early date) of ś. based on a non-Aryan weight-system..in *Sam*. period, it was a silver coin.. (note by A. S. ALTEKAR appended)..

284. SIRCAR, D. C. Notes and queries : 5. *eḍūka*. *IHQ* 29 (3), 302–03.

..S. indicates the original Buddhist char. of *e*. as against the Vedic origin suggested by P. SHAH (*JOIB* 1, 278 ff.)..

285. SKÖLD, T. Finn. *osa*, ein indo-iranisches Lehnwort? *Uppsala Förhandlingar* (Språkvetenskapliga Sällskapets) 1955–57, 33–42.

286. SLUSZKIEWICZ, E. Indo-aryen *kṣoṇī* "arc-en-ciel; terre". *Rocz. Or.* 21 (*Schayer Mem. Vol.*), 1957, 423–25.

287. SOMMER, F. Altindisch *dhur-*. *Die Sprache* 1, 150–63.

..connected with Hittite verb *turiia-* (= to harness)..

288. SOMMER, F. *Zum Zahlwort*. SBBAW (Philos.-hist. Kl.), 1950, 7.

..no influence on Idg. from Mesop. and Inner Asia in this regard..

289. SOMMER, F. Eine alte Körperteilbenennung. *Debrunner Comm. Vol.*, 1954, 424–30.

..*sakthi* (connected with OHG *scinca* "tibia")..

290. SOMMER, F. Vedisch *vehat*. *MSS* 11, 5–21.

..*vehat* (= unfruitful) from **vedhat*-idg. **ueidh*- (= to be empty)..

291. SPECHT, F. Eine altind.-germ. Auffassung des Heilvorganges. *KZ* 65, 208–10.

..Vedic *ṛṇoti* (cf. *ṚV* I. 117.19 : *saṁriṇīthaḥ*)..germ. *rinnan*..

292. SPECHT, F. Zur Bedeutung des Ariernamens. *KZ* 68, 42–52.

293. SPECHT, F. Das idg. Wort für "gestern". *KZ* 68, 201–05.

294. SPECHT, F. Ai. *godhā*. *KZ* 68, p. 217.

..(ref. to H. LUEDERS, *ZDMG* 96, 44 ff.)..

295. SPECHT, F. Zu den Wechsel von *p* und *m* und ein idg. Wort für "Bohne". *KZ* 69, 133–38.

..*ṚV* VII. 50.4 : *aśimidas* and *aśipidās*..

296. SURYA KANTA. Ambaṣṭha, ambaṣṭhā and āmbaṣṭha. *B. C. Law Volume*, Part II, 1946, 127–40.

..Pāṇini 8.3.97 : *ambhas* + *stha*. *ambhas* (= of large measure) : cf. *ṚV* I. 133.5..

297 SURYA KANTA. Kīkaṭa, phaliga, and paṇi. *Belvalkar Fel. Vol.*, 1957, 43–44.

..*kīkaṭa* (III. 53.14) : a thorny tree (acacia), so the region where these trees abound..*phaliga* (I. 62.4; 121.10; IV. 50.5; VIII. 32.25) is prakritism for *pari-ga* (or *pari-dhi*) "fence"..*paṇi* to be derived from √*pṛ* (= to fill) + *ni* (primary derivative) : "one who hoards"..*śūdra* to be derived from √*śvi* (= to swell) + √*drā* (= to run) : "one who runs after gross life"..

298. SURYA KANTA. Saras, soma, and sīra. *ABORI* 38, 115–39.

..*saras* from √*sṛ* (= to move)..it is *soma*, that is, that wh. sets the great churn going : *sarasvatī* = rich in *soma*..in *soma*, there seems to have occurred a fusion of 3 roots : *su* (= to press), *sū* (= to impel), *sū* (to beget)..

299. TARAPOREWALA, I. J. S. Some Vedic words viewed in the light of the Gāthās and other Avesta. *JBBRAS* 26, 121–28.

..(paper read at 15th Session, AIOC, Bombay, 1949)..*atri*, *asura*, *ṛṣi*, *aitareya*, *rakṣ*, *vabh*, *ven*, *śvānta*, *svar*, *snu*..

300. TEDESCO, P. Persian *cīz* and Sanskrit *kim*. Lg 21, 128–41.

..*kim* is probably a morphologic prākritism in *ṚV*; in it we have a singular attestation of the archaic MIA, wh. was the spoken lg. of the later *ṚV*-poets..

301. TEDESCO, P. Sanskrit *muṇḍa-* "shaven". *JAOS* 65, 82-98.

..*muṇḍa* is a Middle-Indic form of SK. *vṛddha* (= cut)..

302. TEDESCO, P. Sanskrit *bāṣpa-* "tears". *Lg* 22, 184-93.

..*bāṣpa* is Middle-Indic form of **varṣman* (= rain). also considers *ṚV busa* (= mist), *bunda* (arrow), *puṣpa*..

303. TEDESCO, P. Sanskrit *nagara-* "town". *Word* 3, 80-84.

304. TEDESCO, P. Sanskrit *mālā-* "wreath". *JAOS* 67, 85-106.

305. TEDESCO, P. Sanskrit *adaḥ* "illud". *Lg* 23, 118-24.

306. TEDESCO, P. Sanskrit *śilpa-* "adornment; craft". *Lg* 23, 383-88.

..connects with *piś* (= adorn)..

307. TEDESCO, P. Sanskrit *pudgala-* "body; soul". *JAOS* 67, 172-77.

..*pudgala* is a sanskritization of MIA *puggala* (= individual).. also considers *pṛthak* in *ṚV*..

308. TEDESCO, P. Sanskrit *ā-mreḍ-* "to repeat". *JAOS* 73, 77-85.

..occurs in *Śāṁkh.ŚS* as *āmrelaya*..author connects it with **ā-mriṭṭa*, a MIA form of *ā-vṛtta* (= repeated)..

309. TEDESCO, P. Sanskrit *kuśala-* "skilful, welfare". *JAOS* 74, 131-42.

..*kuśala* transposed from **sukaḷa-* (from *sukata-*, wh. is MIA development of *sukṛta*)..studies occurrences of *kuśala* in Vedic lit...

310. TEDESCO, P. Sanskrit *uñch-* "to glean". *JAOS* 77, 193–203.

..first occurs in *Śāṁkh.GS*..

311. THIEME, P. *Der Fremdling im Rigveda :* Eine Studie über die Bedeutung der Worte *ari*, *arya*, *aryaman*, und *ārya*. Abh. für die Kunde des Morgenlandes 23 (2), Leipzig, 1938, VIII + 178.

..*ari* signifies a "stranger"; *arya* = one who is favourably inclined to *ari*; *ārya* = hospitable..

Rev.: A. DEBRUNNER, *IF* 57, 145–48.

312. THIEME, P. Beiträge zur Vedaexegese. *ZDMG* 94, 348 ff.; 95.

..*śūghana*, *śurudh*..

313. THIEME, P. Merkwuerdige indische Wörter. *KZ* 67, 183–96.

314. THIEME, P. *Untersuchungen zur Wortkunde und Auslegung des Rigveda.* Hallische Monographien 7, 1949, 76.

315. THIEME, P. Beiträge zur Vedaexegese. *KZ* 69, p. 172.

..*śurudh-*..

316. THIEME, P. Etymologische Vexierbilder. *KZ* 69, 172–78.

..*śūṣa*, *śūna*, *śūdra*, *śūla*, *virapśa*, *śvabhra*, *śaṁ yoḥ*.. (all these words have an element connected with *pśū-paśu* "cattle")..

317. THIEME, P. Der Lachs in Indien. *KZ* 69, 209–16.

..*lākṣā* connected with Lachs (=salmon fish)..also considers *lakṣa*, *vij*..

318. THIEME, P. *psu. Schubring Comm. Vol.*, 1951, 1–10.

319. THIEME, P. [*yantur*]. *SBSAW* 5, 6–10.

..**yantu-tur* = swifter than rain..

320. THIEME, P. *akhkhalīkṛtyā*. *KZ* 71, p. 109.

..loan from vulgar speech into poetic lg. of *ṚV*..is it onomatopoetic? or is it not rather a popular *apabhraṁśa* of *akṣara*?.. (also see: THIEME, *ZDMG* 102, 105 ff.)..

321. THIEME, P. Die Wurzel *vat*. *F. Weller Comm. Vol.*, 1954, 656–666.

322. THIEME, P. [Ṛgvedic speech usage : *vedi*]. *GGA* 209, 212 ff.

323. THIEME, P. *Hema* und *haima*. *ZDMG* 106, 145–54.

..(a propos MAYRHOFER, *ZDMG* 105, 182 : M. doubts T.'s suggestion [*Die Heimat der idg.Gemeinsprache*, 554] that *hema* "gold" goes back to *haima* [from *hima*])..T. substantiates his etymolgy by means of new evidence..

324. THIEME, P. [*mantra*]. *ZDMG* 107, 68 ff.

325. THIEME, P. Vorzarathustrisches bei den Zarathustriern und bei Zarathustra. Exkurs : *ari*, Fremder. *ZDMG* 107, 96–104.

326. THIEME, P. Sanskrit *edhate*. *Turner Jubilee Vol. I* (*IL*), 1958, 149–58.

..doubts BERGER's suggestion (*Zwei Probleme der mittelind. Lautlehre*, 48–49) that *ṚV edh* is borrowed from a vernacular.. stem *edha-* may be derived from √*idh* and wd. mean "be glowing (with an intensity of shine)..

327. THIEME, P. Pūjā. *JORM* 27, 1–16.

..(revised from author's "Indische Wörter und Sitten", *ZDMG* 93, 105–37)..at the root of *pūjā* lie no primitive customs; its Aryan origin is highly probable..word *pūjā* connected with *parka* (*madhuparka*) from √*pṛc*..*pūjā* = (originally) hospitable reception..

328. THOMAS, F. W. Devaputra. *B. C. Law Vol.*, Part II, 1946, 305–20.

..found in *ṚV* X. 62.4 with the meaning "god-son"..

329. THOMAS, F. W. Sanskrit *jenya*. *JRAS* 1946, 4–13.

..(discusses earlier explanations)..proposes alternate meanings : (1) unguarded, (2) completely guarded, (3) guarded by others,.

330. TIHANY, L. C. Sanskrit *corayati*, Hungarian *csor-*. *Lg* 16, 151-53.

331. TRIER, J. Pflug. *PBB* 67, 1944, 110-50.

..the name *ārya* (pp. 111-17)..

332. TURNER, R. L. Indo-arica I : Sanskrit *puṣpa-* and *puṣva-*. *BSOAS* 9, 41-42.

333. UPADHYAYA, B. S. Saṁskṛta ke do bābulī-asūrī śabda : bāla or kalā. (Hindi). *NPP* 64, 1-7.

..*bāla* and *kalā* as Babylonian-Assyrian loan-words in SK...

334. UPADHYAYA, S. A. The 'mati' in Rigveda. *SP* (18th AIOC), Annamalainagar, 1955, 17-18.

..*m.* = thoughtful prayer..

335. UPADHYAYA, S. A. The word *arka* in Ṛgveda. *SP* (19th AIOC), Delhi, 1957, 21-22.

336. UPADHYAYA, S. A. The word *dhī* in the Ṛgveda. *SP* (20th AIOC), Bhubaneshwar, 1959, 14-16.

337. VARADACHARI, K. C. A note on the use of the terms *adhidaivatam* and *adhyātmam* in the Kenopaniṣad. *JSVOI* 8 (2), 69-75.

..*adhidaivatam* ref. to the Divine Grace-action, not dependent on the individual's will or effort; it may have ref. to the senses or the gods wh. are not capable of being under the control of the individuals, being instruments of that *māyā* of his, wh. is difficult to cross over..the ascent of man towards Godhead is described by *adhyātmam*..

338. VENKATAKRISHNA RAO, U. The romance of words. *AP* 14, 204-07.

..degradation suffered at the hands of time and exotericism by the word *asura*..

339. VENKATASUBBIAH, A. Vedic studies : III. The root *śvas, śuṣ*. *JORM* 15 (2), 48-63.

..(contd. from *JORM* 14, p. 294)..in *ṚV* I. 179.4, the root *śvas-śuṣ* signifies "to pant, to breathe"; in all other *ṚV*-passages, it has the meaning of "to make a loud sound, to shout, to roar"..

340. VENKATASUBBIAH, A. Vedic studies : III. *gotram-*. *JORM* 16 (4), 165–77.

..*gotra*, in the Veda, has the meanings of (1) mountain-rock, (2) protection, (3) family, *kula*..also of (4) herd of cows..

341. VENKATASUBBIAH, A. Vedic studies : IV. *śuṣma*. *JORM* 17 (4), 189–204; 18 (1), 1–15.

342. VENKATASUBBIAH, A. Vedic studies : V. *ūrvā*. *JORM* 19 (2), 101–23.

343. VENKATASUBBIAH, A. Vedic studies : VI. *radhra, aradhra*. *JORM* 19 (4), 253–62.

..*radhra* = *hiṁsita*..

344. VENKATESWARAN, S. On the word kratu. *Siddheshwar Varma Comm. Vol. I*, 1950, 189–92.

..'radiation of meaning' in respect of this word..refers to power of body or intellect or mind or spirit, etc. acc. to contexts..

345. VIDYARTHI, Gurudutt. Terminology of the Vedas. *Ved. Dig.* 1 (9), 28–30 (and in further issues).

346. VOGEL, Claus. On skr. *are* and related interjectives. *Turner Jubilee Vol. II* (*IL*), 1959, 52–65.

..examines THIEME's view (*are* as voc. sing. of *ari* "stranger": used as a kind of rude address without a following voc.; later developed into mere particle)..discusses the uses of *are, re*, etc. as indicated by indigenous lexicographers..

347. VOGEL, J. Ph. *Het Sanskrit woord tejas in de beteekenis van magische kracht*. Akad. v. Wet. Lett. 70, 134, Amsterdam, 1930.

348. DE VREESE, K. Skt. *kūṭāgāra*. *India Antiqua* 18, 323–25.

349. WACKERNAGEL, J. (and DEBRUNNER, A.). Indo-iranica. *KZ* 67, 154–82.

..(contd. from *KZ* 61, 190)..discusses, among others, *kṛśānu, jāyampatī*, √*dī, sṛc-sruv, vasyaṣṭi, harmya, śūraṇa*..also observations on Vedic citations in Patañjali..

Rev.: L. RENOU, *BSL* 125, 50–51.

350. WIKANDER, Stig. Védique *kṣaita-* avestique *khshaeta*. *Studia Linguistica* 5 (2), Copenhagen, 1951.

351. WINDEKENS, A. J. van. Die Herkunft von ai. *aravinda-* "Lotosblume" und *taru-* "Baum". *ZDMG* 107, 554–56.

352. WINDEKENS, A. J. van. Notes étymologiques. *Annali* 1 (1), Naples, 1959, 15–21.

..SK. *atka*..

353. WINTER, W. Nochmals ved. *aśnāti*. *KZ* 72, 161–75.

..(a propos MAYRHOFER, *KZ* 71, 45–48)..

354. WÜST, W. Yasna XLII–4, 2/3. *Arch. Rel.* 36, 1940, 250–56.

..*vāśi* in *ṚV*..

355. WÜST, W. Altpersisches. III. *adda=adadā*. *WuS* 23, 52–61.

..also on Vedic *adadhāt*..

356. WÜST, W. Beil und Lauch. *Kirfel Comm. Vol.*, 1955, 363–75.

..*paraśu-* and *laśuna*..

357. WÜST, W. *Jīmūta-*, m. *S. K. Chatterji Comm. Vol.*, 1955, 255–66.

..linguistico-hist. study of the word from *ṚV* downwards..also considers *ulmuka*, *krumu*..

358. WÜST, W. *Idg. *peleku-* '*Axt, Beil*'. (Eine paläolinguistische Studie). Annales Scient. Fennicae, Ser. B, 93, 1, Helsinki, 1956, 146.

..W. studies the idg. word acc. to a new method consisting in the division of the trad. IE root into its elements..views of scholars, who regarded the subst. **peleku-* as not derived from idg. word-material, are to be rejected..the position of axe in the pre-idg. culture-hist. is confirmed also considers such words as *laśuna*, *akṣa*, *kratu*, *tapu*, *taru*, *paraśu*, *yātu*..

Rev. : N. van BROCK, *BSL* 54 (2), 59–61 ; C. SHICK, *Arch. glottol.* 42 (1), 90–93 ; O. SZEMERENYI, *Arch.Ling.* 9, 126–30 ; A. TOVAR, *Word* 13, 356–57.

359. WÜST, W. Altindoarisch *klīta-/klītaka* und Zubehör. *REMA* 2, 1–21.

..*k.* = indigo-plant..

360. WÜST, W *navanī- navanīta-/*navanītaka. REMA* 2, 24–32.

..*navanīta* is the older word..no non-Aryan etymology needed..

361. WÜST, W. Altindoar. *śiṁśumāra-*, m. " delphinus Gangeticus ". *REMA* 2, 32–47.

362. WÜST, W. *ulūkhala-*, n. " Mörser ". *REMA* 2, 47–58.

363. WÜST, W. *sarṣapa-*, m. " Senf, Senfkorn ". *REMA* 2, 59 68.

364. WÜST, W. Methodologisches Nachwort aus Anlass der Beiträge *śiṁśumāra-*, *ulūkhala-*, und *sarṣapa-*. *REMA* 2, 69–72.

..expresses himself against the false supposition of Dravidian and Austroasiatic loan-words in Veda..most of such words can be shown to be morphologically Indo-Ir. words..

365. WÜST, W. Zur Deutungsgeschichte des altindoar. *ūrṇāvabhi-/ūrṇāvābhi-*. *REMA* 2, p. 76.

366. WÜST, W. Zu altindoar. *kuśala-* adj., n. pr., n. *REMA* 2, 77–83.

367. WÜST, W. Zum Eigennamen *Ciklīta-*, m. *REMA* 2, 83–85.

368. WÜST, W. *ṭhakkura-*, m. Zur Problematik der indoarischen zerebralisation und des Lehnsprachen-Einflusses. *REMA* 3, (1. Teil) 5–13; (12 Exkurses) 13 80; (2. Teil : Schluss) 81–98.

369. WÜST, W. Zu ṛgved. *adhrigu-*. *REMA* 3, 117–19.

..*a.* = one possessing castrated bulls..cf. *vadhryaśva*..

370. WÜST, W. Zu ved. *upasti-*, m. "Untergebener, Dienstbote, Gesindemann". *REMA* 3, 119–21.

..from √*sthā* with *upa*..

371. WÜST, W. Zu *matya-* n. "Knüppel als bäuerliches Werkzeug." *REMA* 3, 121–26.

372. WÜST, W. Ved. *adhrigu-* / gāth. *drigu-*, *drəgu-*, ungavest. *drigu-*, etc. *REMA* 4, 5–39.

373. WÜST, W. ..*adhrijas tvāḍātam*.. *REMA* 4, 40–45.

..*adhrij* (*adhri* + *ij*) = "offering castrated animals"..

374. WÜST, W. *ādhra-* "schwach, gering, (be)dürftig". *REMA* 4, 45–58.

375. WÜST, W. Vedisch *atka-*, m. "Kleid, Tuch, Mantel" und das Phenomen der vokalisch-präformantischen Prägnanz-Stufe. *REMA* 4, 59–103.

376. WÜST, W. Altindoar. *taru-*, m. "Baum". *REMA* 4, 104–122.

..(= tender, delicate)..to be connected with *taruṇa*..

377. WÜST, W. Zum Namen Himālaya-, m. *REMA* 4, 123–40.

..(a propos MAYRHOFER, *I-IJ* 2, 1–7)..acc. to W., to be connected with Indo-Ir. **zhimāra-*..

378. WÜST, W. Zu ved. *yavāgū-*, f. *REMA* 4, 141–45.

..(a propos THIEME, *ZDMG* 107, 67–82)..

379. WÜST, W. Antikritisches. *REMA* 4, 145–46.

..(a propos PISANI's crit. on *REMA* 2 in *Paideia* 11, 418 ff.)..

380. WÜST, W. *Bekanāṭa-*,m. *Turner Jubilee Vol, I* (*IL*), 1958, 325–48.

..occurs in *ṚV* VIII. 66. 10 cd..usually explained as *beka* (= *bheka*) and *nāṭa* (√*naṭ-pluta*) = *bheka-pluta*..W. suggests *baka* + *cārin*..*bekanāṭa* = crane-dancer; this wd. suggest a kind of (Vedic?) totemism, and then the communtiy having that totem-dance..this common noun soon became a proper noun..

381. YUDHISTHIRA. Chandaḥ pada kā nirvacana aura usakī vivecanā. (Hindi). *Vedavāṇī* 10, 52–62.

..*chandas* derived from √*chand* (*chadi*)..

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS.

1. ANON. The Hindu view of personality. *Ved. Kes.* 33, 308–12.

..integrating principle: *antaryāmī ātmā*..

2. AUBOYER, Jeannine. *Le trône et son symbolisme dans l'Inde ancienne.* Annales du Musée Guimet (Bibl. d'étud.) 55, Paris, 1949, 228+11 plates.

.."throne" in India from the times of I. V. civil...it symbolises a kind of cosmic synthesis..intimate connection of "throne" with the central mountain and the *axis mundi* is demonstrated..

3. AZAD, A. K. The concept of man. *I-AC* 4 (1), 5–18.

..ref. to Br., Hindu, and Islamic scriptures..

4. BHAT, G. K. The conception of *mantra-devatā*. *SP* (20th AIOC), Bhubaneshwar, 1949, p. 27.

5. BHAWE, S. S. The conception of a muse of poetry in Ṛgveda. *J Bom U* 19 (2), Sept. 1950, 19 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 2–3.)

..*sūryasya duhitā* as genius of poetry: this view of GELDNER stated and amplified..B. offers suggestions as to how, in *ṚV* itself, Sarasvatī replaced *s. d.* as goddess of poetry..

6. BODE, F. A. The tree of life. *J Anthrop. Soc. Bombay* 9 (1), 39–51.

..the concept in old Iranian lit...

7. BOSCH, F. D. K. *The Golden Germ* (Introduction to Indian Symbolism). Mouton & Co., The Hague.

8. BUDDHA PRAKASH. A study of the word 'Brahman'. *JBRS* 35 (1–2), 93–96.

..*brahman* = *baresman* (= a bundle of sacred twigs)..the word links the culture of India with that of Iran and Mesopotamia..it originally signified some magical power..

9. BUITENEN, J. A. B. van. Notes on Akṣara. *BDCRI* 17, 204 ff.

10. BUITENEN, J. A. B. van. *Kapyāsaṁ puṇḍarīkam. BDCRI* 18 (*Taraporewala Mem. Vol.*), 336–43.

..*Ch.Up.* I. 6. 6–7: "lotus resembling a monkey's posteriors"..(various earlier interpretations of *kapyāsa* considered; that of Śaṁkara rejected)..B. regards the term as a mystical description of the kind *tajjalān*..cf. *AV* X. 2. 31–32..

11. BUITENEN, J. A. B. van. Dharma and Mokṣa. *PEW* 7 (1–2), 33–40.

..attempts to provide some hist. background to the question of the distinction bet. *dharma*-values and *mokṣa*-values in Ind. thought ..three different disciplines: upaniṣadic, yogic, and bhakti..(*Up. mokṣa* developed out of the ritualistic world-view)..*dharma* and *mokṣa* are essentially incompatible goals; *karmayoga* is a hybrid construction attempting to achieve a compromise bet. the two incompatibles..(INGALL's summing up: *PEW* 7, 41–48: I. and B. agree: the ideals of *d.* and *m.* arose in very different milieus; they produced sharp differences in the ways of life of their early adherents; *m.* accepted into Vedic trad. at a fairly early period; from this time onward, the majority of Hindu society attempted to harmonize the older and younger goals; however, there were always men who insisted on the contradiction bet *d.* and *m.*; I. takes into account the majority; B. thinks of the latter)..

12. BUITENEN, J. A. B. van. *Akṣara. JAOS* 79, 176–87.

..*akṣara* (= syllable) is one of the terms wh. originally denoted "utterance" and yet became a name for the "absolute" (just

like *brahman*, as suggested by GONDA)..traces the interesting evolution wh. the term went through..

13. CARPANI, E. G. *Nirvāṇa-* (filosofia e religione). Bologna, 1934.

14. CHATTERJI, N. L. Conception of history in ancient India. *Pr. Bh.* 58, 13–16.

..hist. as a subject of serious study in ancient India : *itihāsa-purāṇa*..school of *aitihāsikas* among interpreters of Veda..*Itihāsa Up.*- ascribed to *YV*..

15. CONGER, G. P. Ṛta : cosmic structure and social order. *Human Relations and International Obligations* (Report of UNESCO-Ind. Phil. Congress Symposium, Ceylon, 1954), Bangalore, 1956.

16. COOMARASWAMY, A. K. Civilization. *Albert Schweitzer Jubilee Vol.*, Cambridge, 1946.

..*puruṣa* = (literally) citizen..

17. COOMARASWAMY, A. K. *Figures of Speech or Figures of Thought.* Luzac & Co., London, 1946, 256.

..(a collection of essays)..each of the 18 chh. deals with some particular aspect or application of the trad. theory of art, and is complete in itself..adduces Vedic evidence..

Rev.: B. HEIMANN, *UCR* 5 (as a methodical thinker, C. is an 'Analyst'..sees similar problems and their similar solutions throughout all times all over the world in East and West; freely employs doctrinal sayings characteristic of one civilization as corroboration of teachings originated and developed under different specific conditions); L. LE GUEN, *NR* (April 1947); V. RINAECKER, *JRAS* 1947; P. SAMARAO, *Pr.Bh.* (April 1947).

18. COOMARASWAMY, A. K. The sea. *Vogel Comm. Vol.*, 1947, 89–94.

..conception of 'life' as 'sea'..similarity of Vedic, Hindu, Buddhist, and Western thought..speaks of the unanimous trad. of the Philosophia Perennis et Universalis..

19. COOMARASWAMY, Dona Luisa. The perilous bridge of welfare. *HJAS* 8, 196–213.

..in all traditions there is to be found, sometimes in scriptural and sometimes in popular texts, a perilous bridge of extreme tenuity wh. only the hero or heroine can cross unaided..this idea dealt with mainly from Ind. sources..Vedic references to it and their implications discussed..

20. DANDEKAR, R. N. *Der vedische Mensch.* Carl Winter (Idg. Bibl. 3, Abt. 16), Heidelberg, 1939, 69.

Rev.: W. RUBEN, *Anthropos* 37–40, 413–16; E. SCHWENTNER, *IF* 59, 108.

21. DANDEKAR, R. N. Hṛd in the Veda. *Siddheshwar Varma Comm. Vol. I*, 1950, 137–42.

..*hṛd* originally a physical organ..later, psychological significance came to be attached to it..*hṛd* as fountain of song..*hṛd* and *manas*..

22. DEVANANDAN, P. D. *Concept of Māyā.* London, 1950.

23. DUMEZIL, G. A propos du problème *brahman-flamen.* *RHR* 138, 255–58; 139, 122–27.

..(ref. to the views of GONDA)..confirms the analogy bet. *b.* and *f*...

24. DUMEZIL, G. Ordre, fantaisie, changement dans les pensées archaiques de l'Inde et de Rome. *Rev. Et. Lat.* 32, 1954, 139–62.

..*ṛta, māyā*..

25. DUMONT, P. E. The meaning of *prāṇa* and *apāna* in the Taittirīya-Brāhmaṇa. *JAOS* 77, 46–47.

..(EWING, *JAOS* 1901, concluded that *prāṇa* means either the double process of inhalation, or 'inbreathing' as contrasted with 'outbreathing'; CALAND, *ZDMG* 55, 261; 56, 556, showed that *p.* means expiration and *apāna* means inspiration; CALAND's interpretation accepted by BOEHTLINGK, MACDONELL and KEITH, and MINARD; COOMARASWAMY: *p.* = inhalation or spiration in general; *a.* = exhalation; G. W. BROWN, *JAOS* 1919: *p.* = breath in the lungs; *a.* = air in the bowels or lower part of the body; EDGERTON accepts BROWN's view)..acc. to D., *TBr.* 3.3.1.5 clearly shows that *p.* = outbreathing; *a.* = inbreathing..(Sāyaṇa seems to accept this)..

26. DUMONT, P. E. Rejoinder. *JAOS* 78, 54–56.

..(ref. to EDGERTON, "P. and A.", *JAOS* 78, 51–54)..D. confirms his earlier view; quotes Śaṁkara's *bhāṣya* on *Ch.Up.* 1.3.3 in his support..

27. EDGERTON, F. Prāṇa and Apāna. *JAOS* 78, 51–54.

..(ref. to DUMONT's rendering of the words)..acc. to E., *p.* = air in the upper part of the body; *a.* = lower or abdominal air..

28. EDGERTON, F. Surrejoinder. *JAOS* 78, 56–57.

..(ref. to DUMONT's "Rejoinder", *JAOS* 78, 54–56)..acc. to E., the function of *apāna* is digestive; therefore, it denotes abdominal air..

29. ELIADE, M. Dūrohaṇa and the waking dream. *Art and Thought* (*Coomaraswamy Comm. Vol.*), 1947, 209–13.

..br. rites imply a ritual ascent to the abode of the gods (*ŚPBr.* IV. 2.5.10; VIII. 7.4.6; *Ait.Br.* III. 2.29)..the Ind. ritual and the shamanic ascent are *dūrohaṇa* "a difficult path", because they realize a break thro' to a new ontological level..

30. ESSERS, B. *Een oudindische symboliek van het geluid* van Gorcum & Co. (Philosophia Religionis 4), Assen, 1952, 148.

..deals with the significance of the Holy Word, *vāk*, in *ṚV* and *AV*..

Rev.: G. M., *AO* 22, 81.

31. FALK, M. Nairātmya and Karman. *Poussin Comm. Vol.*, 1940, 429–64.

..*ātman*-conception not a necessary condition of validity of *karman*-conception as an interpretation of existence; on the contrary, the former in conflict with the latter since the beginning of *Up.* thought..this implies contrast not of conflicting theories or dogmas, but of two forms of experience, equally true on different planes of psychic life..

32. FALK, M. *Nāma-rūpa and Dharma-rūpa*. Univ. of Calcutta, 1943.

..(See: *VBD* I—131.40)..attempt made, on the basis of a searching study of Vedic and early Buddhistic lit., to establish a close parallelism bet. the orthodox conception of *nāmarūpa* and the Buddhist conception of *dharmarūpa*..*yoga* is a practical esoteric method of the ascent of the individual consciousness to

the absolute or cosmic consciousness adopted by both orthodox and Buddhist systems..different orthodox and Buddhist terms expressing the process of descent and differentiation of the cosmic into the individual and the ascent of the individual back to the cosmic present striking similarity..

33. FALK, M. *Sat* and *asat*. *SP* (14th AIOC), Darbhanga, 1948, 117–20.

..(1) Vedic genesis of the notions; (2) *Up.* construction; (3) Buddhistic theory..

34. FILLIOZAT, J. Les conceptions indiennes de l'histoire. *Annuaire du Collège de France*, 1952, 209 ff.

35. FILLIOZAT, J. Le charité dans le monde indien. *Cahiers de la vie spirituelle, l'amour du prochain*, Paris, 1954, 327–45.

..concepts of charity, alms, etc. in Vedism and Hinduism..

36. FILLIOZAT, J. Les doctrines indiennes de la charité. *Annuaire du Collège de France*, 1955, 229–35.

..concepts of *ṛta, iṣṭāpūrta, dakṣiṇā, dāna*..

37. FRIS, O. Indo-Iranica. *Arch. Or* 18, 73–79.

..*ṚV* I. 164.20: *dvā suparṇā* : two birds on the world tree..they are day and night..

38. GANGOLY, O. C. The Indian dragon : a Vedic motif on a Gupta relief. *MR* (1942), 544–47.

39. GHOSHAL, U. N. The relation of the Dharma concept to the social and political order in Brahmanical canonical thought. *JBRS* 38 (1), 190-202.

..traces the influence of the basic concept of *dharma* from Vedic *Saṁ.* onwards..

40. GODE, P. K. Ahiṁsā, the crest-jewel of Indian religion and ethics. *Bhagavān Mahāvīra Smṛti Grantha*, 1951, 1–5 (reprint).

..first expression of *ahiṁsā* in *Ch.Up.* 3.17..

41. GONDA, J. Skt. *utsava-* "Festival". *India Antiqua* (*Vogel Comm. Vol.*), 1947, 146–55.

..festivals are means employed by primitive man to stimulate or resuscitate the vital powers of nature..religio-magical sense of festival facilitates etymology of *utsava*..the word occurs twice in *ṚV* (I. 102.1 ; 100.8)..original meaning is " generating, stimulating, producing (of power) "..supported by Vedic and post-Vedic references. notion expressed by *utsava* in *ṚV* is closely related to the idea expressed by the term *āji* (= a running match)..cognate words like *savitṛ*, *prasava*, etc. discussed..

42. GONDA, J Het begrip *bhakti*. *Tijdschr. v. Philosophie* 10 (4), Louvain, 607–60.

..a semantic study of the term *bhakti* in Ind. lit..

43. GONDA, J. *Notes on Brahman*. J. L. Beyers, Utrecht, 1950, 89.

..(earlier views examined : OSTHOFF : *b.* = old irish *bricht* " magic " ; OLDENBERG : *mantra* ; ROTH : Andacht; HERTEL : GK. *flegma* " firebrand " ; CHARPENTIER : *barəsman* " sacrificial grass " ; DUMEZIL, POKORNY : Latin *flāmen* " sacrificial priests " ; RENOU : cosmic enigma ; THIEME : " formation either of an embryo or of a poem ")..acc. to GONDA, the notion behind *b.* is that of a vast but not unspecific power of support and foundation, wh. in the speech of the Vedic priest-poets was especially articulated as " ritual, sacred or magical utterance ", the bearer of that power..

Rev. : H. LOMMEL, *Oriens* 7, 160–62 ; M. MAYRHOFER, *Anthropos* 47, 319–21 ; W. P. SCHMID, *IF* 64, 298–301.

44. GONDA, J. Māyā. *Tijdschr. v. Philosophie* 14 (1), 3–62.

..a crit. study of the concept of *māyā*..its hist. in Ind. rel. and phil...

45. GONDA, J. Pratiṣṭhā. *Saṁjñā-Vyākaraṇa* (*SII*) 1, 1954, 1–37 (reprint).

46. GONDA, J. [*dakṣiṇā*]. *Lingua* 5 (1), 67 ff.

..*d.* never conceived as salary or fee..(*ĀpŚS* 13.6.4 : " by paying *d.*, the sacrificer buys himself loose from the priest ")..

47. GONDA, J. Reflections on *sarva-* in Vedic texts. *S. K. Chatterji Comm. Vol.*, 1955, 53–71.

..in the word *sarva* underlies the idea of ' completeness '—bodily integrity, preservation of perfect health, unimpaired condition in general..played an imp. role also among rel. and ritualistic objects ; it implied a " potency "..connects the word with IE ***solvo-s***..

48. GONDA, J. "Attraction" and coordination in the Veda. *BSOAS* 20, 279–89.

49. GONDA, J. The Vedic concept of *Aṁhas*. *I-IJ* 1 (1), 33–60.

..frequent ref. in Vedic lit. to "broadness" and the obvious imp. of the ideas connected with such terms as *uru*, etc.; opposite idea expressed by words derived from √*aṁh*; Vedic Aryans fear "narrowness" and long for "broadness"..later semantic development of *aṁhas* (disaster, sin, difficulty)..*aṁhas* also opposed to *śarma* (= shelter)..discusses terms and concepts similar to *aṁhas*..

50. GONDA, J. Het begrip dharma in het indische denken. *Tijdschr. v. Philosophie* 20 (2), 213–68.

51. GÜNTHER, H. Der Begriff des Leeren im Altindoarischen. *KZ* 68, 129–45.

..author attempts to show how magical fear has worked upon the use of words meaning 'empty'..*reku*, *śūna*, *rikta*..

52. GÜNTHER, H. Gabe und Geber. *KZ* 69, 225–44.

..same word used as subject and object—*rāti*, *dāman* the magical-sacramental oneness of giver and gift..by receiving the gift one derives the magical potence of the giver himself..author also considers the words, *duvas*, *duvasyati*, *duvoyu*..

53. GÜNTHER, H. Words denoting "emptiness". *PAIOC* (16th Session), Lucknow, 1955, 251–59.

..an investigation into the intrinsic meaning of words like *reku*, *śūnya*, *tuccha*, *phalgu*, etc., reveals that the concept of "emptiness" is inferred rather than inherent..in Vedic lg., there is a marked tendency to avoid words denoting downright emptiness..

54. HARIHARANANDA SARASVATI, Swami. The world tree. *JISOA* 11, 196–207.

55. HEESTERMAN, J. C. Reflections on the significance of the *dakṣiṇā*. *I-IJ* 3 (4), 241–58.

..*d.* is not salary or remuneration (cf. GONDA, *Lingua* 5, p. 75).. *d.* given not only to officiating priests but also to *prasarpakas* (commonalty took part in the Soma-sacrifice and shared in the distribution of *d.*)..*d.* is rather a gift : (1) it establishes or is

expressive of a bond bet. giver and receipient; (2) it produces rich returns for the giver; (3) *d.* establishes a generative alliance bet. the giving and receiving parties (this alliance corresponds to the alliance bet. King and Purohita, bet. *brahman* and *kṣatra*).. in sacrifice, wh. is a periodical quickening ritual by wh. the universe is recreated, are summed up the two opposite poles of the cyclical rhythm of the cosmos: birth and death, ascension and descent, concentration and dispersion..*d.* represents the sacrificer himself, who by distributing himself performs Prajāpati's cosmogonic role; there is a continuous stream of *d.*, wh. is dispersed by the sacrificer and then returns to him to be renewed again..*d.* is the material manifestation of the cyclical course of the universe..

56. HEILMANN, L. Linguistica e filosofia. *Quaderni* 2, Bologna Univ., 3–19.

..primitive magical conception of *vāk*..*ṚV* X. 125; I. 164.45..

57. HENNING, W. B. Brahman. *TPS* 1944, 108–118.

..*b.* = (ceremonial) behaviour..

58. HIRIYANNA, M. The doctrine of niyoga. *JORM* 15, 37–47.

59. HIRIYANNA, M. Jñāna and bhakti. *AP* (June 1947), 242–45.

60. HOENS, D. J. *Śānti : A Contribution to Ancient Indian Religious Terminology. I. Śānti in the Saṁhitās, the Brāhmaṇas and the Śrautasūtras.* De Nederlandsche Boek-en Steendrukkerij, 's-Gravenhage, 1951, XVIII+197.

..examines the use of √*śam*- and its derivatives in a no. of ancient texts; reviews the series of ceremonies where the words occur..

Rev.: E. FRAUWALLNER, *ZDMG* 102, 174; P. THIEME, *Oriens* 6, 395–401.

61. HOFFMANN, H. Die Begriffe "König" und "Herrschaft" im indischen Kulturkreis. *Saeculum* 4 (1953).

62. HORSCH, P. The wheel : an Indian pattern of world-interpretation. *Sino-Ind. Studies* 5 (*Liebenthal Festschrift*), 62–79.

..in *RV*, *cakra* is primarily a symbol of the sun ; the ideas of time and order are the most fundamental connotations of the Vedic sun-symbolism (I. 164. 11–14); this is the germ of the later conception of world-cycles..*cakra* also stands for power and sovereignty..in *Up.*: *saṁsāra-cakra* (*Maitrī*)..wheel-symbolism applied analytically to different parts of the individual soul (*Śvetāśvatara* I. 4)..*puruṣa* as *ṣoḍaśin* (*Praśna* 6. 1–5) is reminiscent of sun-wheel symbolism..the symbolism further traced in Buddhism and Vedānta..

63. HUBER, G. *Ākāśa, der mystische Raum.* E. J. Brill, Leiden, 1955, 90.

64. JOSHI, D. P. *Ṛta.* *JOIB* 4 (1), 98–99.

..*ṛta* corresponds with the 'universals' of Plato..resembles *Tao*.. means inner balance of cosmic manifestations..immanent dynamic order..

65. KANE, P. V. Muhūrta. (Marathi). *Kevalananda Comm. Vol.*, 12–23..

..Vedic references to the concept of auspiciousness of certain days (e. g. *sudinatve ahnām*, *ṚV* III. 23.4)..

66. KIRFEL, W. *Der Rosenkranz : Ursprung und Ausbreitung.* Verlag Hans Vorndran (BSKO 1), Walldorf/Hessen, 1949, 72.

67. KÖHLER, Hans-Werbin. *Śrad-dhā in der vedischen und alt-buddhistischen Literatur.* Göttingen Univ., 1948, 91.

..(Dissertation : typescript)..

68. KRAMRISCH, Stella. The banner of Indra. *Art and Thought* (*Coomaraswamy Comm. Vol.*), 1947, 197–201.

69. LALA CHANDJI. Prāṇāpāna aura jīvanayajña. (Hindi). *Vedavāṇī* 11, 5–6.

70. LOMMEL, H. Die Liebe in vedischer Dichtung. *Paideuma* 3 (3–5), 1948, 101–111.

71. LÜDERS, H. [*vrata*]. *Philologica Indica*, p. 765.

72. LÜDERS, H. Die magische Kraft der Wahrheit im alten Indien. *ZDMG* 98 (1).

73. MADHAVATIRTHA, Swami. *The Concept of Space in Indian Philosophy*. The Vedanta Ashram, Valad, 1952, 16+116.

73a. MANOHAR. Vedo me śraddhā aura unakā adhyayana. *GKP* 2 (4), 12-15.

74. MAUSS, M. *The Gift*. London, 1954.

....(*dakṣiṇā* system is governed rather by cosmological speculations connected with ritual, than by greed..sociologically it belongs to the gift-exchange system)..

75. MICHALSKI, S. F. Brahman dans le Ṛgveda. *Arch. Or.* 25, 388–404.

..*b.* is identical with a cosmic force or char., wh. increases miraculously the God's usual power..(ref. to earlier views)..

76. NAKAMURA, Susumu W. Pradakshiṇā, a Buddhist form of obeisance. *W. Popper Comm. Vol.*, 1951, 345-54.

..ref. to Vedic form of *p...RV, AV, ŚPBr., GS* mention many objects to wh. *p.* is made..in Buddhism, this simple rite developed into a ceremony of great imp...

77. NARAHARI, H. G. *Ānanda* in the Veda. *Vāk* 1, 8–10.

78. NISHI, Y. A study of prajñā in the old Upaniṣads. (Japanese). *J. Rel. Stud.* 127, Tokyo, 1951, 111–15.

79. OJHA, Madhusudana. *Brahmasamanvayaḥ*. Manavashrama, Jaipur, 1943, 173.

..exposition of the concept of *brahman* in its *nirviśeṣa, parātpara, avyaya, akṣara,* and *kṣara* aspects..also deals with *prajāpati, sṛṣṭi, praṇava*..

80. OJHA, Madhusudana. *Brahma-catuṣpadī*. Jaipur, 1951, 139.

..explains various Vedic terms, such as *brahman, puruṣa, pura, chandas, vaṣaṭ, yajña, prāṇa, ṛṣi, gāyatrī, ṣoḍaśī, vaiśvānara*..

81. PARAB, B. A. *The Miraculous and Mysterious in Vedic Literature*. Popular Book Depot, Bombay, 1952, XII+195.

..nature of supernatural events and powers behind them..discusses terms like *māyā, yātu, nirṛti, daṁsa*..

82. PHADKE, Ananta Sastri. Kāmīyam. *SS* 8 (4), 269–74.

..everything about *kāma* occurring in Vedas and Purāṇas..

83. PISANI, V. La donna e la terra. *Anthropos* 37–40, 241–43.

..considers Vedic terms : *sītā, śuna, sīra, bīja, kṣetra, bhaga, yoni, patnī*..

84. POLEMAN, Horace I. The *preta* concept in Hindu thought and ritual. *C. K. Raja Comm. Vol.*, 1946, 44–47.

..*ṚV* concept of *pitṛ* has persisted thro' Brahmanism and all periods of Hinduism..concepts of *śava* (corpse), *preta* (intermediate soul), *pitṛ* (ancestor)..

85. PUSALKER, A. D. Samudra in the Rig-Veda. *Pr. Bh.* 58 (3), 122–24.

..several passages in *ṚV* wh. clearly ref. to ocean as distinct from aerial waters and river Sindhu..ref. to oversea trade..high tide and other vagaries of ocean known to *ṚV*..in *ṚV*, there is no mention of salt or salt-water in the sea..

86. PUSALKER, A. D. Rajarshis or royal sages. *AP* 29 (4), 147–52.

..no ref. to the concept of *rājarṣi* in *Saṁ.* and *Br.*, nor to any gradation of *ṛṣis* into *brahmarṣi, devarṣi*, etc...in *Pañcaviṁśa Br.*, the term *rājanyarṣi* is applied to Sindhukṣit..a ref. to "one king becoming a ṛṣi" occurs in *JBr.*..the term *rājarṣi* used frequently in epics and *Purāṇas*..

87. RAGHAVAN, T. S. The concept *om*. *Ved. Kes.* 43 (11), 464–67.

88. RAMACHANDRA RAO, S. K. "Arya"—the nobleman. *AP* 23 (8).

89. RAO, S. N. Mahā-saṁhitās and vyāhṛtis (an interpretation). *Ved. Kes.* 46 (5), 228–31.

..*vyāhṛtis* are sounds symbolic of some cosmic particulars..

90. RENOU, L. "Connexion" en Védique, "cause" en Bouddhique. *C. K. Raja Comm. Vol.*, 1946, 55–60.

91. RENOU, L. Les origines de la notion de māyā dans la spéculation indienne. *J. de Psychologie* (July-Sept. 1948), 290–98.

92. RENOU, L. [*ṛta*]. *J. de Psychologie* (1949), p. 266. (also *Bh. Vid.* 10, 133.)

93. RENOU, L. Sur la notion de *brahman*. *JA* 237, 7–46.

..*b.* signifies that powerful activity wh. by way of a putative original meaning "riddle, enigma" came to denote the very object of those riddles that sought to encompass the great cosmic coherence..

94. RENOU, L.; SILBURN, L. *Nirukta* and *anirukta* in Vedic. *Sarup Comm. Vol.*, 1954, 68–79.

..(pp. 68–76 by RENOU; pp. 76–79: Reflections: by SILBURN).. *n.* is everything that has a definite outline, a definite shape, bounded, organized..*a.* includes all the notions that have an "indefinite" existence; applied to defined and 'structured' things, *a.* is what completes and perfects them..Prajāpati described as *a*...

95. RENOU, L. Le *dhvani*. *ALB* 18, 6–25.

..(French text with English transl.)..

96. RENOU, L. Dhiṣaṇā in the Ṛgveda. *OT* 2(1), 17–21.

..(JOHANSSON, 1919, identified *d.* with a goddess of fecundity and vegetation)..acc. to R, *d.* = poetical inspiration; gift and power to compose..*ṚV* III. 32.14..*dhiṣaṇā* is enlargement of a primitive form *dhiṣ*, wh. latter is an abridged desiderative of √*dhā*..

97. RHYS DAVIDS, C. A. F. Buddhist wheel and way. *JISOA* 8, 6–17.

..wheel usually associated with the will to hope and pray..in *Up.*, 'wheel' is used some five times as an impressive simile in rel. teaching..

98. RÖNNOW, K. The cosmic sacrifice. *Genos*, Uppsala, 1941.

99. SAKAI, H. Concepts of soul in ancient India. (Japanese). *Proc. Faculty of Letters* (Hokkaido Univ.) 1, Sapporo, 1952, 3–8.

100. SASTRI, P. S. Concept of beauty in Rig Veda. *Pr. Bh.*, Feb. 1946, 76–80; Mar. 1946, 110–14.

..examines Vedic words like *apsas*, *peśas*, *psaras*, *dṛś*, *śrī*, etc... acc. to Vedic seers, the highest representation of beauty is speechless thought, and poetry comes only next..

101. SASTRI, P. S. Meaning and the word. *OT* 2, 99–130.

..trad. Ind. theory of *vāk*..

102. SATYAKAMA, Bharadwaj. Vaidika ākāśa tathā antarikṣa. (Hindi). *Vedavāṇī* 10, 30–32; 49–51.

103. SCHELLER, M. "Rinder mit vergoldeten Hörnern". *KZ* 72, 227–28.

..*ṚV* I. 163.9; *AV* 19.36.4..a common idg. concept..

104. SCHMIDT, Hanns-Peter. *Vedisch vrata und awestisch urvāta.* de Gruyter & Co. (Alt-und Neu-Indische Studien 9: Seminar für Kultur und Geschichte Indiens, Hamburg Univ.), Hamburg, 1958, 157.

..acc. to S., *vrata* means "vow" throughout *ṚV*..three considerations in support of this: (1) in post-*ṚV* period, *vrata* prevalently means 'vow of asceticism'; (2) Aw. *urvati-* and *urvatha-* mean "*fides*, *foedus*, friend"; (3) *vrata* is essentially a word belonging to Āditya-ideology: the domain of the two chief Ādityas, Varuṇa and Mitra, is oath and contract..*vrata* expresses in particular a relationship bet. subject and ruler (human or divine), a sort of feudal vow of fealty..

Rev: A. L. BASHAM, *BSOAS* 22, 618; I. GERSHEVITCH, *JAOS* 79, 195–200; C. HAEBLER, *OLZ* 1960, 298–301; L. RENOU, *JA* 246, 102–04; B. SCHLERATH, *ZDMG* 110, 192–94.

105. SHARMA, B. R. The concept of ocean in the Vedas. *JOIB* 2 (2), 177–89.

..Vedic people not ignorant of sea and marine life..*samudra* (= upper aerial ocean) and *arṇava* (= nether ocean or lower hemisphere)..(ref. to A. K. CHAKRAVARTY, "Samudra in *ṚV*", *IHQ* 8, 353 ff.)..

106. SHARMA, B. R. Gāvaḥ in the Vedas. *SP* (18th AIOC), Annamalainagar, 1955, p. 17.

107. SHARMA, B. R. Cakra in Brahmanical and Buddhistic scriptures. *JBRS* (Buddha-Jayanti Special Issue), 1956, 218–44.

..*cakra* in *ṚV* as symbol of sun and time..varied significance of *c.* in Vedic lit...

108. SHASTRI, A. C. *Studies in Sanskrit Aesthetics.* P. Ghosh & Co., Calcutta, 1952, VIII+228.

..concept of "beautiful" acc. to SK. writers..

109. SHASTRI, D. N. The Ṛgvedic conception of a brother. *PAIOC* (15th Session), Bombay, 1951, 260–64.

..evidence of philology and of the hymns of *ṚV* support the assumption that the relationship of a brother was conceived primarily with ref. to a sister, and only secondarily with ref. to another brother..

110. SRINIVASACHARI, P. N. Idea of personality. *ALB* 1951 (in several instalments).

111. SUBRAMANIA SASTRI, N. Ahiṁsā through the ages. *JSVOI* 13 (2), 115–29.

..*Up.* praise *ahiṁsā* (*Ch. Up.* 8.15.1; 3.17.4; *Yogatattva Up.* 5.29; *Śārīraka Up.* 5.5; *Vārāha Up.* 5.12; *TriśikhīBr.Up.* 2.33; *Jābāla Up.* 1.6; *Nārada Up.* 4.10.13; *PaśupatiBr.Up.* 5)..

112. TAKASAKI, J. On atisṛṣṭi (higher creation) in Bṛhadāraṇyaka Up. I, 4. (Japanese). *JIBS* 2 (2), 601–04.

113. TAVADIA, J. C. The meaning of ṛta. *ABORI* 35, 27–34.

..*ṛta* = order..(LUEDERS: "truth")..

114. THIEME, P. Brahman. *ZDMG* 102, 91–129.

..original meaning of the term: "formation either of an embryo or of a poem" (*ṚV* X. 61.7; 65.11; *Ait.Br.* 5.15.5)..*Up. b.* = the power indicated by the word *b*...(examines the earlier interpretations, particularly those suggested by GONDA and RENOU).. T. connects the word with **mreguh*..

115. THOMAS, F. W. Ātma-hita. *C. K. Raja Comm. Vol.*, 1946, 518–22.

..in *Up.* and Buddhistic lit...

116. VADER, V. H. Ṛta or the zodiacal belt. *PO* 10, 101–07.

117. VADER, V. H. Vedic *garutmān*, the eagle. *SP* (19th AIOC), Delhi, 1957, p. 18.

118. VARADACHARI, K. C. The evolution of the concept of śeṣa. *B. C. Law Vol.*, Part II, 1946, 123–27.

..(Rāmānuja prefers to call the soul as *śeṣa* or *dāsa*)..the word *śeṣa* has gone thro' a long semantic development..it denotes the body that can't exist apart from Self or Divine..

119. VARADACHARI, K. C. Prajñā. *Pr. Bh.* 64, 389–91.

..sense of the term in *Up.* and later lit. discussed..

120. VELANKAR, H. D. *Ṛta* and *satya* in Ṛgveda. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 11.

..*ṛta* expresses something wh. is established as an existing fact from beginningless times, something wh. precedes all and stands supreme as their foundation; *satya* refers to a thing wh. is yet to come into existence and wh. is expected to correspond to a will that is expressed or a statement that is made..

121. VENKATESVARAN, C. S. The Vedic conception of "asura". *PO* 13, 57–60.

..*asura* to be connected with *asu* and √*as* 'to breathe' 'to be active'; primarily it referred to the vital breath wh. animates all beings, and secondarily to freshness of life, vitality, existence..

122. VENKATESVARAN, C. S. Dharman in the Ṛgveda. *PAIOC* (18th Session), Annamalainagar, 1955, 518–22.

..*dharman* = established law, decree or such other activity of a god as upholds the order of things in the world..

123. VIDYALAMKAR, B. *Svarga*. (Hindi). Aryapratinidhi Sabha, Lahore, pp. 85.

..*s.* in Vedic and later lit...

124. VIDYANANDA, Acarya. Ahiṁsā. (Hindi). *GKP* 4, 22–23.

..*AV* VI. 19.2..

125. VIDYARTHI, Gurudatt. The exposition of OM. *Ved. Dig.* 1, 47–48.

126. VIRENDRA, Sastri. Śrīmatī juhū (brahmajāyā). (Hindi). *Vedavāṇī* 12, 50–54.

..*ṚV* X. 109. 1–7..

127. VOGEL, J. Ph. The goose (Sanskrit *haṁsa*) in Indian literature and art. *Art and Letters* 27, 17–24.

128. WAYMAN, A. Notes on the Sanskrit term *jñāna*. *JAOS* 75, 253–68.

..study of *jñāna* and related concepts..(includes transl. of *Māṇḍūkya Up.*)..knowledge in Ind. phil. is not a temporary mode exhibited by a corporeal formation, but a continuing quantity in its own right..*jñāna* and *vidyā* can be satisfactorily translated by their respective cognates, knowledge and wisdom.. *vijñāna* is perception..

129. YAMUNACHARYA, M. The deeper meaning of yajña in Indian religious thought. *QJMS* 39 (2), 87–92. (also in *SP*, 13th AIOC, Nagpur, 1946.)

..*y.* is worship in its best form..

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS : ARYANS.

1. AGRAVAL, Hans Raj. Āryāṇām ādimasya deśasya nirdhāraṇe paramparāyāḥ sākṣyasya mahattvam. *SP* (18th AIOC), Annamalainagar, 1955, 22–23.

..(imp. of the evidence of trad. in determining the cradle of the Aryans)..India as the original home..

2. APTE, V. M. Support for the Arctic Home theory from the latest (1958) findings of science. *SP* (20th AIOC), Bhubaneshwar, 1959, 1–2.

..EWING and DONN have advanced a new Ice Age theory wh. supports TILAK's date (8000 B. C.) for the freezing of the Arctic ocean..

3. BASHAM, A. L. Prince Vijaya and the aryanization of Ceylon. *CHJ* 1 (3), 163–71.

..V. not an individual but a type, the bold and ruthless Aryan pioneer..

4. BHATTASALI, N. K. New lights on the history of Assam. *IHQ* 22 (4), 245–52.

..Aryan expansion in Assam..

5. BONFANTE, G. Microcosmo e macrocosmo nel mito indoeuropeo. *Die Sprache* 5, 1–8.

..ref. to *Puruṣa-sūkta*..concept of the Sun in the Veda..

6. BOSCH-GIMPERA, P. [Danube culture]. *Et. Celt.* 5, 352 ff.; 6, 71 ff.

..it is predominantly IE..believes in the possibility of identifying material cultures with prehist. peoples (i.e. lgg.)..

7. BRANDENSTEIN, W. *Die Zusammenarbeit der Wissenschaften in der Indogermanenfrage. Oester. höhere Schule* (reprint), Wien, 1937, 19.

8. BRANDENSTEIN, W. Zur Urheimat der Indogermanen. *KZ* 66, 195–96.

..(a propos F. SPECHT, *KZ* 66, 1 ff.)..B. suggests European side of the Urals as the Urheimat..an Asiatic Urheimat is out of the question..

9. BRANDENSTEIN, W. (Ed.). *Frühgeschichte und Sprachwissenschaft.* Gerold & Co. (Arbeiten aus dem Inst. für allg. und vergl. Spw., Graz, 1), Wien, 1948, 191.

..W. BRANDENSTEIN: "Die alten Inder in Vorderasien und die Chronologie des *ṚV*" (Indic remains among the Mitannis: date of *ṚV* not much earlier than 1000 B. C.)..E. PASSLER-MAYRHOFER: "Die Buchenfrage" (the evidence of the word for 'beach' is not sufficient to warrant northern home of Idg.; cf. W. KROGMANN, *KZ* 72, 1–29; 73, 1–25)..

Rev.: A. CARNOY, *Le Muséon* 62, 191–93; E. SCHWENTNER, *IF* 61, 283–86; J. WHATMOUGH, *Lg* 25, 283–85.

10. BROUGH, J. The tripartite ideology of the Indo-Europeans: an experiment in method. *BSOAS* 22, 69–85.

..(a propos DUMEZIL's views on the subject)..acc. to B., ancient Jewish hist. provides us with not one but two distinct series of persons and events wh. are illumined by a similar tripartite analysis ..the three "functions" (suggested by D.) are by no means typically IE..

11. BURNHAM, R. E. *Who are the Finns? A Study in Prehistory.* Faber & Faber, London, 1946, 90.

..borrowing of Indo-Ir. words in Finno-Ugrian lgg. shows that before 2000 B. C. the F.-U community was living in the regions north of Caucasus..

Rev.: M. J. KARVONEN, *Man* (1948), 11.

12. CAVAIGNAC, E. *Les Hittites.* Adrien Maissonneuve (L'orient ancien illustré 3), Paris, 1950, 128.

Rev.: A. GOETZE, *JAOS* 71, 79.

13. CHATURVEDI, S. Āryo kā ādi-sthāna. (Hindi). *BVP* (July-Aug. 1946), 181–82.

..Sapta-sindhu itself was the home of the Aryans..

14. CHILDE, V. Gordon. *New Light on the Most Ancient East.* Routledge & Kegan Paul, London, 1952, XV+255.

..(rewritten 4th ed.)..

Rev.: A. M. LOW, *AP* (Feb. 1952), 90.

15. COLLINDER, B. Zur indo-uralischen Frage. *Språk. Sälls. i Uppsala Förhandlingar* (1952–54), 79–91.

..suggests possibility of a hist. contact bet. IE and Uralian (against KRONASSER)..

16. CORNELIUS, Fr. *Indogermanische Religionsgeschichte.* Die entwicklung der idg. Religion und Grundlinien ihrer Fortbildung bei den idg. Einzelvölkern. Ernst Reinhardt Verlag, München, 1942.

Rev.: A. DEBRUNNER, *Theolog. Zts.* 1, 219–23.

17. CUNY, A. Evolution préhistorique de l'indo-européen. *Melanges Ernout*, 107–119.

18. DANDEKAR, R. N. The antecedents and the early beginnings of the Vedic period. *PIHC* (10th Session), 1947, 24–55.

..(Pres. add.: Section I)..five landmarks: (1) North Kirghis home of IE-speaking people; (2) isolated migrations of the Hittites and the Luvians; (3) two major migrations—proto-Aryans (towards Balkh) and proto-Europeans (towards Pripet region); (4) secondary migrations of Aryans—south-west Asiatic region (Mitanni), Iran, India; (5) Vedic Indians and I. V. civil...

19. DANDEKAR, R. N. Āryāṁce mūla vasatisthāna : eka punarvidhāna. (Marathi). *JUPHS*, No. 9, 1–40.

..(Home of the Aryans: a restatement)..IE lg. recd. its distinctive char. in North Kirghis region; in a restricted sense, therefore, it may be ref. to as the home of IE-speaking people (= Aryans).. hist. of their migrations towards India..

20. DINSHAW, V. Khvetu, verezana, airyaman. *ILQ* 13, 111–16.

..these are names of ancient clans, wh. entered Iran and Iraq at the dawn of hist...Khvetu (= Hittites); Airyaman (= Hyksos)..

21. DUMEZIL, G. L'étude comparée des religion des peuples indo-européens. *La nouvelle Revue Francaise* 29 (332), 1941, 385–99. (also in *Beiträge zur Geschichte der deutschen Sprache und Literatur* 78, 173–80.)

22. DUMEZIL, G. *Jupiter, Mars, Quirinus.* Essai sur la conception indo-européenne de la société et sur les origines de Rome. Gallimard, Paris, 1941, 264.

..in ch. 1, D. deals with the three Indo-Ir. classes, namely, priests, warriors, agriculturists..Mitra-Varuṇa, Indra, Aśvinau are respectively related to these three classes..

Rev.: B. ROSENKRANZ, *IF* 59, 333–34.

23. DUMEZIL, G. "Tripertita" fonctionnels chez divers peuples indoeuropéens. *RHR* 131, pp. 20.

24. DUMEZIL, G. La tripartition indo-européenne. *Psyche*, 1947, 1348–56.

25. DUMEZIL, G. La triade 'Jupiter, Mars, Janus'? *RHR* 132, 115–23.

26. DUMEZIL, G. *Jupiter, Mars, Quirinus IV: Explication des textes indiens et latins.* Presses Univ. de France (Bibl, de l'Ecole des Hautes Études, Section des sciences rel., 62). Paris, 1948, 190.

Rev.: B. BOYANCE, *REAnc.* 51, 163–68; R. PETTAZZONI, *St.M St.R* 19–20, 217–20.

27. DUMEZIL, G. *L'heritage indo-européen à Rome* (Introduction aux séries 'Jupiter, Mars, Quirinus' et 'Les Mythes romains'). Gallimard, Paris, 1949, 254.

28. DUMEZIL, G. *Les dieux des Indo-Européens.* Paris, 1952.

29. DUMEZIL, G. Rituels indo-européens à Rome. C. Klincksieck (Études et Commentaires 19), Paris, 1954, XIX+96.

..comparison bet. Roman and Indian ritual and rel. trad. dealing with five special points of resemblance in ritual details..

Rev.: ANON., *Anthropos* 49, 1120; G. M., *AO* 22, 78; J. UNTERMANN, *ZDMG* 106, 409–10.

30. DUMEZIL, G. *Jupiter, Mars, Quirinus.* Einaudi, Torino, 1955, XV+405.

Rev.: U. BIANCHI, *RSO* 33, 129.

31. DUMEZIL, G. *Aspects de la fonction guerrière chez les Indo-Européens.* Presses Univ. de France (Bibl. de l'Ecole des Hautes Etudes, Sciences rel. 68), Paris, 1956, VIII+115.

..Tullus and Indra..

Rev.: G. REDARD, *Kratylos* 1, 135–44.

32. DUMEZIL, G. Religion indoeuropéenne. Examen des quelques critiques récentes (John Brough, I; Angelo Brelich). *RHR* 152, 8–30.

33. DUMEZIL, G. Remarques sur les armes des dieux de "troisieme fonction" chez divers peuples indoeuropéens. *St. M St. R* 28 (1), Bologna, 1957.

34. DUMEZIL, G. *L'idéologie tripartie des Indo-Européens.* Collection Latomus, Vol. 31, Brussels, 1958.

..conception of a social structure based on the distinction and hierarchisation of three functions—priests, warriors, producers—gave rise to the threefold mythology..this conception deduced from a comparison of the oldest I-Ir., Celtic, Italic, and GK. sources..mythological triplicity: (1) the two antithetic and complementary divine rulers, Mitra-Varuṇa; (2) Indra (or Vāyu); (3) Aśvinau..other aspects of triplicity: injustice, war, famine; harming by charms, physical violence, theft; three types of medicine; tripartite eulogy of kings; triple juridical mechanism..

Rev.: N. TURCHI, *St.M St.R* 29.

35. DUMEZIL, G. L'idéologie tripartie des Indo-Européens et la Bible. *Kratylos* 4 (2), 97–118.

..(a propos J. BROUGH, *BSOAS* 22, 69–85)..

36. DUMONT, P. E. Indo-Aryan names from Mitanni, Nuzi and Syrian documents. *JAOS* 67, 251–53.

..list of 81 names of Indo-Aryan origin (prepared by O'CALLAGHAN and ALBRIGHT: *Analecta Orientalia*): 13 from Mitanni, 23 from Nuzi, and 45 from Syrian documents..D. gives etymologies of some..(1) names in the list belong to a lg. more like Old Indic than Old Iranian; (2) most names are *tatpuruṣa* or *bahuvrīhi* compounds; (3) initial *v* represented by *b*; (4) characteristic patronymic names with *vṛddhi*; (5) people who spoke that lg. worshipped Indra, Vāyu, Svar, Soma, Devas, Ṛta; also a god called Yamin; and Vasus; (6) those people especially interested in horses and horse-races..

37. FRANKFORT, H. *The Birth of Civilization in the Near East.* Williams & Norgate, New York, 1951, 116.

..account of the rise of civilization in Egypt and in Mesopotamia..

Rev.: L. MATOUS, *Arch.Or.* 14, 627–30; L. MYERS, *Man* (1951), 265; J. B. PRITCHARD, *AHR* 57, 653–55; D. J. W., *BM* 94, 332; L. WOOLLEY, *JRAS* (1952), 78.

38. FRYE, R. N. Remarks on an outline of Near Eastern history. *Indo-Iranica* 6, 39–43.

..from Central Asia and the Iranian plateau we find horse-borne nomads with a caste solidarity (as something different from tribal solidarity of the Semites), whose way of life was condi-

tioned by steppe and plateau..a rhythm of invasions by these peoples established: Mitanni-Kassites—Aryans—Scythians..

39. FURLANI, G. *La religione degli Hittiti.* 1936.

40. GELB, I. J. *Hurrians and Subarians.* Oriental Inst. of the Univ. of Chicago (Studies in Ancient Oriental Civilizations, 22), 1944, XV+128.

41. GELB, I. J. The double names of the Hittite Kings. *Rocz. Or.* 17, 146–54.

42. GELB, I. J. A contribution to the proto-Indo-European question. *JKF* 2, 23–36.

..the P-IE had lived in Western Asia before their migration to South Russia..

43. GHURYE, G. S. *Family and Kin in Indo-European Culture.* OUP (Bombay Univ. Sociological Series–4), Bombay, 1955, VII+254..

..kinship pattern and familial organization..information derived with particular ref. to India, Greece, and Rome, and to ancient Celtic, Teutonic, and Slav cultures..original Indo-Aryan family consisted of four generations; as families became extended, kinship began to be recorded in personal names; clans came into being..matriarchy was not a universal antecedent of patriarchy.. (primacy of beliefs and ideas over economic factors is substantiated by the social hist. of IE)..

Rev.: N. K. BASU, *CR* (Jan. 1957), 96–98; A. D. P., *JASBom* 30, 91–96.

44. GIMBUTAS, M. On the origin of North Indo-Europeans. *Am. Anthrop.* 54 (4), 602–11.

45. GIMBUTAS, M. *The Pre-history of Eastern Europe*: Part I: Mesolithic, Neolithic and Copper Age Cultures in Russia and the Baltic Area. Peabody Museum, Harvard Univ., Bull. No. 20, 1956, IX+241+50 plates.

..discusses Corded Pottery and Battle-axe cultures..

Rev.: G. GJESSING, *Man* 1958, 32.

46. GRABERT, H. *Die völkische Aufgabe der Religionswissenschaft.* Forschungen zur deutschen Weltanschauungskunde und Glaubensgeschichte, 1, Stuttgart-Berlin, 1938, 60.

..author favours Eur. home for the IE..

Rev.: H. KRAHE, *IF* 58, 95–96.

47. GRÖNBECH, K. The Steppe Region in World History. *AO* 23, 43–56.

48. GÜNTHER, H. F. K. *Die nordische Rasse bei den Indogermanen Asiens (zugleich ein Beitrag zur Frage nach der Urheimat und Rassenherkunft der Indogermanen).* J. F. Lehmann, München, 1934, 247.

..(See: *VBD* I–146.8)..

Rev.: H. KRAHE, *IF* 58, 82–84.

49. GURNEY, O. R. *The Hittites.* Pelicon Books, London, 1952, XVI+240+32 plates.

..(a summary of the art, achievements, and social organization of a great people of Asia Minor during the 2nd millennium B. C. as discovered by modern excavations)..

Rev.: R. A. CROSSLAND, *Bibl. Or.* 10, 121–23; E. Adelaide HAHN, *Word* 11, 437–52.

50. HANCAR, F. Urgeschichtliche Erkenntnisse zum eurasiatischen Viehzuchternomadentum. *Palaeologia* 4 (3–4), 264–73.

51. HANCAR, F. *Das Pferd in prähistorischer und früher historischer Zeit.* Herold (WBKL 11, 1955), Wien, 1956, XII+653+various tables, maps, etc.

Rev.: H. G. BENDI, *Anthropos* 52, 963–66; W. BRANDENSTEIN, *Kratylos* 4 (1), 80–81; R. HACHMANN, *OLZ* (1958), 319–26; A. SALONEN, *Archiv fuer Orientforschung* 18, 131–32.

52. HARTMANN, H. *Der Totenkult in Irland: Ein Beitrag zur Religion der Indogermanen.* Heidelberg, 1952.

53. HAVERS, W. Die Religion der Urindogermanen im Lichte der Sprache. *Christus und die Religionen der Erde* (ed. by F. König) II, 1951, 697–748.

54. HAVERS, W. Geister-und Dämonenglaube. *Die Sprache* 4, 23–38.

55. HEBERER, G. *Rassengeschichtliche Forschungen in indogermanischen Urheimatsgebiet.* Gustav Fischer, Jena, 1943.

56. HEINE-GELDERN, R. New light on the Aryan migration to India. *Bull. Am. Inst. for Iran* 5 (1), 7–16.

57. HEINE-GELDERN, R. Das Tocharerproblem und die pontische Wanderung. *Saeculum* 2, 225–55.

58. HENCKEN, H. *Indo-European Languages and Archaeology.* American Anthropol. Assn., Memoir No. 84, Menasha, 1955, VI+68.

> ..an experiment in treating simultaneously the evidence of lg. and of archaeology..beginning with the provenances of the various IE lgg. at the start of the hist. period, the author has in each case attempted to associate the arrival of the lg. in that area with the attested arrival of the bearers of a new culture; then, by tracing these material cultures back to their place of origin, he has dealt with the problem of the original homeland..acc. to him, an argument can be produced for IE lgg. having originated among the agricultural people of SE Europe north of Greece and on the Southern Russian plain; perhaps both have something to do with it..
>
> Rev.: F. R. ALLCHIN, *Man* 1957, 124; W. DIVER, *Word* 12, 145–48; M. M., *Anthropos* 53, 326–27; P. THIEME, *Lg* 33, 183–90.

59. HERTEL, J. Einwanderung der Indogermanen nach Indien. *Arch. Or.* 19, 207–12.

> ..Aryan migrations towards India began in the region of Po river in the first half of 7th cent. B. C...ref. to Mādhava (Madyes acc. to Herodotus; Madys acc. to Strabo) in *ŚPBr.* I. 4.1.10 ff.; in 520 B. C., Mādhava of *ŚPBr.* (whom Megasthenes refers to as Dionysos) entered India..(M. D. and Harappa civil. is purely Semitic acc. to H.)..a major portion of the *ṚV* (including III. 33; X. 75) must have been composed after 520 B. C...

60. HOMMEL, H. Der Himmelsvater der Indogermanen. *DLZ* 63, 721 ff.

61. HUTH, O. *Vesta. Untersuchungen zum idg. Feuerkult.* Beihefte zum ARW, 2, Leipzig-Berlin, 1943.

Rev.: P. LAMBRECHTS, *Ant. cl.* 14, 412-14.

62. JANAMEJAYA, Sastri. Āryāṇām utpattisthānaṁ trilokarahasyaṁ ca. *SS* 11; 12, 51-58.

..Meru mountain (Himalayas) as the cradle of the Aryans..

63. JETTMAR, K. Archäologische Spuren von Indo-germanen in Zentralasien. *Paideuma* 5 (5), 236 ff.

64. JOHANNESSON, A. *Um frumtungu Indogermana og frumheimkynni.* Reykjavik, 1943.

65. KAIKINI, V. M. The myth of Aryan migration into India. *SP* (15th AIOC), Bombay, 1949, 91-93.

..original home of the Aryans was India..Veda composed somewhere bet. the rivers Sarasvatī and Dṛśadvatī..I. V. civil. was predominently Vedic..

66. KAPUR, K. India, the home of the Aryans. *PIHC* (1941), 119 ff.

..elucidates SAMPURNANANDA's theory that Saptasindhu was the original home..

67. KEDAR, T. J. *Vedasthāna or The Ancient Home of the Indo-Aryans.* Nagpur, 1959, 13+84+one map.

68. KERN, F. *Grundlagen und Entfaltung der ältesten Hochkulturen.* A. Francke Verlag (Historia Mundi II), Bern, 1953, 655+8 maps.

69. KOPPERS, W. (Ed.). *Die Indogermanen-und Germanenfrage: Neue Wege zu ihrer Lösung.* Inst. für Völkerkunde an der Univ. Wien (WBKL, 4), Wien, 1936, 787.

..(See: *VBD* I-146.14)..(The entire Vol. represents a sort of reaction against the Nordic hypothesis)..(South Russian home)..

Rev.: *Anthropos* 32, 674-77; *BSL* 38, 30-34; *GGA* 200, 162-69; *G-RM* 25, 236; *IF* 56, 138-43; *JPEK* 36-37, 147; *Lg* 25, 195-96; *MWAG* 67, 355-60; *OLZ* 43, 11-18; *Praeh.Z* (1936), 292-96; *Rev. Anthrop.* 47, 249; *Rev. Germ.* 29, 168-71.

70. KOPPERS, W. Das magische Weltschöpfungsmysterium bei den Indogermanen. *Melanges de Linguistique et de Philologie* (ed. by J. van GINNEKEN), Paris, 1937, 149–55.

71. KOPPERS, W. Urtürkentum und Urindogermanentum im Lichte der völkerkündliche Universalgeschichte. *Bulleten* 20, Istanbul, 1941, 482–525.

72. KOPPERS, W. La question raciale et indo-européenne dans le lumière de l'histoire universelle. *Nova et Vetera* 19 (2), Fribourg, 1944, 167–94.

..deals, among other things, with the composite char. of primitive IE civil. as reconstructed on the basis of linguistic, ethnological, and cultural relations..

73. KRAUSE, W. Die Herkunft der Germanen. *JB.Ak. Wiss.*, Göttingen, 1940–41, 18–36.

..Urheimat of Idg. in mid-Germany area..

74. KRETSCHMER, P. Inder am Kuban. *Anzeiger der Wiener Akademie* 80, 35–42.

..middle-stop in the migration of Aryan Indians in a region to the north of Caucasus..

75. KROGMANN, W. Das Buchenargument. *KZ* 72, 1–29; 73, 1–25.

.."Buche" definitely indicates beech (cf. SPECHT, *KZ* 66, 54); therefore, the Asian home for IE is out of the question..IE definitely knew beech; therefore they must have lived in a region where that tree grew; at any rate, it must have been 'somewhere in Europe'..(cf. E. PASSLER-MAYRHOFER, "Die Buchenfrage", *Fruehgeschichte und Spw.*, 155–61)..

76. KURYLOWICZ, J. Aspect et temps dans l'histoire du Persan. *Rocz. Or.* 16, 531–42.

77. LAVIOSA ZAMBOTTI, P. *Origini e diffusioni della civilta.* Publ. dell' Istituto di Ricerche Preistoriche e Archeologiche presso la Soc. Arch. Comense 1, Milan, 1947, XV+510.

78. LESNY, V. Indians in Asia Minor. *Golden Book of Tagore*, Calcutta, 1931, 290–91.

79. LJUNGBERG, H. *Tor, Undersökninger i indoeuropeisk och nordisk Religionshistoria.* Uppsala Univ. Aers. 1947–49, 251.

..researches in IE and nordic rel. hist...

Rev.: G. DUMEZIL, *RHR* 139, 118–19.

80. LOON, H. W. van. *The Story of Mankind.* George G. Harrap (Pocket Book Ed.), 1948, 420.

..ch. 10: The IE..

81. MAYRHOFER, M. Zu den arischen Sprachresten in Vorderasien. *Die Sprache* 5, 77–95.

..examines DUMONT's views..considers further advances in the subject..material of a sure char.: Gods' names and appellations; Kikkuli's treatise on horses; Aryan elements in Kassite..generally Indo-Ir. char. of the gods of the Mattiuaza treaty..in the appellations, the linguistic element is not only Indian; the sense is often nearer to Iranian..a connection with the Indian migration is evidenced..Western Asian traits in the Vedic lg. are doubtful.. Hurrian-Aryans and Indians had, with closely similar lgg., quite different historical futures..

82. MERIGGI, P. Der Indogermanismus des Lykischen. *Hirt Festschrift* II, 257–82.

83. MEYER, E. *Die Indogermanenfrage.* Elwert-Gräfe und Unzer, Marburg, 1948, 28+3 maps.

Rev.: J. WHATMOUGH, *German Books* 1 (5), 294–95..

84. MUNSHI, K. M. Early home of the Aryans. *Bh. Vid.* 4 (2), 133–36.

..Saptasindhu was the cradle of the Aryans..Kashmir was at one time a lake..colonized by migrating Aryans when it was drained off..

85. MUNSHI, K. M. Kulapati's letter–No. 145. *BJ* 4 (13), 26–1–1958, 6–13.

..in pre-Vedic period, India was occupied by three distinct races: (1) copper-horde culture people in Ganga valley, Vindhya region, Bihar, Orissa; (2) chalcolithic culture people in central and south India; (3) Harappan culture people in the river-valleys of Panjab and Gujarat..about 1400–1300 B. C., Painted Grey Ware

culture people displaced Harappans at one place (Rupar) and copper-horde people at the other (Hastinapur); the area occupied by PGWs in India was the very area occupied by Vedic Aryans.. about 1500 B. C., the Aryans, riding their horses recently domesticated, spread themselves in the belt bet. Greece in the West and North Persia in the East; then they entered India, *via* Seistan, overwhelmed the Later Harappans and occupied the river valleys of Panjab..

86. NAG, Kalidas. Iran's prehistoric civilization and after. *Indo-Iranica* 7 (3), 23–30.

87. NECKEL, G. Die Frage nach der Urheimat der Indogermanen. *Vom Germanentum*, No. 505, 407–22.

88. NEHRING, A. *Die Problematik der Indogermanenforschung.* Würzburger Universitätsreden, 17, 1954, 24.

..(Rector's address)..(1) Schnurkeramiker were not Idg.; they were indogermanized; (2) in the neolithic period, still no Idg. people in Central Europe; (3) religion-hist. and linguistic evidence suggests the foot of the Caucasus to the west of the Caspian sea as the original home..

Rev.: W. BRANDENSTEIN, *Kratylos* 1, 81.

89. O'CALLAGHAN, R. T. *Aram Naharaim : A Contribution to the History of Upper Mesopotamia in the Second Millennium B. C.* Pontificium Institutum Biblicum, Rome, 1948, XV+164.

..(the author describes the relationship bet. the Hurrians and the Indo-Aryans as one of "unusual symbiosis")..

Rev.: E. A. SPEISER, *JAOS* 70, 307–09.

90. PALMER, L. R. *The Homeric and the Indoeuropean House.* T Ph. Soc., 1948, 92+20.

..Idg. people were familiar with strongly built houses..advanced terminology relating to the subject..(against the 'nomadism' of the Idg. people: J. W. HAUER, *ARW* 36, 49 ff.; E. MEYER, *Indogermanenfrage*, 8; P. THIEME, *Heimat*, 26)..

91. PALMER, L. R. *Achaeans and Indoeuropeans* : An Inaugural Lecture. Clarendon Press, Oxford, 1955, 22.

..IE home in Danubian plains..DUMEZIL's theory of tripartite IE ideology supported..

Rev.: J. BOUEUEAERT, *Ant. Cl.* 25, 508–09; H. SCHMOLL, *IF* 64, 218.

92. PANDEY, R. B. The Purāṇas on the original home of the Indo-Aryans. *PIHC* (10th Session), Bombay, 1947, 128–37. (also under the title : "The Puranic data on the original home of the Indo-Aryans", *IHQ* 24, 94–103.)

..(1) the original home of Indo-Aryans was Madhyadeśa with centre bet. Ayodhyā and Pratiṣṭhāna; (2) from there, they expanded towards east, south, and west; (3) migrated beyond India towards north-west..(crit. of PARGITER's inferences from *Purāṇas*)..Purāṇic evidence, wh. is more trustworthy than that of philology (wh. is highly speculative), is corroborated by Veda..

93. PANDYA, A. *Āryo kā bhārata āgamana.* (Hindi). Vallabh Vidyanagar Res. Bull. 1 (1), 1957, 44.

94. PARET, O. *Die Bandkeramiker und die Indogermanenfrage.*

Rev.: A. KUEHN, *Ipek* 15/16, 256–58.

95. PARET, O. *Das neue Bild der Vorgeschichte.* Aug. Schröder, Stuttgart, 1946, 282+7 illustrations.

..IV. Die Urheimat der Indogermanen..

Rev.: E. WAHLE, *Homo* 1 (1949), 95.

96. PASSLER-MAYRHOFER, E. Die Buchenfrage. *Fruehgeschichte u. Spw.* (ed. W. BRANDENSTEIN), Wien, 1948, 155–61.

.."Buche" argument is not sufficient to prove northern home of Idg. people..

97. PEAKE, H. J. E. The fencing of early tombs. *Man* (1944), 58–61.

98. PETTAZZONI, R. La ruota nel simbolismo rituale di alcuni popoli indoeuropei. *St. M St. R* 22.

99. PHILIPPSON, E. A. Der Stand der Indogermanenfrage und der Ursprung der Germanen. *GQ* 14, 143–54.

..integrates the results of linguistic and arch. researches..crit. bibliography given..

100. PISANI, V. L'unità culturale Indo-Mediterranea anteriore all'avvento de Semiti e Indo-europei. *Scritti in onore di Alfredo Trombetti*, Milan, 1936, 199–213.

101. PISANI, V. Aspetti della religione presso gli antichi Indoeuropei. *Acme* 1, 267–91.

..the significance of "dio"..

102. PITHAWALLA, M. B. Physiographic divisions of the Iran Plateau. *J Bom U* 14 (4), Jan. 1946, 45–51.

..first phase : more than fifty centuries ago the Peshdadyans established their power in the original Aryan home on the banks of the upper Syr Darya, and the whole Aryan race lived together but apart from the nomads in the northern plains..second phase : civilization established at Balkh under the spiritual guidance of Zarathushtra, about 1500 B. C...

103. PITHAWALLA, M. B. *The Aryan Home* (being a Thesis on the Location of the original Aryan Home and other early Aryan Settlements). Karachi, 1946, 54+5 maps.

..(originally pub. *Ind. Geographical Journal* 20 [2], 37–62; 20 [4], 1–28)..the Syr-Amu Darya Doab is the most likely home region of the ancient Aryans before they migrated to other river valleys..this is the Airyna Vaejo of the Zor. scriptures..

104. POKORNY, J. Die Träger der Kultur der Jungsteinzeit und die Indogermanenfrage. *Urgeschichte der Schweiz* (ed. O. TSCHUMI), Frauenfeld, 1949.

105. POLAK, V. Problem indoevropskeho prajazyka se stanoviska jazykove interference. *SS* 9, 1943, p. 56.

..question of the IE from the pt. of view of linguistic interference..

106. POUCHA, P. Zur Frage nach der Urheimat der Indogermanen. *Anthropos* 31, 937–38.

107. POUCHA, P. Die synchronische Stellung des Tocharischen und die Frage nach der indogermanischen Urheimat. *KZ* 68, 83–98.

..on arch. and anthrop. grounds, the Urheimat must be in Europe; on sociological and economic grounds, it must be in

Asia..attempts to bridge the gulf bet. the two views by an investigation of Tocharian..

108. PRABHU, R. K. A pre-historic cry. *VBQ* 7, pp. 18 (reprint).

..Bengali women's cry of *ulu-lu-lu* on auspicious and joyous occasions traced back to *Ch.Up.* III : *ādityaṁ jāyamānaṁ ghoṣā ululavo 'nūttiṣṭhanti*; also *AV* III. 19.6..acc. to author, the *Ch.Up.* passage refers to a phenomenon in the circumpolar regions..(*ulu-lu* = it is rising; it is appearing)..

109. RAJA, C. K. In the land of the Hittites. *ALB* 16, 23-36.

110. RIEMSCHNEIDER, M. *Die Welt der Hethiter*. Gustav Kilpper Verlag (Grösse Kulturen der Frühzeit), Stuttgart, 1954, 259.

Rev.: G. FURLANI, *RSO* 30, 147-48.

111. RONA, J. P. *El culto indoeuropeo del fuego*. Univ. de la Republica, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept. Lingüistica, Montevideo, 1957, 26.

..(first pub. in *Boletin de Filologia* 8)..

Rev.: F. B. J. KUIPER, *Lingua* 8, 336.

112. SASTRI, P. S. South India, the original home of the Aryans. *SP* (14th AIOC), Darbhanga, 1948, 84-85.

..Ind. trad. speaks of migration only to the West..from S. I., Aryans migrated to N. I. and then to Western Asia and Europe.. geology and anthropology support this..Yama is said to rule over the South, because it was the South that was subjected to a great disaster due to volcanic erruptions in 10,000 B. C...

113. SASTRI, P. S. The myth of Aryan migration into India. *Astrological Magazine* 46 (2), 235-38.

114. SASTRI, P. S. India, the original home of the Aryans. *Astrological Magazine* 46, 377-80; 463-68.

..migration from India to Central Asia or South Russia not impossible..Avestan, Lithuanian, GK., Latin, Teutonic literatures later than Vedic; therefore, Vedic people were a settled community even before other people; therefore, India must have been

the starting pt...if Aryans had entered India from outside, Himalayas shd. have featured prominently in the Veda, but they do not ..Vedic lg. closest to the IE lg., therefore, nearest to the Aryan home..Aryans seem to have had their original home in the river valleys of Central and Southern India..seismic disturbances (*ṚV.* II. 12. 2) were perhaps responsible for the Aryan migrations out of India..

115. SASTRI, S. Srikanta. The Aryans. *Bh. Vid.* 8, 140–67.

..(1) Indo-Aryan lgg. in Europe represent a late phase of Vedic SK.; (2) unanimous evidence of Vedic lit. proves that the original habitat of Vedic Aryans was Indus-Gangetic valley; (3) Aryans never racially homogeneous; no correspondence bet. race and lg.; (4) few points of similarity bet. Vedic and Nordic cultures; (5) astronomical evidence determines the beginning of Vedic civil. at 10,000 B. C.; (6) arch. evidence in favour of the home in Steppes is not conclusive; (7) Hittites, Mitannians, Iranians represent westward migrations of Vedic Aryans as early as 3000 B. C.; no evidence of any "Dravidian Immigration" into India; (8) proto-Indic civil. was a cosmopolitan culture developed primarily from Vedic sources..

116. SATYA PRAKASH. Die Beziehungen zwischen Indien und Iran in Altertum. *Orientis* (Mar. 1951), 42–44.

117. SCHACHERMEYR, F. *Indogermanen und Orient. Ihre kulturelle und machtpolitische Auseinandersetzung im Altertum.* Kohlhammer, Stuttgart, 1944, IX+635+52 tables.

118. SCHERER, A. [IE linguistics and prehist.]. *Prelim. Reports : 7th Internat. Congress of Linguists,* 161 ff.

119. SCHERER, A. Das Problem der idg. Urheimat vom Standpunkt der Sprachwissenschaft. *Arch. für Kulturgeschichte.* 33, 3–16.

..origin of the IE on Russian soil..

120. SCHERER, A. Hauptproblem der indogermanischen Altertumskunde (Seit 1940). *Kratylos* 1, 3–21.

..(1) existence of an idg. Ur-lg. and an idg. Ur-volk; (2) problem of Urheimat of the Idg.; (3) culture of the idg. Ur-period..

121. SCHLERATH, B. Der Hund bei den Indogermanen. *Paideuma* 6 (1), 25–40. (also in *Ethnologica* I : Proc. of IV Internat. Cong. of anthrop and ethn. Sciences, Wien, 1952.)

..(summary in *Anthropos* 50, 441)..mythology connected with dog can be divided into 3 types: (1) peaceless souls in dog-form; (2) two dogs as companions of the soul on its journey to the other world; (3) dog guarding the netherworld..

122. SCHMIDT, W. *Rassen und Völker in Vorgeschichte und Geschichte des Abendlandes.* Two Volumes. Stocker, Luzern, 1946–49.

..pre-, proto-, and early hist. development of IE..

Rev.: W. RUBEN, *ABORI* 28, 308–12.

123. SCHMIDT, W. Die Herkunft der Indogermanen und ihr erstes Auftreten in Europa. *Kosmos* 45, 116–18; 159–60.

..(French transl. in *Scientia* 6 [43], 176–86; Polish transl. in *Lud* 38, 35–49; Italian transl. in *Acta Pontificiae Academiae Scientiarum* 12 [4], 13–14)..

124. SCHMÖKEL, H. *Die ersten Arier im Alten Orient.* Curt Kabitzsch, Leipzig, 1938, VIII+88.

..(See: *VBD* I—148.17)..about sources giving starting points re. first Aryans in Asia..Hittites are west-Idg. people; we have to assume east-Idg. people, namely, Hurri-Mitanni..author mentions specialities of this group of Idg...

Rev.: BENINGER, *MAGW* 70, 377; W. BRANDENSTEIN, *IF* 58, 309; ED., *Anthropos* 35–36, 397; MENGHIN, *WPZ* 27, 144.

125. SCHMÖKEL, H. *Geschichte des alten Vorderasien.* E. J. Brill, Leiden, 1956, XII+342.

126. SCHWARZ, E. *Germanische Stammeskunde.* Carl Winter (Germ. Bibl. : 5. Reihe), Heidelberg, 1956, 248+24 illustr.

..a sedentary peasant people (northern megalith culture) and a warlike people from the South (single grave culture) are the two components from wh. arose the new population wh. can only be called Germanic..

Rev.: O. H. PRUFER, *Erasmus* 11 (13–14), 427–28.

127. SEGER, H. *Germanen und Indogermanen.*

128. SHALPO, N. A. Aryan conquest of ancient India. (Russian). *Vestnik Drevnei Istorii* 3, 40–48.

129. SHER SIMHA. Prācīna āryo kā mūla sthāna. (Hindi). *GKP* (1950), 18–22.

..original home of the Aryans bet. Indus and Jumna..(based on botanical evidence; also study of blood)..

130. SINGH, Ramcharita. Homeland of the Aryans. *JBRS* 40, 155–70; 43, 140–49; 177–87; 44, 118–27.

..the word, *ārya*, originally meant agriculturist..Aryans lived in and about Kashmir some time about 12,000 yrs. ago; did not come from the West..Iranians migrated from India because of rel. differences; Indra-Varuṇa conflict..I. V. civil. conquered and destroyed by Aryans..many Aryan tribes settled in H. and M. D. and gave birth to the composite culture wh. spread throughout India; the Bhārgavas most imp. among them..

131. SIVAKAMESWAR RAO, Kopalle. *The Aryan Home.* Kakinada, 1957, 152.

..Himalayan home..

Rev.: M. SIVAKAMAYYA, *Triveni* 28, 315–16.

132. SODEN, W. von. Die Indogermanen im Alten Orient. *Forsch. und Fortschr.* 15, 41–43.

..evidences for Idg. people in Orient begin cir. 2000 B. C...

Rev.: ED., *Anthropos* 35/36, 396–97.

133. SOLTA, G. Gedanken zum Indogermanenproblem. *Festschrift zum 400-jährigen Jubiläum des humanist. Gymn. in Linz*, 1952, 153–66.

..(a propos TRUBETZKOY's views)..

134. SOMMER, F. *Zum Zahlwort.* SBBAW-Philos.-hist. Kl. 7, 1951.

..controverts the thesis of J. SCHMIDT (*Die Urheimat der Idg.*, AKAW, Berlin, 1890) re. influence of Mesop. Doab region on Idg. numbers in particular..

135. SORLEY, H. T. The puzzle of the Aryans. *J. Anthrop. Soc. Bombay* 2 (1), 1–14.

..original speakers of IE group of lgg. were some kind of proto-Europeans; a wing of these proto-Eur. went eastwards and reached India..problem of Aryan origins is a problem of neolithic age..

proto-Aryans on the move by about 5000 B. C...Proto-IE were spilling out of South Russia and Caspian areas very early (even before horse was tamed); later pierced battle-axe became the means of predatory raids..Aryans were not pioneers in culture and civilisation; but they evolved a lg. wh. conquered almost everywhere it has penetrated..

136. SPECHT, F. [IE]. *KZ* 62, 102 ff.

..distinguishes bet. "Older IE" having no deverbative verbs in *e* and more recent IE, that is, "Schnurkeramiker"..cf. *KZ* 66, 3; 72 (*VBD* I-146.26)..

137. SPECHT, F. Die Indogermanenforschung. *Revaler Zeitung* 3 (50), 29-2-1944.

138. SPECHT, F. *Die Ausbreitung der Indogermanen.* Vorträge und Schriften (Preuss. Akad. der Wiss.) 20, Berlin, 1944, 36+5 maps.

..reiterates Nordic home theory..

139. SPECHT, F. Erwiderung. *KZ* 66, 196-97.

..reply to BRANDENSTEIN's crit. (*KZ* 66, 195-96) of S.'s article (*KZ* 66, 1 ff.: *VBD* I-146.26)..

140. SPECHT, F. Der indogermanische Himmelsgott im Baltisch-Slavischen. *KZ* 69, 115-23.

..climate considerations suggest the Urheimat to have been in Middle and North Europe..

141. SPEISER, E. A. "Hurrians and Subarians". *JAOS* 68, 1-13.

..(a propos GELB's book on the subject)..

142. SPEISER, E. A. The Hurrian participation in the civilizations of Mesopotamia, Syria, and Palestine. *JWH* 1, 311-27.

143. STRUVE, V. V. The Aryan problem. (Russian). *Soviet Ethnography* 6/7, 117-24.

144. TARAPOREWALA, I. J. S. The Holy Word of the religion of Zarathushtra and the Holy Immortals. *NIA* 8, 98-106.

..*Ahuna-Vairya* is the most sacred verse of Z...

145. THIEME, P. *Studien zur indogermanischen Wortkunde und Religionsgeschichte.* Akademie-Verlag (Berichte über die Verh. d. SAW zu Leipzig, Phil.-hist. Kl., 98, 5), 1952, 77.

..five studies on words relating to concepts belonging to the field of beliefs re. death and immortality among Greeks and Aryans: (1) Nektar; (2) Ambrosia; (3) Hades; (4) Die Totenseele; (5) Hekatombe..

Rev.: O. FRIS, *Arch. Or.* 20, 659–61; J. GONDA, *Museum* 58, 193–95; W. MEID, *IF* 64, 187–91; V. PISANI, *OLZ* (1953), 120–22; W. PORZIG, *ZDMG* 104, 529–31.

146. THIEME, P. *Die Heimat der indogermanischen Gemeinsprache.* Franz Steiner Verlag (Akad. d. Wiss. u. Lit. in Mainz : Abh. geistes-und sozialwiss. Kl., 1953, 11), Wiesbaden, 1954, 79.

..(1) there was a common IE lg.; (2) it is possible within limits to reconstruct it; (3) it was spoken in the basins of the salmon-supporting rivers—Vistula, Oder, Elbe, and perhaps Weser.. considers words like *lākṣā*, *lakṣa*, *sphya*..IE-speakers knew not only beech and birch but also aspen..IE designation of goat.. argument against TRUBETZKOY's view..

Rev.: H. M. HOENIGSWALD, *Lg* 32, 313–16; H. KRAHE, *OLZ* (1956), 205–08.

147. TOLSTOV, S. P. The problem of the origin of the Indogermans and the ethnological linguistics of today. *Kratkije soobscenija Inst. Etud.* 1, 1946, 13–19.

148. TOVAR, A. Linguistics and prehistory. *Word* 10, 333–50.

..linguistic reconstruction suffers from abstraction with no connection in reality..if it were possible to ascertain the linguistic nature of Nordic culture, Schnurkeramiker, and Bandkeramiker, the theme of IE origins wd. gain in precision and clarity..

149. TRUBETZKOY, N. S. Gedanken über das Indogermanen-problem. *Acta Linguistica* 1, 1939, 81–89.

..IE lgg. may owe their common (more properly, their systematically correlated) traits to later contact just as well as to common descent..original disunity of IE lgg. is possible..(Russian version in *Voprosy jazykoznanija* 7, 1958, 65–77)..

150. WEIR, C. J. M. Problems of Western Asiatic Prehistory. *Glasgow Univ. Oriental Soc. Trans.* 13, 44–48.

151. WEISWEILER, J. Das altorientalische Gottkönigtum und die Indogermanen. *Paideuma* 3 (3–5).

152. WISSMANN, W. *Der Name der Buche.* Vorträge und Schriften (Berlin Akad.) 50, 1952.

..against E. PASSLER-MAYRHOFER and W. KROGMANN..Gall. *bāgos = Buche is uncertain..

153. WOLFF, K. F. [North-Eur. Urheimat]. *Ammann Comm. Vol.* (*Innsbrucker Beiträge z. Kulturwiss.* 2), 1954.

..blonde men and Idg...

154. WÜST, W. *Das Reich, Gedanke und Wirklichkeit bei den alten Ariern.* München, 1937, IV+9.

..includes OIA facts..

155. WÜST, W. *Deutsche Fruehzeit und arische Geistesgeschichte.* Deutsche Akademie, München, 1939, 30.

..ref. to Vedic facts..

156. WÜST, W. *Indogermanisches Bekenntnis.* Ahnenerbe-Stiftung, Berlin / Dahlem, 1943, VIII+192.

..(2nd ed.; 1st ed., 1942, VIII+160)..ref. to many Vedic facts..

Rev.: DE VRIES, *Museum* 50, 185..

157. YOSHIKAWA, Mamoru. Recent activities in European palaeology (4) : Problems on the original home of the Indo-Europeans. *Palaeologia* 4 (1), March 1955, 76–85.

158. ZIYA, Yusuf. *Arier und Turanier.* Otto Harrassowitz, Leipzig, 1932, 546.

..prehist. of Idg. peoples..just as the culture of the whole world is the work of Turanian peoples, so too are the lgg. of human communities derived from the Turkish lg...

82. History and Culture of India.

1. *Indijskij sbornik.* Academy of Sciences USSR (Scientific Contributions of the Pacific Inst., Vol. 2), pp. 216.

..articles in Russian on India..Sulejkin, "Periodization of Ind. Hist."..

2. Acharya, P. K. *Glories of India.* Allahabad, 1952.

..(2nd revised and enlarged ed.)..

3. Agrawala, V. S. Presidential address : Ancient India Section. *PIHC*, 1949, 23–44.

..(also in *JUPHS* 22, 36–73 under the title, "Indian Historical Studies; Some Problems")..cultural synthesis is the truth of Ind. hist...a world of new motifs of thought lies concealed in Vedic lit. ..three great revolutions: (1) culture of *trayī* synthesised with that of *AV*: Vedavyāsa was the chief architect of this synthesis; (2) synthesis of *Up.* intuition and Buddhist rationalism : also synthesis of philosophy and popular religion represented in *BG.*; (3) all-comprehensive Hinduism—13th cent. onwards..imp. of place-names for hist...

4. Agrawala, V. S. Naming the country. *AP* 22 (7), 314-16.

5. Agrawala, V. S. Madhyadeśīya saṁskṛtikā sūtra. (Hindi). *Hindi Anuśīlana* 2 (1), Jan-Mar. 1948.

6. Aiyappan, A. The megalithic culture of southern India. *J. Ind. Anthrop. Inst.* (Calcutta Univ.) 1, 1945, 31–47.

7. Aiyar, C. P. Ramaswami. The genius of Hindu civilization. *BJ* 6 (1-2), Aug. 1959.

8. Albright, W. F. and others (Ed.). *Grundlagen und Entfaltung der ältesten Hochkulturen.* Francke, Bern, 1953, 655.

..von Fuerer Haimendorf on Ancient India..Waldschmidt on the early Vedic Period..

Rev.: W. Schubart, *OLZ* (1956), 203–04.

9. ALLCHIN, F. R. Neolithic cultures in India : a re-survey of evidence. *PAIOC* (18th Session), Annamalainagar, 1955, 319–24.

10. ALSDORF, L. *Indien.* Deutscher Verlag (Weltpolitische Bücherei), Berlin, 1940, 247+8 maps.

..(2nd revised ed.)..

Rev. : H. von GLASENAPP, *OLZ* 47, 144; W. KOPPERS, *Anthropos* 37/40, 416–17.

11. ALSDORF, L. *Indien und Ceylon.* Junkor & Dünnhaupt (Kleine Auslandskunde 29–30), Berlin, 1943, 159.

Rev. : G. JAESCHKE, *Welt d. Islams* 1, 310–11.

12. ALSDORF, L. *Deutsch-Indische Geistesbeziehungen.* Heidelberg, 1944.

13. ALSDORF, L. *Vorderindien. Bharata-Pakistan-Ceylon.* (Eine Landes- und Kulturkunde). Georg Westermann Verlag, Berlin, 1955, 336.

Rev. : R. N. DANDEKAR, *Erasmus* 11, 618–19.

14. ALTEKAR, A. S. The ups and downs in Indian history and culture : their causes and cures. *PAIOC* (15th Session), Bombay, 1951, 143–58.

..(Pres. address : History Section)..military supremacy and racial and cultural synthesis constituted the key to Aryan success in early and later Vedic periods..

15. ANDRAE, W. Untergegangene Städte im Alten Orient. *Welt d. Orients,* 1947, 72–77.

16. APTE, V. M. Local factors in ancient Indian history and culture. *Pr. Bh.* 60, 264–67; 304–09.

..isolation, vast size, geographical neighbours, rivers, climate, flora, fauna, minerals, etc., have *all* played a notable role in shaping India's cultural life..

17. AROKIASWAMY, M. The problem of Dravidian origins. *TC* 2, 334–39.

..Dr. were natives of S. I. from the earliest times and have gone out from this their home..

18. AROKIASWAMI, M. Stone age in South India. *QJMS* 46 (1), 43–48.

..a brief evolution of the civil. of S. I. during three stone ages bet. 35,000 and 5,000 B. C...

19. AUBOYER, J. *La vie publique et privée dans l'Inde ancienne* (Fascicule VI). Presses Univ. de France, Paris, 1955, XI+51+15 plates.

..(first fasc. to appear out of ten in wh. the *realia* of ancient India, as depicted in sculpture and painting, are to be classified, illustrated, and discussed; this fasc. relates to the period from 2nd cent. B. C. to 8th cent. A. D.)..

Rev.: A. L. BASHAM, *JRAS* 1958, 95–97.

20. AUROBINDO, Sri. *The Foundations of Indian Culture.* Sri Aurobindo Ashram, Pondicherry, pp. 450.

Rev.: P. NAGARAJA RAO, *BJ* (12–7–1959), 75–77.

21. AYMARD, A.; AUBOYER J. *Histoire générale des civilisations. Tome 1 : L'Orient et la Grèce antique.* Presses Univ. de France, Paris, 1953, XII+704+48 plates.

..Ind. civilizations : pp. 537–64; 603–25..

Rev.: A. E. RAUBITSCHEK, *Erasmus* 9, 302–03.

22. AWDIJEW, W. I. *Geschichte des alten Orients.* Volkseigener Verlag, Berlin, 1953, 544.

..ch. 19 : about India..

Rev.: G. GOOSSENS, *Bibl. Or.* 13, 114–15.

23. BAGCHI, P. C. Foundations of Indian civilization. *BRMIC* 3 (9), 177–79.

24. BAGCHI, P. C. Foundations of Indian civilization. *I-AC* 8 (2), 129–39.

..three main constituents : Austric, Dravidian, Aryan..I. V. civil. ..Aryan infiltration..IE influences..

25. BAHADUR MALL. *A Story of Indian Culture.* V. V. R. I., Hoshiarpur, 1956, XVI+359.

Rev.: S. M. CHINGLE, *Phil. Quart.* 30, 207–08; S. R. DAS, *M in I* 37, 243–44; Hilla C. VAKIL, *AP* (June 1957), 273.

26. BARROW, G. *India : Our Finest Monument.* King Bros. & Potts, St. Leonards-on-Sea.

Rev.: G. M. R., *JRCAS* 38, 87–88.

27. BARUA, B. K. *A Cultural History of Assam.* (Vol. I: Early Period). K. K. Barooah, Nowgong, 1951, XVI+223.

..Vedic Aryan influence on Assamese culture..

28. BARUA, B. K. Trends in ancient Indian history. *CR* (Feb. 1946). (also in *PIHC*, 9th Session, 1947, 1–19.)

..(Pres. add.: Ancient India Section, 9th IHC)..tries to read (acc. to Tantric code) the inscription on the Paśupati-seal of M. D. as *acala-upassa* (= "mountain-worshipped one")..I. V. seal showing two prominently-beaked, hook-nosed, and dragon-bodied creatures remaining poised in the air from the trunk of the *aśvattha* tree: this may be representation of the Vedic imagery of *dvā suparṇā*..*ṚV* shows contempt for rel. beliefs and practices associated with Śiva-Śakti..flora and fauna of I. V. civil. are on the whole the same as those of *ṚV*..

29. DE BARY, Wm. Theodore and others (Ed.). *Sources of Indian Tradition.* Columbia Univ. Press, 1958, XXVII+961.

..Part I: Chh. 1–3: Brahmanism (R. N. DANDEKAR); Part III: Ch. 10: Dharma (R. N. DANDEKAR); Part III: Ch. 11: Artha (R. N. DANDEKAR)..

Rev.: ANON., *JORM* 27, 175–79; B. N. DAS, *I-AC* 8, 194–95; M. FOWLER, *JAOS* 80, 64–66; A. D. P., *BJ* (21–2–1960).

30. BASHAM, A. L. *The Wonder that was India.* (A Survey of the Culture of the Indian Sub-Continent before the coming of the Muslims). Sidgwick & Jackson, London, 1954, XXI+568+89 plates.

Rev.: L. ALSDORF, *ZDMG* 107, 225–27; W. Norman BROWN, *JAS* 16, 459–62; T. BURROW, *JRAS* 1955, 184–85; E. C. CEMEKA, *CB* 1957, 186–92; H. D. GHOSH, *M in I* 35, 83–85; E. LAMOTTE, *Le Muséon* 69, 216–17; V. RAGHAVAN, *JORM* 24, 111–15; H. G. RAWLINSON, *As. Rev.* (Oct. 1954), 327; O. H. de A. W., *UCR* 12, 274.

31. BASHAM, A. L. *The Indian sub-continent in historical perspective.* SOAS, Univ. of London, 1958, 23.

..(German transl. in *Saeculum* 10, 196–207)..

32. BASHAM, A. L. A new interpretation of Indian history. *JESHO* 1, 333-47.

..(a review-article on D. D. KOSAMBI's *An Introduction to the Study of Ind. Hist.*, Bombay, 1956)..

33. BEMONT, F. *Histoire de l'Inde.* Richard-Masse (Collection Triptyque 1), 1946, 120.

Rev.: J. P. DUGNOILLE, *RBPhH* 26, 1252-53.

34. BERGER, H. Deutung einiger alter Stammesnamen der Bhil aus der vorarischen Mythologie des Epos und der Purāṇa. *WZKSO* 3, 34-82.

35. BHANDARKAR, D. R. Presidential address. *PIHC* (2nd Session), 1938, 9-21.

..(See: *VBD* I-149.7)..antiquity of *itihāsa-purāṇa* from the Vedic times..

36. BHAGAVAD DATTA. *Bhāratavarṣa kā bṛhattara itihāsa.* Vol. I. (Hindi). Bharatiya Sahitya Bhavan, Delhi, 1952, 16+338.

Rev.: ANON., *JGJRI* 8, 445-46.

37. BHAGAVAN DAS. Essentials of Hindu culture. *JGJRI* 7 (2-4), 313-21.

38. BHARATIYA, L. Saṁmiśra bhāratīya saṁskṛtīcī vāṭacāla. (Marathi). *Navabhārata* 10 (9), June 1957, 48 ff.

..(march of the composite Indian culture)..

39. BHATTACHARYA, H. D. The legacy of India : spiritual contribution. *Pr. Bh.* 53 (12), 482-85.

40. BROWN, W. Norman (Ed.). *India, Pakistan, Ceylon.* Cornell Univ. Press, Ithaca, 1951, XIV+234.

..(collection of fifteen articles contributed to *Encycl. Amer...* anthropology, sociology, lgg., lit., etc., of these countries)..

Rev.: D. H. H. INGALLS, *JAOS* 72, 85.

41. BRUNS, F. *Geschichte Indiens.* Düsseldorf, 1957, 336.

..(German transl. of K. M. PANIKKAR's book)..

42. BUDHA PRAKASH. Vyāsa : a study in Indo-Babylonian cultural contact. *JBRS* 37 (3–4), 32–42.

..suggests identity of Vyāsa with Berosus or "Brāsu" (who was a learned priest of Babylon, about 300 B. C.)..

43. BUDHA PRAKASH. Hamāre deśa kā nāma. (Hindi). *Śodha-Patrikā* 4, Sept. 1952, 47–63.

..*sindhu* connected with *indra* (both to be derived from √*ind*) ..*sindhu* = life-force..

44. BUDHA PRAKASH. Govardhana-Pūjā : its historical and cultural significance. *PO* 18, 13–18.

..*govardhana* episode represents the antagonism bet. Aryans and non-Aryans..mountain had special significance in the rel. of Vṛtras (who were pre-Aryan priest-kings of NW India)..mountain-cult repugnant to Aryans..

45. CHAKRABARTY, Chandra. *The Cultural History of the Hindus*. Vijaya Krishna Bros., Calcutta, 1946, 376.

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..belief in an Unseen Reality, in oneness of life and being, in one single principle running thro' the universe..realisation of the tragic fact that there is sorrow and suffering in this world..sense of sacredness of all life..compassion and sympathy as well as active service and good doing..note of intellectualism and spirit of tolerance..

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..bet. 4500 and 4000 B. C., to the NE of the Elamites but within their influence, lived the Dravidian races; these nomadic herdsmen roamed from Sumer and Elam to the valley of Oxus, there learnt

to develop city-civilization..in 3rd mill. B. C., Dr. lived on a footing of equality with both the Aryans to the West and the Mongolians to the East; it was during this period that Aryans and Dr. loaned words from each other..first Dr. settlements in India at Mehi, Kulli, Nal, and Amri, cir. 2900 B. C...

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..in India, different communities live side by side, interchanging ideas and goods but not blood..caste-system is a result of this peculiar cultural process..caste-system was *not* a creation of the Aryans or the Brāhmaṇas..clan system of the pre-Aryans was borrowed to a great extent by the Vedic Br...K. accepts the thesis of FUERER-HAIMENDORF that Dravidians entered India at about the same time as Aryans (2000–1000 B. C.)..the pre-Aryan-Dravidian inhabitants of India were pushed northwards by Dravidians, and southwards and eastwards by Aryans, and so came to occupy the Central Indian forest and hill belt..pre-A.-D. cultural synthesis seems to have centred in the word "Nāga"; the once ruling Nāgas are reduced to the present status of primitive forest-dwellers due to "progressive primitivisation"..

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—being a class phenomenon after the conquest)..layer of cultural trad. common to I. V. and Sumeria..K. considers the motifs of *gaja-vṛṣabha*, seated three-faced god surrounded by animals (acc. to K., he is not Paśupati but Tvaṣṭā), the bird-goddess, the seven sages, the Bhārgavas..

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..(in collaboration with P. MEILE, A. M. ESNOUL, L. SILBURN).. geography and races (MEILE, 19–51); Sanskrit (RENOU, 52–74); history from the earliest times up to 7th cent. A. D. (FILLIOZAT, 120–269); Vedism (RENOU, 270–380); Brahmanism: Sanskrit sources (RENOU, 381–445); Brahmanism: non-SK. sources (MEILE, 445–80); forms of rel. (RENOU, 480–620); sects (RENOU, 620–61)..Vol. II, Bibl. de EFEO, 3, 1953, XIX + 758; deals, among other things, with sciences like medicine, astronomy (FILLIOZAT)..

Rev.: A. L. BASHAM, *BSOAS* 18, 382–83; W. BELARDI, *Ric. Ling.* 1, 159; G. M., *AO* 22, 86; F. O. SCHRADER, *OLZ* (1954), 251–54.

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236. SAHA, M. N. The age of the Mahābhārata. *SC* 4.

..(a propos P. C. SENGUPTA, "Some astronomical references from the MBh. and their significance," *JASBL* 3–1)..acc. to SAHA, the striking consistency of these ref. suggests that they were all later additions made by the epic compiler of about 400 B. C., with the help of an astronomical assistant of his time..

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..the "law of spiritual progression" is the master-key..

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246. SATYA VRAT. Prāgaitihāsika bhārata me jātīya sammiśraṇa. (Hindi). *NPP* 64 (1), 35–46.

..(based on S. K. CHATTERJI's presidential address at the 17th AIOC, Ahmedabad)..

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..detailed hist. of the effect upon the West of the discovery of oriental civilizations..discovery of SK...Hinduism and Christianity..(in the preface, RENOU says that S. stresses not so much the "exoticism" as the "spirituality" of Asia)..

Rev.: J. D. M. DERRETT, *JRAS* (1951), 222–23; G. M., *AO* 22, 85.

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..(a propos *Man* 1951, 232)..ref. to Nāgas in Thai myths..origin to be sought for in ancient India..

249. SEN, Dharani. Lower palaeolithic culture-complex and chronology in India. *M in I* 34 (2), 121–50.

250. SEN, Gertrude E. *The Pageant of India's History.* Vol. I. Longmans, Green & Co., New York, 1949, 431.

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Rev.: P. C. BAGCHI, *VBQ* 15, 231–32; D. MITRA, *Pr. Bh.* (Sept. 1949); S. A. A. RIZVI, *Med. Ind. Quart.* 1, 79–81.

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..a brief outline of the domestic and social life of the ancient Indians..

Rev.: R. K. DIKSHIT, *Pr.Bh.* (April 1951), 190; A. MUKERJI, *Quest* 1 (1), 64–65; O. H. de A. W., *UCR* 8, 277.

254. SENGUPTA, P. C. The age of the Mahābhārata. *SC* 5, 26–29.

..(a propos M. N. SAHA's paper on this subject, *SC* 4)..SENGUPTA controverts SAHA's views and reiterates that *MBh.* war was fought in 2449 B. C. bet. 4th and 21st Nov...

255. SENGUPTA, P. C. *Ancient Indian Chronology.* Calcutta Univ., 1947, 287.

..Sect. II: Vedic antiquity..

256. SHAH, U. P. Lothal– a port? *JOIB* 9 (3), 310–20.

..no conclusion can be drawn at this stage..

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259. SHARMA, D. C. The Indian way of life. *AP* 21, Mar. 1950, 115–18.

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262. SHARMA, S. R. *India as I see Her.* Agra, 1956, 251.

..(a survey of India's cultural hist. from the days of I. V. civil. to the present day)..

263. SHASTRI, Haridatta. *Bhāratīya sāhitya aura saṁskṛti: prathama bhāga: Vaidika kāla tathā kalā.* (Hindi). Delhi, 1959, 46+338.

..Sect. I: Vedic culture; Sect. II: Indian art, sculpture, etc...

264. SHEJWALKAR, T. S. The Mahābhārata data for Aryan expansion in India. *BDCRI* 5, 201–19.

..(See: *VBD* I-148.17a)..the Aryans, before going eastward, crossed over into the Deccan; the southern land-route lay along the east coast and thro' the centre of the peninsula..

265. SINHA, N. K.; BANERJEE, A. C. *History of India.* Mukherjee, Calcutta, 1958, 695+25 illustr.+15 maps.

..(revised and enlarged 6th ed.)..(from the earliest times)..

266. SIRCAR, D. C. Spread of Aryanism in Bengal. *JASBL* 18 (2), 1952.

..Aryanism entered Bengal thro' the northern region of the country and spread its influence first in Vaṅga or East Bengal..

267. SIRCAR, D. C. The Dravidian problem. *M in I* 35 (1), 31–38.

..there is evidence re. movement of at least some Dravidian tribes from North to South, e. g., Āndhras (*Ait.Br.* VII. 18; *ŚāṁkhŚS* XV. 26)..some Vedic schools are Āndhra..cerebral consonants believed to have been borrowed by the Aryans from Dravidian speech..the suggestion that the highly civilized pre-Aryan people of I. V. civil. were Dravidian-speakers accords well with the subsequent trend of Ind. hist. and civil...

268. SIVAPUJANA SIMHA. "Bhāratīya sāhitya aura saṁskṛti"—eka mūlyāṅkana. (Hindi). *Vedavāṇī* 12 (6), 7–10.

..(criticism of certain observations in Haridatta SHASTRI's book)..

269. SMITH, R. M. Contrasting factors in Indian and Western history. *AL* 31 (2), 24–33.

270. SMITH, Vincent. *The Oxford History of India.* OUP, 1958, 914.

..(3rd completely revised ed. by P. SPEAR: first ed. pub. in 1919) ..'Prehistory', revised by R. E. M. WHEELER; Part I (Hindu Period), revised by A. L. BASHAM..

Rev.: S. C. MISRA, *JMSUB* 8, 76-80; L. S. P., *UCR* 17, 58-59; L. PETECH, *RSO* 34, 105-06.

271. SPIERS, John. From wisdom's antique home. *TC* 6, 176-94.

..(the spirit of North India has been flattened by a succession of overlapping, devastating invasions; the result is psychic anaemia; therefore, wisdom of South India)..*yogin*-ideal of the South.. Aryans were pillaging destructive invaders; they were of extroverted type common to all aggressors; their gods were their hypostatised values; as far as concerns the life of wisdom, the Aryan contribution has just been *damnosa hereditas*..in all ancient civilizations, there is a common rel. attitude wh. is ecstatic and virile (the bull, phallus, leafy glade, sacred tree, wild animals—all belong together..high place for worship, use of oil for anointing, temple pool for ritual bath..the worshipper is alternately in a frenzied abandon of terrible dancing joy and at other times sunk in deep mystical union with the moon-crowned or horned god)..this prehist. rel. is still the dominant rel. of India..

272. SRIKANTAYA, S. India through the ages. *QJMS* 36 (1), 33-48.

273. SRINIVAS, M. N. Sanskritization and Westernization. *Society in India* (Social Science Assn. Publ.), Madras, 1956, 73-115.

..Sanskritization meant adoption of Brahmanic way of life by a low caste—a process wh. seems to have occurred frequently in Hindu society..it also included exposure to new ideas and values embodied in SK. lit...

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284. *Interrelations of Cultures : Their Contribution to International Understanding*, published by UNESCO, Paris, 1953, 387.

..a symposium on cultures characteristic of different peoples.. ("Spiritual, moral, and social aspects of Ind. culture" by B. L. ATREYA; "Origins and meaning of Ind. culture" by S. K. CHATTERJI [acceptance of unity in diversity or a harmony of contrasts is the unique Ind. way of life]; "Indian trad. arts" by A. DANIELOU)..

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..imp. of the area in Vedic hist...

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..ref. in *Gopatha Br.* (I. 2.9)..also in Pāṇini..

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5. ALTEKAR, A. S. Can we reconstruct pre-Bhārata-war history? *PIHC* (2nd Session), 1939, 33–77.

..(See: VBD I–152.1)..(Pres. add: Archaic Section)..correlation of Vedic and Purāṇic dynastic lists..MBh. war in 1400 B. C.; "Battle of ten kings" in 1900 B. C.; Gṛtsamada (2700 B. C.); Atri (2600 B. C.); Citraratha (*ṚV* IV. 31.8 refers to his death: 2000 B. C.); Sṛṁjaya-Sahadeva (IV. 15.4: 2000–1800 B. C.); Viśvāmitra (2300 B. C.)..hymnal activity of the Vedic period (2700 B. C.–1500 B. C.); *Br.* period (1600 B. C.–1000 B. C.); *Up.* (1200 B. C.–600 B. C.)..

6. ALTEKAR, A. S. Origin and early history of coinage in ancient India. *JNSI* 15 (1), 1–26.

..coinage in early Vedic period..*kṛṣṇala, suvarṇa, śatamāna, niṣka* mentioned in *Saṁ.* and *Br.*...coinage in I. V. civil.: stone weights in regular weight system discovered; few metallic pieces like coins..coinage in later Vedic period..

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..(a monograph on pre-Vedic ancestors of Indians)..

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10. APTE, V. M. *Social and Religious Life in the Gṛhya Sūtras.* Popular Book Depot, Bombay, 1953, XXXII+280.

..(2nd revised and enlarged ed.)..

Rev.: B. BHATTACHARYA, *Pr. Bh.* 62, 115; SACHCHIDANANDA, *M in I* 35, 78–80.

11. BHARGAVA, P. L. *India in the Vedic Age: A History of Aryan Expansion in India.* Upper India Publishing House, Lucknow, 1956, 202.

..establishes agreement bet. Vedic and Purāṇic trad...present 18 *Purāṇas* grew out of the Vedic *Purāṇa*, with alterations here and there by uneducated temple-priests..Aryan home in some mountain-range to the north of Saptasindhu..families of Vedic *ṛṣis*.. political expansion of Indo-Aryans..their social conditions and rel. beliefs..

Rev.: K. MAMMEN, *JIH* 34, 339–40.

12. BHATTACHARYA, V. C. Purāṇic tradition—is it Vedic? *JGJRI* 15 (3-4), 109–33.

. *Purāṇa* trad. is basically founded on Vedic heritage..

13. BISWAS, S. N. Über das Vrātyaproblem in der vedischen Ritualliteratur. *ZDMG* 105 (2), *53*–*54*.

..(summary)..Vrātyas did not belong to a foreign rel.; they had been Brāhmaṇas who became impure thro' certain practices; were purified thro' *vrātyastoma*..

14. BISWAS, U. N. *Bhāratabarṣa o bṛhattara bhāra'era purābṛtta*. Vol. I. (Bengali). B. Sircar & Co., Calcutta, 1950, 554.

..attempts a new study of Vedic *mantras*..inner meaning of allegorical stories in the code-lg. of Veda.."white" Aryans penetrated into India and advanced as far as Ceylon bet. 8000 and 7500 B. C...

15. BOSE, A. C. Vedic Rishis : their contribution to civilization. *BJ* 2 (1), 14–8–1955, 74–79.

16. BRANDENSTEIN, W. Die alten Inder im Vorderasien und die Chronologie des Rigveda. *Frühgeschichte und Spw.*, Wien, 1948, 134–45, 186 (Nachtrag).

..ancient Indian Aryans must have definitely occupied Kuban on the Derbent pass bet. Caucasus and Caspian Sea (cf. evidence produced by KRETSCHMER, HANCAR, WEIDNER) Indian rulers of Mitanni (cir. 1250 B. C.) driven out by Salmanassar I over Euphrates and downwards and further eastwards..*ṚV* composed not long before 1000 B. C...

17. BUDDHADEVA. Vaidika (bhāratīya) saṁskṛti kā svarūpa. (Hindi). *GKP* 4 (9), 2–9.

18. BUDHA PRAKASH. Veda—eka aitihāsika adhyayana. (Hindi). *NPP* 63, 317–36.

..mainly based on Indra-mythology..

19. BUDHA PRAKASH. Vṛtra (a study in the impact of the Aryans on Indian culture). *ABORI* 30, 163–214.

..Vṛtras were Dasyus, aboriginal people of India; their habitat was the Himalayan ranges of NW; worship of Agni and Soma prevalent among them; lit. of Vedas was cultivated by them before the advent of the Aryans, who adopted it after settling in India..Vedic ritual and rel. were non-Aryan in origin..Brahmanization of Aryans..impact of Aryans on Indian culture resulted in its humanization and spiritualization..

20. CHAPEKAR, N. G. Paṇis *OT* 2 (2–3), 61–66.

..P., a distinct community, has a hist. basis..

21. CHATTOPADHYAYA, B. K. Vedic civilization. *KKT* 12, 615–17.

22. CHATTOPADHYAYA, B. K. Ideals of Vedic civilization. *KKT* 13 (3), 302–04.

23. CHATTOPADHYAYA, K. P. Culture contact and changes in the Vedic age. *Ethnologica* 1 (Proc. of 4th Internat. Congress of anthrop. and ethnol. Sciences, Vienna, 1952).

24. CHATTOPADHYAYA, Sudhakar. The rule of Achaemenids in India. *IHQ* 25, 184–204.

..I. V. civil. shows India's intimate relationship with Sumer..*ṚV* alludes to Iran..*Ait. Br.* (VIII. 14) refers to the twin tribes of Uttara-Kuru and Uttara-Madra as living beyond the Himalayas..all this shows that India maintained close relationship with Western and Central Asia..

25. CHAUDHURI, N. M. Were the Rigvedic Aryans proto-Nordics? *SC* 11, 64–69.

..author controverts the view that *ṚV* Aryans were a fair-skinned, fair-haired, dolicocephalic, leptorrhine race wh. came to India from the distant Eurasiatic steppe about 2000 B. C.; acc. to him neither anthropological nor linguistic evidence supports such view ..evidence of *ṚV* also goes against that view; *ṚV* people classified on *cultural* and not *ethnic* basis..

26. CHAUDHURI, N. M. The Ṛgvedic people. *CR* 128, 261–85; 129, 53–74; 138–54; 239-52; 130, 27–41; 173–85.

27. CHOUDHARY, R. K. Early history of Mithilā. *JBRS* 38 (2), 350–56.

..cultural continuity preserved in M. since the beginning of the Aryan civilization..

28. DANDEKAR, R. N. "Enter the Aryans" : Battle of ten kings. *ER* 52 (4), 101–03.

29. DANDEKAR, R. N. The antecedents and the early beginnings of the Vedic period. *PIHC* (10th Session), 1947, 24–55.

..(Pres. add.: Ancient Period Section)..home of the IE-speaking people; Hittite problem; secondary Urheimat in Balkh (and Pripet region); migrations from Balkh to Asia Minor, Iran, and India; I. V. civil. and Vedic civil...

30. DANDEKAR, R. N. The cultural background of the Veda. *UCR* 11 (3-4), 135–51.

31. DANDEKAR, R. N. Brahmanism. *Sources of Ind. Trad.* (Columbia Univ. Press), 1958, 1–36.

..(1) Cosmic order in Vedic hymns; (2) Ritual order in *Br.*; (3) Ultimate reality in *Up.*..

32. DANDEKAR, R. N. Indian pattern of life and thought –a glimpse of its early phases. *I-AC* 8 (1), 47–59.

33. DAS, Matilal. The essence of Vedic culture. *IPC* 2 (3), 171–73.

34. DAS, Matilal. *The Soul of India.* Aloka-Tirtha, Calcutta, 1958, 341.

..Part I: Vedic culture..poetry of *ṚV*; Vedic ideal of progress; message of Vedas; Vedic view of future life; essence of Vedic culture; *Avesta* from the Hindu pt. of view; message of *ĪśaUp.*; *Up.* ideal of education..

35. DEB, H. K. Vedic India and the Middle East. *JASBL* 14 (2), 1948.

..acc. to author, *ŚPBr.* mentions rulers of Egypt, Assyria, and Babylonia, who flourished in 7th cent. B. C...phonological correspondence bet. four of the tribes wh. assailed Egypt, circa 1200 B. C. and four of the tribes wh. made a combined attack on Sudās in the battle of ten kings..

36. DESHMUKH, P. R. The Indus civilisation in the Rigveda. *PIHC* (17th Session), 1954, 115–22.

..I. V. civil. was prior to the early *ṚV* civil., and was destroyed by the pioneer Aryan invaders..internal evidence from *ṚV* produced..

37. DESHMUKH, P. R. Prācīna bhāratīya itihāsa va Ṛgveda. (Marathi). *Navabhārata* 10 (9), June, 1957, 1–11.

..*ṚV* contains hist. of Vedic Aryans for about 2 centuries..their enemies were I. V. people..*ṚV-mantras* composed in India, 400 yrs. after the conflicts bet. Pūrvāryas and Dāsas; *mantras* of primary and intermediate stages are lost..

38. GAMPERT, V. Zur Problematik des Alters des Ṛgveda. *Arch. Or.* 20, 572–83.

..author seems to approve of PIGGOTT's thesis presented in *Prehistoric India to 1000 B. C...*

39. GHULE, Krishnasastri. Dāśarājña yuddha. (Marathi). *Ghule-Lekha-Saṁgraha*, Nagpur, 1949, 294–323.

..*d. y.* = symbolical fight among *nakṣatras* in the mid-region..

40. GYANI, S. D. Misconception about certain kingly names occurring in the Ṛgveda. *PIHC* (20th Session), 1957, 36–43.

..Puru, Anu, Dṛhyu, etc. are not names of tribes; they are proper names of kings; they are the five sons of Yayāti..*ṚV* Aryans under these five sons had colonised whole of India, not only Saptasindhu..

41. HARSHE, R. G. Vedic names in Assyrian records. *ALB* 21, 1–36. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 8.)

..we must look for the remnants of Vedic civil. not so much in India, but in Middle East countries..attempts identification of over 100 names of Vedic and post-Vedic antiquity with names preserved in Assyrian records of Kouyunjik collection of Brit. Mus. ..Vedic Aryans must have lived in that region in high antiquity..

42. HEINE-GELDERN, R. von. Archaeological traces of the Vedic Aryans. *JISOA* 4(2), 87–115.

..mentions such objects as (1) the trunnion-axe from the Kurram-valley; (2) an axe-adze from Mohenjo-daro; (3) a bronze dagger from Panjab; (4) antennae swords from the Ganges plain; (5) harpoon-heads from the Ganges plain—all belonging to a period later than I. V. civil. and traced to the regions from Caucasus to Luristan..their dates fixed bet. 1200 and 1000 B. C...supported by hist. facts..Indo-Aryan colonisation of West Asian regions in the first centuries of 2nd mill. B. C. (Mitanni, Kassites)..were the Indo-Aryans of Western Asia in 15th–14th cent. B. C. direct ancestors of Vedic Aryans of India, or did they represent only a side-branch?..greater probability in respect of the first alternative (WUEST suggests that 8th *maṇḍala* of *ṚV* was written in Mitanni in 15th–14th cent. B. C.)..Indo-Aryans lived in the Northern parts of SW Asia for 300–500 yrs. before they migrated to India..main bulk of

Indo-Aryans had lived since the first half of 2nd mill. B. C. in Kurdistan, Armenia, NW Persia..about 1200 B. C., an ethnical wave pressing forward from South Russia across Caucasia struck the main body of Indo-Aryans, tearing them from their abodes and occasioning migrations wh. led them thro' North Iran to India..conglomerate of cultural elements from South Russia, North Caucasia, Transcaucasia and West Persia can be seen in North Iran and India..

43. HEINE-GELDERN, R. von. The coming of the Aryans and the end of the Harappa civilization. *Man* 1956, 56; 151.

..a new review of archaeological implements from the Ganges, Indus and Near-East (celts, daggers, swords, etc.) confirms the author's previous conclusion that Aryans, coming from the West, invaded India bet. 1200 and 1000 B. C...it also confirms WHEELER's assumption that it was Aryans who destroyed the cities of Harappa civil., except that the date of this destruction wd. have to be shifted from 15th cent. to around or after 1200 B. C...no reason for assuming that any substantial hiatus separates the Juhkar occupation of Chanhudaro from the preceding Harappan level..

44. HERAS, H. The Dravidian tribes of northern India. *PIHC* (10th Session), 1947, 75–84.

..Dāsas or Dasyus mentioned in *ṚV* were Dravidians (= inhabitants of I. V. cities); the Dravidians then occupied the whole of N. I. from Afghanistan to Burma..in *ṚV*, the Dravidian tribes are mentioned also by other names (derived from the symbol of each tribe), e. g., Paṇi (palm-tree), Alīna (squirrel), Śiva (partridge), Mīna (fish), Kuḍaga (monkey), etc...

45. IRWIN, J. The class-struggle in Indian history and culture. *The Modern Quarterly* 1 (2), 73–88.

..original Aryan settlers (cir. 1500 B. C.) represented a relatively advanced stage of culture..lop-sided city-cultures of M. D. and H...Aryans, developing as a ruling class without any direct interest in productive activity, developed their rel. in the direction of metaphysics and speculation..the indigenous peoples were familiar with a myth-and-ritual culture of the soil wh. centred almost entirely around dramatic identifications of desire..mixed culture-pattern of Hinduism evolved gradually at the pt. of contact or adjustment bet. the dynamic uprush of these indigenous mass-forces on the one hand and the abstract intellectualising of the Aryan mind on the other..

46. JAYATALLA, K. Paṇayo balocasthānañca. *Kaumudī* 3 (1), 1946.

..Baluchistan as the land of Bala, king of Paṇis (*ṚV* X. 108)..

47. JOSHI, Lakshmana Sastri. *Vaidika saṁskṛtīcā vikāsa.* (Marathi). Prājña Pāṭhaśālā, Wai, 1951, 10+260.

48. KAEGI, A. *Life in Ancient India : Studies in Rig Vedic India.* Susil Gupta, Calcutta, 1950, 120.

..(reprint)..

Rev.: E. M. H., *AP* (Aug. 1950), 379–80.

49. KARAMBELKAR, V. W. *Atharvavedic Civilization : Its Place in the Indo-Aryan Culture.* Nagpur Univ., 1959, XIV+315.

Rev.: N. KRISHNA MURTHY, *QJMS* 49, 208.

49a. KARANDIKAR, A. J. *Dāśarājña-Yuddha.* (Marathi). Maṅgala Sāhitya Prakāśana, 26, Poona, 1946, 7+126.

..acc. to K., D.-Y. was fought bet. Iranian Emperor Cāyamāna and Pāñcāla king Sudās..

50. KARMARKAR, A. P. The Paṇis, and their cattle-raids described in the Ṛgveda. *Bh. Vid.* 8 (9–10), 139–40.

..Paṇis have made a mark as the most heroic and cultured race in the hist. of India..

51. KARMARKAR, A. P. The Kāpālikas. *J. Kalinga HRS* 1 (3), 237–40.

..earliest ref. to K. in *Maitrī Up.* VII. 8..

52. KENY, L. B. The Vrātyas and their reference in Brahmanical and Buddhist literature. *PIHC* (9th Session), 1946, 106–13. (also in *SP*, 8th and 9th IHC.)

..Magadha brought into significant connexion with the Vrātya (*AV* XV. 2.1–4), but V. can't be considered to be Māgadhas.. conception of V. had been changing from Vedic times: in the beginning, V. were Aryan nomadic hordes; later on, the term came to signify those Aryans who forgot their duties and indulged in luxuries with Non-Aryans; later on, the term was applied to other Non-Aryans like Māgadhas..

53. KENY, L. B. Who were the Vrātyas? *PIHC* (10th Session), 1947, 119–26.

54. KOSAMBI, D. D. Early Brahmins and Brahminism. *JBBRAS* 23, 39–46.

..Brāhmaṇa means a follower or descendant of Brahmā; the entire Br. cult is pre-Aryan..cult of Brahmā cd. not survive the attack of Indra-cult..*Up.* represent a long process of assimilation and adoption of foreign ritual and philosophy by the indigenous Br., who cd. not all have been associated with Kṣatriyas from the earliest times..all Br. had not always been Aryan priests (*Ch.Up.* V. 3.7; *BAUp.* VI. 2.8)..(*Up.* did not precede Buddhism; no mention of any *Up.* in Pāli lit.; Brahmā represented in that lit. as just a divine admirer of Buddha)..

55. KULKARNI, B. R. The "Puṣya Period" in the Vedic culture. *PIHC* (10th Session), 1947, 126–28.

..existence of Vedic sacrificial culture can be taken back to 7000 yrs. B.C., thro' the evidence of *Kāt.Śulbasūtra* (vs. 35)..list of stars used for the orientation purposes in sacrificial architecture includes Puṣya..this fact pushes back the antiquity of Veda to a period at least 4000 yrs. prior to the date calculated on the basis of Kṛttikā by TILAK and others..

56. MADHAVANANDA, Swami. *Vedic Culture.* Calcutta, 1947, 457.

57. MAJUMDAR, R. C.; PUSALKER, A. D. *History and Culture of the Indian People : Vol. I : The Vedic Age.* BVB, Bombay, 1951, 565+8 tables+2 maps.

Rev.: ANON., *JGJRI* 8, 438–41 (on second impression, 1952); A. L. BASHAM, *JRAS* (1957), 129–32 (ref. to the project as a whole); C. C. DAVIES, *AP* (Aug. 1951), 374–75; D. H. H. INGALLS, *Am.Hist.Rev.* 57, 408 ff.; M. MAYRHOFER, *Erasmus* 7, 489–93; M. F. A. MONTAGU, *Isis* 43, 75–76; K. A. NILAKANTA SASTRI, *JIH* 30, 91–96.

58. MAKODAY, G. B. The spirit of Vedic culture. *SP* (18th AIOC), Annamalainagar, 1955, p. 12.

59. MANGALADEVA, Sastri. Vaidika ādarśa aura viśva-bandhutva. (Hindi). *GKP* 2 (8-9), 24–36.

60. MANGALADEVA, Sastri. Bhāratīya saṁskṛti me vaidika dhārā kī vyāpaka dṛṣṭi. (Hindi). *Vedavāṇī* 7 (11), 7–11 (and in further issues).

61. MANGALADEVA, Sastri. *Bhāratīya saṁskṛti kā vikāsa -Vaidika dhārā.* Vol. I. (Hindi). Kashi Vidyapitha, Varanasi, 1956, 26+318.

..three periods: *mantra-kāla, mantra-pravacana-kāla, pravacana-śravaṇa-kāla*..

62. MAYRHOFER, M. Arische Landnahme und indische Altbevölkerung im Spiegel der altindischen Sprache. *Saeculum* 2, 54–64.

..Austro-Asians once extended their sway up to the West, had political and cultural overlordship..enemies of Vedic Aryans under Austro-Asian princes; their names found in *ṚV*; their subjects were perhaps Dravidians..with the Aryan conquest, Dravidians merely changed their masters..however, Dr. culture completely transformed the foreign Aryan culture..

63. MITRA, S. K. The age of the spirit : life in Vedic times. *Mother India* (June 1953).

64. MOOKERJI, R. K. Vedic culture and its democratic outlook. *C. K. Raja Comm. Vol.*, 1946, 13–23.

65. MUNSHI, K. M. Presidential address. *PIHC* (20th Session), 1957, 11–18.

..hist. of pre-Vedic and Vedic periods..

66. NILAKANTA SASTRI, K. A. Who first colonised the East? *I-AC* 1 (1), 43–47.

..process of the Indianization of the eastern lands is but a natural continuation of the process of the Aryanization of India..

67. NIYOGI, B. S. Merchants of ancient India. *MR* (June 1953), 479–80.

68. PANDEY, R. B. The historical interpretation of the *nadī-stuti* hymn in the Ṛgveda. *PIHC* (12th Session), 1949, 93–96. (also in *IHQ* 26, 320–24.)

..*RV* X. 75 : the order of the rivers in the hymn is from the east to the west ; this shows that the author of the hymn belonged to the Gangetic valley (that is to say, the Aryans were not foreigners who had come into India from outside, nor were they originally inhabitants of Saptasindhu)..the author of the hymn, Praiyamedha Sindhukṣit, was, acc. to Purāṇic trad., a descendant of Ajāmīḍha and therefore a Pāñcāla ; he later crossed the rivers of Western U. P. and Panjab, and arrived on the banks of the Indus ..Aryan expansion from Gangā to Kubhā..

69. PANDEY, R. B. Ṛgveda me nadīstuti sūkta kī aitihāsika vyākhyā. (Hindi). *Jñānodaya* (Jan. 1950).

70. PANTULU, N. K. V. The culture of Vedas. *Siddheshwar Varma Comm. Vol. II*, 1950, 184–89.

71. PUSALKER, A. D. Ārya in the Ṛgveda. *SP* (13th AIOC), Nagpur, 1946.

..the word, Ārya, does not imply any specific race..

72. PUSALKER, A. D. Dāśarāñja, a new approach. *Bh. Vid.* 10.

..Vedic description of the battle more reliable than the epic or the Purāṇic..

73. RAGHAVAN, V. The expansion of ancient Indian culture. *Ved. Kes.* 42 (2), 88-95.

..Vedic Aryans had gone from India to Asia Minor as early as 1400 B. C...

74. RAJA, C. K. The contribution of the Vedic sages to cultural unity. *Ved. Kes.* 32. 194–97.

75. RAJA, C. K. Vedas as the foundation of Indian civilization : what it actually means. *ALB* 15 (4), 178–98.

..I. V. civil. represents a period of decadence in the civil. of India ..Vedic *Saṁ.* prior to I. V. civil...*Br.* and *Up.* were products of the time of the revival of Vedic civil...Buddhism may be regarded more or less as continuation of I. V. civil. ; lot of similarity bet. Buddhism and *Purāṇa*-civil...origin of Vedic civil. to be traced back to Yama..the doctrine that Vedas form the foundation of Indian civil. means nothing more than that in the State there is scope for various rel. practices, phil. systems, sciences..

76. RAJA, C. K. *A Cultural Study of the Vedas.* Waltair, 1957, VIII+210.

..Veda as a record of great civil...founders of that civil. were poets, not priests..

77. RAMACHANDRAN, V. G. The age of the Vedas. *KKT* 17 (4), 371–77.

..geographical evidence in *ṚV* points to a vast sea cutting off South India from Panjab, Kashmir and Gandhar, and connecting Bay of Bengal..many ref. in *ṚV* to glacial epoch..H. G. WELLS has depicted a map of India of 50,000 to 25,000 yrs. ago wherein such a sea is shown; in this event, *ṚV* hymns must be at least as old as 25,000 yrs...

78. RAM GOPAL. *India of Vedic Kalpasūtras.* National Publishing House, Delhi, 1959, XVI+504.

..attempts to give a comprehensive and systematic account of ancient life and culture as depicted in *ŚS, GS, DS*..

Rev.: L. RENOU, *JA* 247, 516–17.

79. RAYCHAUDHURI, H. C. Presidential address. *PIHC* (13th Session), Nagpur, 1950, 9–15.

..devastation of crops in the Kuru country caused by *maṭacī* (*Ch. Up.*)..Kuru people migrated to other seats of power..

80. RENOU, L. *Vedic India.* Susil Gupta, Calcutta, 1957, VIII+160.

..(Vol. 3 from *Classical India* ed. by RENOU and FILLIOZAT).. (1) texts, (2) beliefs, (3) speculations, (4) ritual: public rites, domestic rites, magic, (5) civilisation..

81. RÖNNOW, K. Kirāta. *Le Monde Oriental* 30, 90–170.

..an exhaustive essay on K. and kindred problems..data about K. with ref. to relation bet. Aryans and non-Aryans..in *Br.* (*ŚPBr.* I. 1.4. 14 ff.; *Pañcaviṁśa Br.* XIII. 12.5; *JBr.* 190) we find the story of the two Asura priests, Kirāta and Akuli..etymologically *kirāta* is connected with *kṛmi, krimi* (= worm, snake); also with *krivi* (= snake)..owing to totemistic ideas, *krivi* = Kuru-Pāñcālas..

82. SALETORE, B. A. The art of cutting off noses. *J Bom U* 14 (4), Jan. 1946, 52–56.

..traced back to Vedic age..*anās* in *ṚV* does not indicate any deficiency in the features of Dasyus..*anās* denoted a section of Dasyus who, being adepts in the practice of rhinoplasty, caused speech to be "indistinct"..

83. SANKARANANDA, Swami. Merchants in Vedic and heroic India. *MR* (May 1954), 398–401.

..Paṇis..they must have always been within the Vedic social fold and not aliens..Viṣṇu = Vispan = viś (general mass of Vedic people) + paṇ (= Paṇi) = God of the people..instead of gradual Aryanization of the people by a foreign invading Aryan people, we find a complete swallowing of the priestly minority by the popular cults (propounded by Paṇis and other non-Vedic people) ..Paṇis as Dasyus belonged to Viśvāmitra clan; Paṇis as *grathins* also belonged to that clan..Paṇis can't be Phoenicians..

84. SANKARANANDA, Swami. Who and what are Śiśna-devas? *SP* (19th AIOC), Delhi, 1957, p. 22.

..*śiśna* in *ṚV* means 'starched yarns' as well as 'enemy'..*śiśna-deva* = weavers..it is a tribal name..

85. SASTRI, P. S. Vedic culture. (Telugu). *Bharati*, Madras, Oct. 1944, 321–27.

86. SASTRI, P. S. Subrahmanya. Problems in Sanskrit literature. *JGJRI* 5 (1), 51–54.

..(1) *pañcajanāḥ* in *ṚV* denote, acc. to author, inhabitants of five tracts, namely, Kuriñci (mountainous tract: Murukan), Marutam (agricultural: Indra), Pālai (desert), Mullai (forest: Viṣṇu), Neytal (maritime: Varuṇa)..these five tracts and four presiding deities mentioned in *Tolkāppiyanār*..

87. SETH, H. C. Periods in Vedic literature. *SP* (13th AIOC), Nagpur, 1946.

..KEITH rightly suggests a certain degree of contemporaneity of different strata..political regroupings and geographical distances tend to create an illusion of time gap..like the Avestan *gāthās*, part of *ṚV*, part of *Br.*, and early *Up.* may belong to 6th cent. B. C...

88. SIRCAR, D. C. The Andhras and their position in Brahmanical society. *Poussin Comm. Vol.*, 1940, 342–48.

..ref. in *Ait. Br.* and *ŚaṁkhŚS* that these northern tribes (*udīntyaḥ* or *udañcaḥ*) became outcastes..

89. SITARAMAYYA, K. Expansion of the Andhras. *PIHC* (10th Session), 1947, 197–99.

..two recensions of *KYV* named as *āndhrapāṭha* and *drāviḍapāṭha* ..it is likely that the Dravidians, who migrated from the North to the South, brought with them the *YV* wh. underwent some changes as they moved farther and farther South..another wave of Aryan migration led by Āndhras colonised central and eastern Deccan; they brought their own recension of *YV*..

90. SIVAPUJANA SIMHA. "*Vedic Age*" *para samīkṣātmaka dṛṣṭi*. (Hindi). Baroda, pp. 80.

..crit. review of *Vedic Age* (Vol. I of the *Hist. and Cult. of the Indian People*, BVB)..

91. TALVALKAR, V. R. Ṛgvedic civilization and riverine urban life. *SP* (16th AIOC), Lucknow, 1951, 26–27.

92. THAKORE, V. Aryan culture. *Ved. Dig.* 1 (1), 22–26.

93. UPADHYAYA, Gangaprasad. *Vedic Culture*. Sarvadeshika Arya Pratinidhi Sabha, Delhi, 1949, 216.

Rev.: P. C. B., *VBQ* 16, 74.

94. VADER, V. H. Migration of the Vedic Aryan from the Arctic home. *SP* (20th AIOC), Bhubaneshwar, 1959, 2–3.

..*amṛtasya loka* of *ṚV* or "land of immortality" of the Norse legends located somewhere in the north of Finland and the neighbourhood of the White Sea..

95. VELANKAR, H. D. Vaidika vāṅmayācā abhyāsa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 243–47.

..a brief survey of the life of the Vedic Indians as reflected in *Saṁ*, *Br.*, *Up*...

96. WIJESEKERA, O. H. de A. Ṛgvedic Bharata : a survival from Aryan prehistory. *UCR* 7 (2), 151–61.

..analyses the socio-semantic content of the term *bharata* as found in several contexts in *ṚV*..the basic or hist. sense of the term in *ṚV* is "fighter" or "warrior", as a cultural development from the more primitive "raider"..(*bhṛ* = to carry off; [hence] rob, plunder, raid; *bhara* = battle)..Rudra was only the primitive hunter deified (cf. Pali *ludda-ka* = hunter); his sons, Maruts,

are also such hunters (*mar-ut* = kill-er) : they are called *bharatasya sūnavaḥ* (II. 36.2)..the use of *bharata* is thus only a faint reminiscence of the evolution of "warrior" from the primitive hunter ..(*bharata* = actor, singer; origin of Hindu dance and drama to be traced back to the culture of the fighter heroes : cf. WIJESEKERA, *UCR* 5, 50 ff.)..

97. YUDHISTHIRA. "Pāṇinikālīna bhāratavarṣa" kī samīkṣā. (Hindi). *Siddhānta* 14, 1957, 190–94 (and in further issues).

..(review-article on V. S. AGRAWALA's book)..

84. GEOGRAPHY.

1. ABHAYADEVA. Sarasvatī devī evaṁ nadī. (Hindi). *Vedavāṇī* 10 (7), 11–14.

..(acc. to Sri Aurobindo)..

2. AGRAWALA, V. S. Ancient Indian geography. *IHQ* 28, 205–14.

..sources recorded..Vedic geography as reflected in *ṚV*..Panjab rivers..Suṣomā (Sohan), Marudvṛdhā (Maruvardhan in Kashmir), Suvastu (Swat), Kamboja (ancient Pamir), Bāhlīka (Balkh), Mūjavant (modern Munjan lying to the south of Oxus), Kubhā (Kabul), Gomatī (Gomal), Krumu (Kurram), Yavyāvatī (Jhob), Bhalana (Bolan), Pakthana (Pakthoon), Traikakūṭa (Suleiman mountains)..(*La geographie et ethnographie vedique* by Saint MARTIN is an excellent pioneer work, but now needs to be revised and enlarged)..scheme outlined for Indian Geographical Dictionary..

3. AGRAWALA, V. S. Geographical data in Pāṇini. *IHQ* 29, 1–34.

4. AGRAWALA, V. S. Pāṇinikālīna bhūgola. (Hindi). *NPP* 57 (2–3), 164–220.

5. AWASTHI, G. C. Geography of places outside the Punjab in the Ṛgveda. *JGJRI* 7 (1), 68–72.

6. AWASTHI, G. C. Ṛgveda me paṁjābetara bhārata ke ullekha. (Hindi). *NPP* 53 (2), 127–29.

7. AWASTHI, G. C. Vaidika bhūtala. (Hindi). *SP* (16th AIOC), Lucknow, 1951, 130–33.

..tributaries of Sindhu identified : Tṛṣṭāmā (Jāskār in Kashmir), Susartu (Suru in Kashmir), Rasā (Śevaka), Śvetī (Gilgit), Mehalū (Sawan)..other identifications suggested : Suvāstu (Coranāyā near Sebestapool in Russia), Hariyūpīyā (a river flowing from Madhyadeśa to Pūrvadeśa), Asiknī (in U. P.; joins the Ganges near Kanauj), Aja (a *janapada* from Itawa to Jalauna on both banks of Jumna), Śigru (the region bet. Itawa and Dholpur), Kāṣṭha (a mountain, today known as Sangla Pahadi)..

8. BANERJI, S. C. Ancient Indian geography as revealed in Dharma-sūtras. *IHQ* 30, 332–38.

9. BATLIVALA, S. H. Identification of the river Rangha mentioned in the Avesta. *PAIOC* (13th Session), Part II, Nagpur, 1951, 515–18.

..evidence points to the river having been located in Western Turkestan of the present day..

10. CHATTERJEE, S. C. Patna—ancient, mediaeval, modern. *SC* 13 (7), (Suppl.) 1–6.

..Magadha (Kīkaṭa) was a centre of non-Aryan civilization for a long time..

11. CHAUDHURI, S. B. Regional divisions of ancient India. *ABORI* 29, 123–46.

12. CHAUDHURI, S. B. Āryāvarta. *IHQ* 25(2), 110–22.

..geographical boundaries of Ā. changed with the expansion of Aryan settlements..the term possesses also a cultural significance ..Ā. as defined in different periods..

13. DAS GUPTA, S. P. Identification of the ancient Sarasvatī river. *PAIOC* (18th Session), Annamalainagar, 1955, 535–38.

..identified with the river Indo-Brahm; M. D. situated at the mouth of that river; locally known as Ghaggar..there occurred a break-up of the Sarasvatī; as a result, the entire upper portion of S. underwent a thorough change, but the lower part in Panjab remained intact even during the Vedic period..later Yamunā captured the upper course of Vedic S. and diverted the sacred waters into her own bed..

14. DESIKACHARI, S. Geographical world in Indian cosmography. *JORM* 21, 1953.

15. DIKSHITAR, V. R. R. Anthropo-geography of Vedic India. *Journal Madras Univ.* 16 (1).

16. GHULE, Krishnasastri. Ṛgvedātīla Sarasvatī nadī. (Marathi). *Ghule-Lekha-Saṁgraha*, Nagpur, 1949, 57–73.

..S. is a river in the mid-region..

17. LAW, B. C. Mithilā in ancient India. *Vogel Comm. Vol.*, 1947, 223–30.

..in Vedic texts, King Namisādhya is connected with Mithilā, but he is no where mentioned as the founder of the dynasty n M...

18. LAW, B. C. *Historical Geography of Ancient India.* Soc. Asiat. de Paris, 1954, VIII+354+3 maps.

..introd. deals with sources..geographical material divided into five sections : Northern, Southern, Eastern, Western, and Central India..

Rev. : ANON., *IHQ* 31, 90–91 ; A. L. BASHAM, *JRAS* (1957), 132–33 ; R. N. DANDEKAR, *AP* (Sept. 1955), 415.

19. LAW, B. C. Kurukṣetra in ancient India. *Belvalkar Fel. Vol.*, 1957, 249–61.

..identified with Sthāneśvara or Sthāṇvīśvara..

20. MAKODAY, G. B. Dr. Tripathi and the sea in the Ṛgveda. *SP* (16th AIOC), Lucknow, 1951, p. 24.

..T.'s view (*Hist. of ancient India*) that sea was unknown to *ṚV*-people is refuted..*ṚV*-people familiar with sea ; knew art and science of navigation..

21. MISHRA, V. Ancient Mithilā, its boundary, names and area. *IHQ* 35 (2), 151–65.

22. OJHA, K. C. A note on the ancient political geography of the Indus valley. *JIH* 31, 87–90.

..it seems that, in ancient times, north-western India formed a part of the western world..related to the Middle East from about 2000 B. C...this intimate relation proved by *ṚV* and *Avesta*..no such relation with Gangetic Valley..

23. PANDYA, A. V. Gaṅgākī utpatti aura ādi itihāsa. (Hindi). *Vallabh Vidyanagar Res. Bull.* 1 (2), (Hindi Section) 1–15.

24. RAYCHAUDHURI, H. C. The Sarasvatī. *SC* 8 (12), 468–74.

..(See : *VBD* I-155.12)..in the early Vedic age, not later than the middle of 2nd mill. B. C., S. was a mighty stream; had source in the Himalayas and flowed thro' Eastern Panjab (past Kurukṣetra) and ultimately found her way to the sea..to be identified with the present Sarsuti-Ghaggar; the old S. has shrunk due to physical causes..encroachment of the thick mantle of sands disintegrated from the subjacent rocks as well as blown in from the sea coast.. (acc. to ED., the drying up of the lower reaches of S. shd. be attributed to the northward march of Rajputana desert)..

25. RAYCHAUDHURI, H. C. Geographical literature in Sanskrit. *JUPHS* 18 (1–2), 31–42.

..geography not included in the list of *vidyās* ref. to in Vedic lit... first professedly geographical treatises in SK. belong to Epic period..(adds a bibliographical note)..

26. SHARMA, B. R. The Vedic Sarasvatī. *CR* 112 (1), July 1949, 53–62.

..S. is Indo-Iranian (her correlative, Haraihvātī found in *Avesta*) ..S. (in *ṚV* VII. 95, 96) is more of a celestial char. than terrestrial..ref. to her earthly analogue also found in Veda..S. also represented as a deity..(acc. to K. C. CHATTOPADHYAYA, in earlier portions of *ṚV*, particularly 6th and 7th *maṇḍalas*, S. means the Indus; in other passages, the little stream now known by that name : *J Dept Lett.* 15)..

27. SHARMA, B. R. Ṛgvedic rivers. *Indica*, Bombay, 1953, 377–89.

..three varieties of rivers mentioned in *ṚV*: purely terrestrial, terrestrial as well as celestial, purely celestial..most of the rivers commonly described in *ṚV* (and *Avesta*) are necessarily celestial in char...

28. SHENDE, S. R. How, whence, and when Mahārāṣṭra came into being. *PIHC* (10th Session), 1947, 521–27.

..M. as the fourth and last colony of Vedic Aryans..

29. SIVAPUJANA SIMHA. Ṛgvaidika-nadī-vimarśa. (Hindi). *Vedavāṇī* 10 (8), 15–20.

..discusses various views on the subject..

30. TARAPORE, J. C. River Dâiti : its location and possible identification. *PAIOC* (13th Session), Part II, Nagpur, 1951, 519–25.

..location may be fixed in Azerbaijan..can't be identified with any modern river..

31. TRIPATHI, M. P. Science of geography in the Ṛgveda. *JGJRI* 16 (1–2), 185–200.

..subject considered under such heads as cosmology, cosmogony, cosmography; astronomical geography; earth; physiography; climatology; oceans; economic and commercial geography; ethnology and anthropology; survey-work..

32. UDAYAVIRA, Sastri. Dṛṣadvatī, Gaṅgā kā apara nāma. (Hindi). *GKP* 5 (1), 6–10.

XIX. INDUS VALLEY CIVILIZATION

85. INDUS VALLEY CIVILIZATION (GENERAL).

1. AHMED, S. H. Nouvelles découvertes sur la civilization de l'Indus. *France-Asie* 145, 1958.

2. ARAVAMUTHAN, T. G. Harappan : Vedic : Protohistoric. *ABORI* 39, 289–364+2 plates+95 figures.

..(first instalment)..features of minor H. relics may be paralleled in West Asian and Egyptian cultures, but these parallelisms have not come about thro' borrowings but on account of common origin..kinship bet.—if not identity of—the fundamental ideas of Harappan and Vedic cultures has to be assumed because of many closely parallel features..common origin of Egyptian, West Asian, Harappan, and Vedic cultures, with peculiar individual developments, is indicated..H. is shown to be a development of Vedic, posterior to Ṛgvedic..

3. *Catalogue of Exhibition of Asiatic Art and Archaeology*, pub. ASI, New Delhi, 1947, 51.

..Part I : brief information about contact, in ancient times, bet. India, Mesopotamia, Iran, Afghanistan, etc...

4. BASHAM, A. L. Recent work on the Indus civilization. *BSOAS* 13 (1), 140–45.

..(review-article on *Early Indus Civilizations* by E. MACKAY : 2nd ed.)..(1) pattern of Indus political system was similar to that of Sumer ; a priest-king governing a servile population thro' a rigid bureaucracy ; well-fortified settlements ; (2) Aryans responsible for destroying Harappan *purs* ; (3) lg. and script of the Indus people : WADDELL and GADD (Sumerian), PRAN NATH, HUNTER, MERIGGI, HERAS, de HEVESY (similarity bet. Indus script and Easter Island pictographs ; this has convinced POUSSIN and FABRI), HROZNY, LANGDON (Indus script was parent of Brāhmī script : also suggested by HUNTER) ; (4) survivals of Indus culture recognizable in many elements of later Hinduism..

5. BONGARD-LEVIN, G. M. Grain depository at Mohenjo Daro and Harappa. (Russian). *Sov. Vostokovedenie* 6, 1957, 119–22.

6. BISSING, Fr. W. von. Zu Bedrich Hrozny's " ältester Geschichte Vorderasiens und Indiens ". *Festschrift Friedrich Zucker* (Akad.-Verlag), Berlin, 1954, 37–44.

7. BOULTBE, L. A study in continuity and ancient survivals in India and Western Europe. *J. Anthrop. Soc. Bombay* 2 (1), 15–27.

..similarity bet. the figure of Cernunnos on a beaker discovered in W. E. and that of Paśupati in I. V...*svastika* found at M. D. and H...I. V. civil. shows fully developed social system and highly developed art..

8. CASAL, Jean-Merie. Mundigak as a link between Pakistan and Iran in prehistory. *JASP* 2, 1–12+5 plates.

..Indus civil. does not stand isolated..

9. CHAKRAVARTI, S. N. The first native Indian civilisation. *Bull. Prince of Wales Mus. of W. I.*, No. 4, Bombay, 1953–54, 19–31.

..discoveries at M. D. and H...Harappan civil. and Sumerian civil. have similar fundamentals but divergent developments..I. V. civil. not influenced by the sister-civil. in Mesop...as suggested

by trade contacts, H. reached its peak in Sargonid period, 2500 B. C...Rana-Ghundai site seems to reveal, for the first time, the material remains of Indo-Aryans..acc. to C., RG I represents the first invasion of Indo-Aryans, and RG IV, their second and final invasion about 1500 B. C...

10. CHATTERJI, Suniti Kumar. Life in an Indian city 2000 years ago. *Calcutta Municipal Gazette* (*S. J. No.*), 1950.

..pre-Aryan cities..

11. CHATTOPADHYAYA, B. K. Mohenjo Daro civilization. *KKT* 20 (6), 465-68. (also in *PIHC*, 18th Session, 1956, p. 79.)

..I. V. civil. is Vedic civil...*Urukṣiti* (*ṚV* VII.100.4) is corrupted in Ur and Kish; Vedic Aryans had colonized in Mesopot.; M. D. is extension of that colony..Veda earlier than M. D...

12. CHATTOPADHYAYA, B. K. Mohenjo Daro civilization. *CR* 139 (2), May 1956, 121-26; 141 (3), Dec. 1956, 252-60; 144, Aug. 1957, 127-33.

..(in three instalments)..towns destroyed by Aryans belonged to Asuras; they were not M. D. and H...further evidence to show that M. D. civil. was Vedic civil...

13. CHAUDHARI, Gulabchand. Āryose pahalekī saṁskṛti. (Hindi). *Anekānta* 10 (11-12), 403-07.

14. CHAUDHURI, N. M. Indian civilization—the first chapter. *MR* 73, 209-12.

..I. V. civil. is certainly pre-Vedic; but it is incorrect to call it pre-Aryan..Indo-Aryans were in I. V. during the flourishing period of that civil...

15. CHILDE, V. Gordon. *Piecing Together the Past : The Interpretation of Archaeological Data.* Routledge & Kegan Paul, London, 1956, 176.

Rev.: F. WILLETT, *Man* (1958), 26.

16. CHILDE, V. Gordon. The first civilization in the Middle East. *Geographical Magazine* 16, 168-79.

..chalcolithic civil. of I. V...many survivals of that complex civil. in the India of today..

17. CHOWDHURY, K. A.; GHOSH, S. S. Plant-remains from Harappa, 1946. *Ancient India*, No. 7.

18. CHOWDHURY, K. A.; GHOSH, S. S. Haḍappā me prāpta lakaḍī ke avaśeṣa aura unakī pahicāna. (Hindi). *GKP* 6 (7), 206–09.

19. CHOWDHURY, K. A.; GHOSH, S. S. Haḍappā me prāpta kāṣṭhāvaśeṣo kā purātāttvika evaṁ audbhidika mahattva. (Hindi). *GKP* 6 (10), 306–08.

20. DAS, Gopinath. The ancient east. *Allahabad Univ. Mag.* 24 (1), 39–51.

..civilizations of Egypt, Mesopot., China, and India briefly described..I. V. civil. dealt with in detail..

21. DAVID, H. S. Some contacts and affinities between the Egypto-Minoan and the Indo-Sumerian cultures. *SP* (8th IHC), 1945.

22. DAVISON, Dorothy. *The Story of Prehistoric Civilizations.* C. A. Watts & Co., London, 1951, XIV+266.

Rev.: E. W., *AP* (Aug. 1951), 381–82.

23. DEOPIK, D. W.; MERPERT, N. Y. End of the Harappan civilization. (Russian). *Soviet Archaeology* 4, 1957, 198–211.

24. DESHMUKH, P. R. *Indus Civilisation in the Rigveda.* Yeotmal, 1954, 8+88.

..(also a paper on the subject in *PIHC*, 17th Session, 115–22) ..produces internal evidence from *ṚV* in support of the theory that Vedic Aryans, under the heroic leadership of Indra, were mainly responsible for the destruction of I. V. civil...

25. DIKSHIT, K. N. The dawn of civilization in India. *Bull. Baroda State Museum and Picture Gallery* 2 (1), 3–13.

..a study of I. V. civil...(also of Ahicchatra excavations)..

26. DIKSHIT, M. G. New evidence of Harappa culture in Saurashtra. *Vallabh Vidyanagar Res. Bull.* 1 (1), 23–25.

27. DOUGLAS, R. B. Mohenjo-Daro. *Trans. Glasgow Univ. Or. Soc.* 6, 69 ff.

28. ED. Monograph on excavations at Harappa. *SC* 6, 277–78.

..(ref. to ASI monograph on the subject)..

29. FAIRSERVIS (Jr.), W. A. The chronology of the Harappan civilization and the Aryan invasions. *Man* 1956, 173.

..H. was occupied after 2000 B. C...H. civil. must be dated nearer 1200 B. C...Ghul ceramic as a marker of the period of Aryan occupation..(recent archaeological research : with a table)..

30. GEORGE, J. C. A note on the pre-historic horse of the Indus valley. *JMSUB* 1 (2).

31. GHOSH, A. American excavation at Chanhu-daro in Sind. *SC* 2 (7), 347–49.

..evidence of existence of at least three pre-hist. cultures wh. successively thrived in I. V.: Amri culture, Harappa culture, Jhukar culture..C. D. belongs to H. culture..

32. GHOSH, A. Presidential address : Archaeology Section. *PAIOC* (17th Session), Ahmedabad, 1953, 133–40.

..rapid survey of recent developments in the field of pre-Christian arch. in India..discusses problem of the relation bet. Harappans and authors of painted grey ware..

33. GHOSH, A. On the prehistoric Harappan civilization. *I-AC* 8 (2), 163–68.

..survey of recent excavations..problem of painted grey ware culture..(from the paper read at the Conference on Indian art and archaeology held in Essen in July 1959)..

34. GORDON, D. H. The early use of metals in India and Pakistan. *J R Anthrop. Inst.* 80, 56 ff.

..1800–1600 B. C.—" estimated periods " for the end of Harappan sites and the arrival of Aryans..

35. HANCAR, F. Zur Frage der Herdentier-Erstdomestikation (Ziegenzuchtbeginn im Lichte prähist. und früher hist. Daten). *Saeculum* 10 (1), 21–37.

..ref. to M. D. and I. V. civil...pictorial evidence of goat-breeding in India of 3rd mill. B. C...

36. HARIDATTA. Mohenjodaḍo ke makāna aura praṇālī vyavasthā. (Hindi). *GKP* 4 (10), 26–27.

..housing at M. D..,

37. HARIHARAN, K. V. Some thoughts on proto-history. *J Bom U* 25, July 1956, 12–18.

..in Indian hist., the proto-hist. period can be said to extend from the literate phase of I. V. civil. up to the beginning of the Maurya rule..

38. HEINE-GELDERN, R. von. The origin of ancient civilizations and Toynbee's theories. *Diogenes*, No. 13, Spring 1956, 81–99.

..Harappan civil. appears even at the deepest levels of the ancient cities with all the maturity wh. it was to preserve for a mill. and a half, until its destruction by Aryans..its foreign origin is clearly indicated..while the city of Ur, with its twisting and winding streets, gives evidence of slow and organic growth, the regular lay-out of M. D. and its rectilinear streets reminds us of colonial cities, built acc. to pre-established plan..(M. D. was a colonial city of the Babylonians or the Elamites)..still another cultural movement contributed to the formation of H. civil.; starting from Asia Minor, it reached India by way of northern Iran and southern Turkestan; it was to this current that the pre-Aryan India owed its script..sudden efflorescence of H. civil. may have been due to confluence of several cultures..it is certain that pre-Aryan civilization of India stemmed from the advanced civilizations of Near East..

39. HERAS, H. The megalithic tombs and Indus valley civilization. *PIHC* (15th Session), 1952, 37–39.

..pt. of contact bet. such tombs in Hyderabad State and the documents of I. V. civil...

40. HERAS, H. *Studies in Proto-Indo-Mediterranean Culture*. Vol. I. Ind. Hist. Res. Inst., St. Xavier's College, Bombay (Studies in Indian History, No. 19), 1953, CIX+542+317 figures.

Rev.; R. HEINE-GELDERN, *Anthropos* 50, 990–92.

41. HROZNY, B. *Die älteste Völkerwanderung und das Problem der proto-indischen Zivilisation.* Monog. Ustavu Or. 7, 1939, 24+21 plates.

..(contd. in *Arch.Or.* 12–13)..(German transl. of *VBD* I–157.S2) ..attempts to decipher the M. D. seals..

42. HROZNY, B. *Die älteste Geschichte Vorderasiens und Indiens.* Verlag Melantrich, Prague, 1943, 270.

..(2nd revised and enlarged ed. of the author's *Die aelteste Gesch. Vorderasiens*, 1940, 172: German transl. of original work in Czech)..interpretation of Indus inscriptions on a syllabic basis and on the analogy of Hittite..H. takes I. V. lg. to be an IE tongue of the centum group..

Rev.: (1st ed.) F. von BISSING, *Philolog. Wochenschrift* 1941, 548 ff.; J. FRIEDRICH, *ZDMG* 95, 150–55; F. HANCAR, *WZKM* 48, 145–49; K. MOEHLENBRINK, *Theol. LZ* 1941, 191; W. OTTO, *SBBAW* (Phil.-hist. Ab. 1941) 2 (3) (HROZNY replies to OTTO's crit. in "Pro Domo", *Arch. Or.* 14, 308–13); A. POHL, *Orientalia* 11, 187 ff.; C. RYCKMANS, *Le Muséon* 54, 216; F. SCHACHERMEYR, *Klio* 35, 128; F. SPECHT, *ZfvS* 67, 241. (2nd ed.) P. POUCHA, *Arch. Or.* 14, 154–56; B. ROSENKRANZ, *IF* 60, 216–19.

43. HROZNY, B. Inschriften und Kultur der Proto-Inder von Mohenjo-Daro und Harappa (ca. 2500–2200 v. Chr.) I-II. *Arch. Or.* 12, 192–259; 13, 1–102.

..introd.; country and God Kusi; comm. on inscriptions; seals and amulets; God Jajas, etc...

Rev.: D. DIRINGER, *Bibl. Or.* 5, 8; E. PERUZZI, *Annali d. Scuola Sup. Norm. di Pica* 13, 79–80.

44. HROZNY, B. Ancient History of Western Asia, India, and Crete. Philosophical Library, New York, 1953, XV+260+ 15 colour-plates+2 maps.

..(English transl. of Czech original : French transl., *Histoire de l'Asie antérieure, de l'Inde et de la Crète depuis les origines jusquau début du second millénaire*, Payot, Paris, 1947, 350)..I. V. civil. deities identified with Hittite gods..irruption of "hieroglyphic" Hittite into the Indus valley had long preceded that of SK. IE people..

Rev.: (French ed.) ANON., *Arch. Or.* 16, 373–77; J. L. MYRES, *Man* 1949, 55.

45. JOSEPH, P. The south Indian megalithic tombs and their north Indian connections. *NR* 25, 109–115.

..pot-inscriptions of I. V. show clear connections with South Ind. burial practices: (1) similarity of posture of corpse; knees bent towards face; (2) number seven associated with funeral customs in I. V. and S. I.; (3) concurrent practice of cremation; (4) similarity in funeral furniture..but no stone-tombs found in I. V... I. V. civil. and S. I. civil. were contemporary: belonged to chalcolithic period..also racial connections bet. the two..both civilizations of proto-Dravidians..

46. KARMARKAR, A. P. Proto-Dravidian Zoolatry. *J. Kalinga HRS* 1 (1), 54–56.

..no clear sign of animal-worship in I. V. civil.; ram and fish, wh. were forms of Śiva, were worshipped (but not independently).. animals carved on seals are meant to differentiate and even denominate various tribes..I. V. people had knowledge of many animals..

47. KEITH, A. When our civilization began : an amazing find in India. *New York Times* (22–11–1931), p. 5.

48. KIRFEL, W. Die vorgeschichtliche Besiedelung Indiens und seine kulturellen Parallelen zum alten Mittelmeerraum. *Saeculum* 6 (2), 166–79.

..after a short arch. survey, K. tries to bring together similarities in material culture and rel. of pre-Aryan India and the Medit. world, including the Celts..acc. to him, in prehist. times, several waves of Europeans migrated towards India..

49. KROEBER, A. L. *Configuration of Culture Growth.* 1944.

..one can't be sure whether I. V. civil., as known from the recently discovered remains, represents a peak or a level (p. 688)..

50. LAKHANI, G. F. Chanhu-Daro excavations, 1935–36. *MR* (Aug. 1946), 138–39.

51. LAL, B. B. Protohistoric investigation. *Ancient India* 9, 80–102.

..Indus and Ghaggar valleys and Baluchistan..

52. LAL, B. B. Excavation at Hastinapur and other explorations in the upper Ganga and Sutlej basins, 1950–52. *Ancient India* 10–11, 5–151.

..throws light on the dark age intervening bet. the end of Harappa and the Maurya advent..

53. LAL, P. Prāgaitihāsika bhārata kī khoja. (Hindi). *VJ* (Mar. 1957), 15–18.

54. LESNY, V. Mohenjo-Daro. *NO* 4.

55. MACKAY, E. [Report on Chanhu-daro excavations by the American School of Indic and Iranian Studies and Boston Mus. of Fine Arts]. *Illustrated London News* (14 and 21–11–1936).

56. MACKAY, E. *Early Indus Civilizations*. Luzac & Co., London, 1948, XIV+169+30 plates.

..(2nd ed. revised and enlarged by Dorothy MACKAY)..

Rev.: E. ABEGG, *AS* 1948, 147–48; E. K. FORSYTH, *JRCAS* 36 (2); S. FUCHS, *Anthropos* 45, 429–30; N. VENKATARAMANAYYA, *JORM* 16.

57. MANKAD, D. R. Date of Harappa. *JOIB* 1(2), 174–77.

..(ref. A. K. CHAKRAVARTY, *IHQ*, Jan. 1932, p. 355)..H. = Hariyūpīyā, wh. was a flourishing city in the days of Daśaratha.. under the domination of Vāraśikhas..

58. MARIWALA, C. L. *Mohen-Jo-Daro*. Bombay, 1957, 88.

59. MISHULIN, A. The discovery of the most ancient civilization in the Indus valley. (Russian). *Vestnik Drevnei Istorii* 1, 121–23.

60. MODE, H. *Das frühe Indien*. Gr. Kult. d. Frühzeit, N. F., 5, 1959, 170+160 illustr.

..arch.-hist. study of ancient India..

61. PANDYA, A. V. Lothalanī harāppā saṁskṛti ane gujarāta. (Gujarati). *Vallabh Vidyanagar Res. Bull.* 1 (2), (Guj. Sect.) 25–40.

..(a resume of excavations at Lothal; Harappa culture clearly evidenced in Gujarat)..

62. PANDYA, V. Mohenjodaḍo aura Haḍappā. (Hindi). *NPP* 55 (4), 346–48.

..(note on *Arch. in India*, Govt. of India, 1950; and *Prehistoric India* by PIGGOTT)..

63. PIGGOTT, S. *Some Ancient Cities of India.* OUP, 1945.

..(1) hist. introd.; (2) pre-hist. W. I. and M. D...

Rev.: G. M., *AP* (Feb. 1946).

64. PIGGOTT, S. The chronology of prehistoric North-West India. *Ancient India* 1, 8–26.

..discusses relationship–cultural and chronological–of I. V. civil. with other Asiatic sites and cultures of 4th and 3rd mill. B. C... prehist. cultures divided into urban (Harappa) and of peasant communities; also into Buff Ware civil. and Red Ware civil...

65. PIGGOTT, S. Notes on certain metal pins and a mace-head in the Harappa culture. *Ancient India* 4, 26–40.

66. PIGGOTT, S. *Prehistoric India (to 1000 B. C.).* Pelican Books—A 205, 1950, 293+8 plates+32 text-figures.

..Ch. V–VI: Indus civil.; Ch. VII: Aryans and *ṚV*..acc. to P., Vedic gods are Aryans themselves magnified to heroic proportions..Indra's enemies, namely, Dasyus and Dāsas are certainly identical with the inhabitants of H. and M. D. (who had, among them, a large proportion of proto-Australoids with dark skin and flat noses)..arch. evidence fits in well with the tale of conquest in *ṚV*..

Rev.: D. H. GORDON, *Man* (1951), 145; J. IRWIN, *Burlington Mag.* 93, 242; E. C. WORMAN, *Amer. Anth.* 54, 256–57; *JAOS* 72, 85.

67. PILLAI, M. Rajamanikkam. *Sinduveli Nagarikam* (Tamil). South Indian Saiva Siddhanta Works Publishing Society, Tinnevelly, 1941, 291.

..deals with I. V. civil...

68. POUCHA, P. Prehistoricka indie ve siketle badani Prof. B. Hrozniho. *NO* 4 (8-9), 176-77.

..about HROZNY's views re. prehistoric India..

69. PURI, K. N. *La civilization de Mohenjodaro.* Ed. Litt. de France, Paris, 1938, 128+11 figures.

Rev.: J. AUBOYER, *RAA* 13, 87.

70. PURI, K. N. *Excavations at Mohenjodaro* ASI (Report 1936-37), New Delhi, 1940, 41.

71. PUSALKER, A. D. Presidential address : Ancient India Section. *PIHC* (13th Session), 1950, 19-29.

..*ṚV*-people are autochthonous in India; Indra had nothing to do with the destruction of Indus cities; *purs* destroyed by Vedic Aryans lie embedded in the still unexplored levels of Indus cities (or in Narmadā valley)..H. and M. D. represent a later phase of *ṚV*-civil...

72. RAMACHANDRAN, T. N. Presidential address : Archaeology Section. *PAIOC* (13th Session), Part III, Nagpur, 1951, 1-24.

..among other things, survey of excavation work at Harappa.. discusses Indus script..

73. RAMACHANDRAN, T. N. Presidential address : Ancient Indian History Section. *PIHC* (19th Session), 1956, 53-69.

..Ṛgvedic idea of bull roaring to proclaim *dharma-vijaya* is caught up by M. D. seals representing the bull with its characteristic dewlap..I. V. rhinoceros is Vedic *varāha..ṚV* poet and I. V. artist have fancied and fashioned alike..obvious difference bet. West Asian (Egyptian and Mesop.) and I. V.-*ṚV* conceptions..

74. RAMARAO, M. Indus valley civilisation. *The Social Welfare* (4-10-1946), 7-8.

..I. V. civil. based on peace; no weapons, ramparts, or fortifications in the excavations..no lists of kings discovered; therefore, presumably a republic..(WHEELER has shown, on the basis of Harappa excavations, that I. V. civil. was by no means milder and more democratic than coeval civil. of Egypt and Mesop.)..

75. SANKARANANDA, Swami. The great bath mystery. *PIHC* (16th Session), 1955, p. 104.

..great bath at M. D. was sacred tank used for performance of sacred rites by Vedic people..

76. SANKARANANDA, Swami. *The Last Days of Mohenjodaro*. Abhedananda Acad. of Culture, Calcutta, 1959, 148.

..I. V. civil. was destroyed not by foreign invasion but by 'senile decay' and riverine vagaries..

Rev.: S. RAJAGOPALAN, *Ved. Kes.* (Mar. 1960), 477–78.

77. SARKAR, Haribishnu. The granaries at Harappa. *M in I* 33 (2), 137–41.

..the five masonry structures appear to be more of the nature of garbage pits than of granaries..

78. SARKAR, S. S. Disposal of the dead at Harappa. *SC* 2 (12), 632–34.

..cemetery at H. dug up to three distinct strata: the first or topmost stratum contains jar burials; the second, complete burials; the third or lowest has yielded only animal bones..complete burials in majority at M. D. and H...evidence of post-cremation burial is meagre..(contention of B. N. DATTA, *M in I* 16, 223–307, that the jar burial people of H. were identical with Vedic Aryans is untenable)..

79. SASTRI, K. N. Revised dating of the Indus civilization (based on stratigraphical evidence). *PIHC* (17th Session), 1954, p. 130.

..the fortification wall was built by Harappans in the Late Period, and I. V. civil. was about a thousand yrs. older than that wall.. cemetery H folk cd. not have been Aryans, nor were they responsible for the destruction of Harappa and M. D.; those cities were already dead by the beginning of 2nd mill. B. C...

80. SASTRI, K. N. Protohistoric site of Lothal (in Saurashtra): a landmark in Indus chronology. *PIHC* (18th Session), 1956, 71–72.

..first Harappan occupation at L. cir. 2500 B. C...date of I. V. civil. must accordingly be very much earlier..beginning of the 4th mill. B. C. as the Early Period of I. V. civil...

81. SASTRI, K. N. Date of the Indus civilization (based on stratigraphical evidence). *JUPHS* 5 (1), 39–47.

..middle of the first half of 4th mill. B. C...

82. SASTRI, K. N. *New Light on the Indus Civilization. Vol. I : Religion and Chronology.* Atmaram & Sons, Delhi, 1957, 130+23 plates.

..origin of I. V. civil. goes back to the first half of 4th mill. B. C. .."painted grey ware" people were not Vedic..Indus rel. dominated by male deities as in Veda..principal deity is the indwelling deity of *pipal* tree..so-called Paśupati is actually a buffalo-headed composite deity combining the features of several animals in his seemingly human form..Indus gods and heroes had centipede arms ..Indus script written from left to right..bull-grappling sport borrowed by Crete from I. V...

83. SASTRI, Lakshmidhar. Indo-Arabic unity in ancient world–I. *Delhi Univ. Mag.*, 1947.

..transplantation of Harappa and its identification with Arabia..

84. SASTRI, Lakshmidhar. Harappa. *PAIOC* (12th Session), Banaras, 1948, 611–15.

..three cognate names : Harappa (Panjab), Arrapha of Arrapkha (Mesopot.), Arppakkam (South India)..original, to wh. these 3 names point, may be reconstructed as Ar-pākkam (= town of Ar: the Ar-people were autochtonous to S. I.)..in pre-hist. times, Ar-people of S. I. had reached North along the sea-coast..

85. SCHMÖKEL, H. *Geschichte des alten Vorderasiens.* Handbuch der Orientalistik, Vol. II, Keilschriftforschung, E. J. Brill, Leyden, 1957, XII+342.

Rev.: J. KLIMA; J. SEDLAKOVA, *Arch. Or.* 26, 291–94.

86. SEMPER, M. Zum Alter der Induskultur-Siedlung in Mohenjo-Daro. *OLZ* (1938), 273–76.

..matallurgical and foundry-technical approach..bronze dancer-statuette at M. D. possible only by the middle of 2nd mill. B. C...

87. SEN, Dharani. Prehistoric researches in India. *M in I* 33 (3), 185–94.

..Harappa civil...results..other lines of research..bibliography..

88. SEN, Dharani. Lower palaeolithic culture-complex and chronology in India. *Eastern Anthropologist* 7 (2), 61–83.

..a general view of Ind. prehist...

89. SHARMA, Y. D. Ārambhika bhāratīya purātattva kī kucha samasyāye. (Hindi). *GKP* 5, Dec. 1952, 141–43.

..connections bet. excavations at Hastinapur and those of M. D. and H...

90. SHARMA, Y. D. Harappa settlements on the upper Sutlej. *SP* (17th AIOC), Ahmedabad, 1953, p. 287.

..excavations carried out by author at Rupar in 1953..R. was not an isolated settlement; there is a string of Harappan sites on an old bed of Sutlej..R. excavations show the modifications wh. the life of Harappans had undergone during their eastward migration..

91. SHASTRI, H. G. *Haḍappā ane Mohenjo-Daro.* (Gujarati). Gujarat Vidyasabha, Ahmedabad, 1952, 296.

Rev.: D. D. K., *ALB* 17, 21–22.

92. SRIVASTAVA, H. L. Excavations at Harappa. *ASI* (*Report 1936–37*), 1940, 39–41.

93. STONE, J. F. S. A second fixed point in the chronology of Harappa culture. *Antiquity* 23, 201–05.

94. STRUVE, V. V. [Russian transl. of MACKAY'S *The Indus Culture*, 2nd ed., 1948]. Moscow, 1951.

95. SUNDARAM, P. M. Pre-Aryan culture of India. *Cult. Hist. of India* (Inst. I-ME Cult. Studies), Hyderabad, 1958, 1–13.

..I. V. civil...acc. to author, the authors of that civil. were Dravidians..Tamil culture in pre-hist. times..

96. TALVALKAR, V. K. Who destroyed Indus valley cities? *SP* (18th AIOC), Annamalainagar, 1955, 84–85.

..MBh. war or its aftermath must have arrested the growth of I. V. and Panjab civil. (not the 'battle of ten kings')..

97. DE TERRA, H. *Durch Urwelten am Indus. Erlebnisse und Forschungen in Ladak, Kaschmir und in Pandschab.* 1940, 223+84 illustr.+2 maps.

98. VASWANI, K. N. The marvels of Mohenjo-daro. *JIH* 24, 101–04. (also in *MR*, Jan. 1946, 35–37.)

..survey of Marshall's discoveries..

99. VATS, M. S. Presidential address : Ancient India Section. *PIHC* (7th Session), 1944, 26-42.

..different strata of burials in I. V...comparison with Vedic descriptions..paintings on burial wares recall to mind parallelism with some of the ritual and beliefs contained in *ṚV* X. 14, 16, 18..

100. VELTHEIM-LOTTUM, L. von. *Kleine Weltgeschichte des städtlischen Wohnhauses.* Heidelberg, 1952.

..(one vol. out of proposed three published)..house in I. V. civil. described..

101. VIMALANANDA, T. Recent Indian archaeology. *Ceylon Hist. Journal* 1 (2), 121–26.

..WHEELER'S explorations at Harappa..adolescence, prosperity and decay of I. V. civil...

102. WHEELER, R. E. M. India's earliest civilization : recent excavations in the Indus basin. *ILN* (10-8-1946), 158 ff.

..approximate duration of I. V. civil. in its developed form may be ascribed to 2500–1500 B. C...

103. WHEELER, R. E. M. The defences and cemetery R 37. *Ancient India* 3, Jan. 1947. 58–130.

..I. V. civil. is properly speaking Harappa civil...exploration at M. D., H., and C. D., tho' revealing certain possible affinities with hist. India, presented in the main a picture of detachment, of sudden and uniform efflorescence devoid alike of genesis and decay..stages of Harappa: (1) apparently unwalled town or village, associated with an alien or variant ceramic industry; (2) arrival of H. culture and building of a citadel with imposing defences; (3) those were reconditioned after a considerable interval when the local craftmanship was at its prime; (4) reconstructed fortifications were further re-inforced and a gateway blocked by a

city now on the decline; (5) an intrusive culture occupied a part of the site above layers of debris..H. civil. was of a centralized type (comparable with contemporary civil. of Sumer and Egypt) ..imperial status of H. and M. D. domestically unchallenged.. sociological aspects of H. civil...a rigid and highly-evolved bureaucratic machine capable of organizing and distributing surplus wealth and of defending it, but little conducive to liberty of individual..chronology of H. and *ṚV* : fixed pt. in H. chronology is that H. was in contact with Sumer cir. 2350 B. C. (Sargon period)..two differentiae at H.: (1) occurrence of a series of potsherds of non-H. type in a stratum heavily sealed by the citadel-defences; (2) cemetery H.-industry superimposed upon H. culture after deposition of a considerable mass of intervening debris..first intrusive element is unidentified; the second may belong to the Aryan invaders..Indra as *purandara*..climatic, economic, political deterioration may have weakened H., but its ultimate extinction must have been completed by deliberate and large-scale destruction..(massacre of people at a late period of M. D.)..on circumstantial evidence, Indra stands accused..

104. WHEELER, R. E. M. Newly found at Mohenjodaro: a huge 4000 years old granary. *ILN* (20–5–1950), 782–83; New light on the Indus civilization : the Mohenjo-Daro granary. *ILN* (27–5–1950), 813–16. Men and animals in 4000 years old Mohenjodaro. *ILN* (3–6–1950), 854–55.

..(also see: *ILN*, Sept. 20, 27, Oct. 4, 1924; Feb. 27, Mar. 26, 1926; Jan. 7, 14, 1928; Dec. 19, 1931; Aug. 10, 1946)..

105. WHEELER, R. E. M. *Five Thousand Years of Pakistan.* (An Archaeological Outline). Royal India and Pakistan Society, London, 1950, 150+22 plates.

..Part I: West Pakistan: I. V. civil.; Aryan invaders..

106. WHEELER, R. E. M. Archaeology and transmission of ideas. *Antiquity* 26, 185–87.

107. WHEELER, R. E. M. *The Indus Civilization* : Cambridge History of India, Supplementary Volume. CUP, 1953, XII+98.

Rev.: J. HENNINGAR, *Anthropos* 49, 1158; D. E. MCCOWN, *JAOS* 74, 176–79; A. PARROT, *Bibl.Or.* 11, 23–24; G. S. RAY, *M in I* 34, 236–40.

108. WHEELER, R. E. M. Mohenjo-Daro. *Pakistan News* (10–2–1959), 5–7.

109. WOOLLEY, L. The urbanization of society. *JWH* 4, 236–72.

..I. V. towns as centres of agricultural districts; in one or two cases, trade considerations seem to have influenced the choice and char. of sites..foundation of M. D. and H. marks a definite break with local trad.; it is a case of imposition, not of natural growth; M. D. and H. are purely artificial creations..international trade was a feature of I. V. civil.; a business aristocrasy played an imp. role in the economy of State..M. D. and H. as twin capitals of a single govt...places for elaborate ritual, either royal or rel... (Aryans in their buildings were inspired not by any memories of M. D. but by wooden architecture of China)..

86. SCRIPT AND SEALS.

1. AWDIJEW. *Geschichte des alten Orients*. Berlin, 1953.

..does not accept HROZNY's reading of Indus script..(STRUVE accepts H.'s theory)..

2. BARUA, B. M. Indus script and Tantric code. *B. C. Law Vol.*, Part II, 1946, 461–67. (also in *Indo-Iranica* 1, 15–21.)

..continuity of Indus rel. thought thro' *ṚV*, *Up.*, Buddhism, Jainism, Hinduism..*aśvattha* tree with two *suparṇas* pictorially represented on one Indus seal..on the basis of Tantric code, B. reads the inscription on one of the seals as *acala-upāsya*..development of a syllabic system in Indus script retaining in it vestiges of pictographs and ideograms is undeniable..no solid ground for thinking that there is anything proto-Dravidian in Indus seals.. Indus lg. may have been a form of Prakrit from wh. the lg. of *ṚV* evolved..

3. BRAUNHOLTZ. Mohenjo-daro and Eastern Island. *Man* 1947, 102.

..(a propos *Man* 1947, 73: comments on M. D. W. JEFFREYS, "M. and E. I.", *Man* 1947, pp. 67 ff.)..case for a connexion bet. the scripts of M. D. and E. I. seems far from convincing..

4. ED. Ahamadābāda me sindhu sabhyatā kī mudrā prāpta. (Hindi). *VJ* 4 (2), 118–19.

..discovery of I. V. seal at Saragawala in Dholka Taluk of Ahmedabad dist...

5. HEINE-GELDERN, R. von. Die Osterinselschrift. *Anthropos* 33, 815–909.

..(reply to crit. by A. METRAUX)..again stresses the link bet. M. D. writing and Easter Island symbols..extends his comparisons to early Chinese writing..suggests that both M. D. and E. I. scripts were derived from an as yet unknown Asiatic script..

6. HEINE-GELDERN, R. von. The Eastern Island script and its relations with other scripts. (Spanish). *Runa* 8, Buenos Aires, 1957, 5–27.

7. HERAS, H. The seven seas. *Bibliography of Indological Studies*. 1942 (Konkan Inst. of Arts and Sciences), Bombay, 1945, XVIII—XXI.

..M. D. inscription wh. speaks of "seven seas"; another wh. mentions "five houses of the sea"..five houses of the sea = five tribes of Tirayars..mystical no. 7 refers to things of man, just as no. 8 is consecrated to divinity..in M. D. rel., God was supposed to have 8 forms; on the other hand, victims of a human sacrifice were always 7 or a multiple of 7..

8. HERAS, H. The stories of animals working as men in the works of ancient authors. *J Anthrop. Soc. Bombay* 8 (2), 1–8.

..real significance of these stories revealed by inscriptions of M. D. and H...they are hist. in char...

9. DE HEVESY, G. Sur une écriture oceanienne. *Bull. de la soc. prehist. francaise* 7–8, 1933.

..(See: *VBD* I–157.20)..striking similarity bet. Indus script and Easter Island pictographs..

10. HROZNY, B. *Les inscriptions crétoises*. Orient. Ustav, Prague, 1949, 411.

..ref. to I. V. script..

Rev.: A. J. van WINDEKENS, *Le Muséon* 63, 124–29.

11. HROZNY, B. Au sujet du dechifrement des inscriptions proto-indiens de Mohenjo-Daro et de Harappa. *Arch. Or.* 19, 404–05.

..(1) proto-Indian lg. is one of the most ancient IE lgg.; (2) belongs to 'centum' group; (3) great variety of verbal forms..

12. HROZNY, B. An Herrn Prof. Dr. F. M. Th. de Liagre Böhl. *Bibl. Or.* 10, p. 15.

..reads a proto-Ind. inscription (pub. by MACKAY in *Chanhu-Daro*, pl. 74, No. 1, obverse): written on the handle of a bronze axe.."Diese / sind / 35 / ? / Handgriffe von Aexten"..

13. JEFFREYS, M. D. W. Mohenjodaro and Eastern Island. *Man* 1947, 73.

..(a propos METRAUX, *Man* 1946, 65 : M. states that there is no connecting link bet. M. D. writing and E. I. signs; accepts the theory of convergence and independent development)..J. examines M.'s views in the light of the knowledge of the origin of other scripts..concludes in favour of diffusion..

14. KARMARKAR, A. P. The Aryo-Dravidian character of the Mohenjo-daro inscriptions. *PAIOC* (12th Session), Banaras, 1948, 616–18.

..age of I. V. civil. started with pre-*ṚV* and extended up to post-*ṚV* period..existence of non-Aryan civil. side by side with Vedic Aryan civil...better results possible by applying ancient SK. rather than proto-Dravidian to I. V. pictographs..

15. LESNY, V. Certain programmatic questions on old Indian writings. *Arch. Or.* 19, 177–81.

..date of M. D. and H. and of advent of Aryans..

16. MAHENDRA CHANDRA. *Mohenjodaro Seals Deciphered.* Metropolitan Printing and Publishing House, Calcutta, 1955, 20+11 facs.

17. MERIGGI, P. Zur Indusschrift. *ZDMG* 87, 198 ff.

..(See: *VBD* I–157.28)..acc. to M., lg. of Indus seals is proto-Dravidian..

18. METRAUX, A. The proto-Indian script and the Easter Island tablets. *Anthropos* 33, 218–39.

..(See: *VBD* I–157.30)..

19. METRAUX, A. Die Osterinselschrift. *Anthropos* 33, 815–909.

..doubts the relationship bet. M. D. signs and Easter Island signs..

20. METRAUX, A. Mohenjodaro and Easter Island again. *Man* 1946, 65.

..(a summary of imp. passages from ROEDER's article in *Ethnologischer Anzeiger* 4, 475–80: "Das Boustrophendon der Osterinselschrift")..similarities bet. writings of M. D. and H. and those of E. I. are due to convergence, and are not indicative of a relationship bet. the two cultures..

21. NASTER, P. Des sceaux de Mohenjo-Daro aux monnaies indo-grecques. *Le Muséon* 57, 157–62.

22. PICARD, C. D'un sceau d'Harappa à l'anneau d'or. *Rev. Archeolog.* (6th Series) 12, 1938, 15–16.

23. PRAN NATH. Indus script. *Actes du 18e Congrès Internat. des. Orient.*, 1932, 145 ff.

24. RÖDER, J. Das Boustrophedon der Osterinselschrift. *Ethnologischer Anzeiger* 4 (8), 475–80.

..(summary of this by METRAUX in *Man* 1946, 65)..

25. SANKARANANDA, Swami. The origin and evolution of scripts and the decipherment of the Indus script. *PIHC* (9th Session), 1946.

26. SANKARANANDA, Swami. *The Indus People Speak.* Nilmony Maharaj, Calcutta, 1955, VIII+112.

..(summary in *PIHC*, 17th Session, 1954, p. 127)..Tantric *bījakośas* (cryptograms) employed for decipherment of Indus script..acc. to author, (1) Indus people spoke an Indian lg. closely allied to some popular proto-type of SK.; its grammatical structure was not well-defined; (2) they were ethnically related to the early Indians and worshipped the same gods; (3) many old tribal peoples whose names are found on the seals, such as, Yama, Kaṭha, Paktha, Panyaka, etc., are as old as the Vedas and are still surviving; (4) I. V. civil. is post-Vedic..(war bet. Divodās and Śambara took place in Babylon : it reflects fall of Hammurabi)..

Rev.: N. K. Bose; *M in I* 37, 167; R. Heine-Geldern, *Art. As.* 20, 229–30; H. Mitra, *VBQ* 23, 74–76; M. Seshadri, *JIH* 33, 364–65.

27. Sharma, O. P. The unicorn in Indian art and legend. *JBRS* 43 (3–4), 359–64.

..largest no. of I. V. seals with unicorn..

28. Struve, V. V. Deciphering of proto-Indian inscriptions. (Russian). *Vestnik of Acad. of Sciences USSR* 8, 1947, 51–58.

29. Struve, V. V. Proto-Indian inscriptions. (Russian). *Proc. of General Meeting of Acad. of Sciences USSR*, 1947, 111–21.

30. Vives, J. Q. *Aportaciones a la interpretaction de la escritura proto-indica.* Barcelona.

87. Pottery, Arts and Crafts, etc.

1. Chakravarti, S. N. A note on pre-Aryan and archaic Indo-Aryan art. *Bull. of Prince of Wales Mus.* 2, 1953, 67–70.

2. Das, S. R. A note on votive clay figurines used in a folk-rite of Bengal. *M in I* 32 (2), 105–115.

..similarity bet. Bengal figurines and I. V. figurines..suggests continuity of technique..their magical significance..

3. Das Gupta, C. C. On the affinity between a terracotta figurine of the Indus valley age and a stone-sculpture of the Maurya age and its significance. *JOR* 15, 21–24.

..the famous Didarganj female figure derived from M. D. terracotta female figurine..

4. Das Gupta, C. C. Some notes on the affinity between the Indus valley and extra-Indian sculpture. *PIHC* (15th Session), 1952, 73–78.

5. Ed. Jewellery and crafts in Harappa. *SC* 6, 278–79.

6. GANGULI, K. K. Symbols in early Indian jewellery. *Poussin Comm. Vol.*, 1940, 288–92.

..I. V. jewellery : main symbols : (1) maltese cross ; (2) heart-shaped object ; (3) two linear designs..

7. GOLOUBEW, V. Essais sur l'art de l'Indus. *BEFEO* 38, 255–80.

..G. compares the Indus vase ornament with human ear and believes that it represents the shell of a marine animal..the so-called sculpture of a *yogin* is actually that of a priest ; it must be dated 2350–2200 B. C...

8. GORDON, D. H. Early Indian painted pottery. *JISOA* 13, 1–35.

9. GORDON, M. E. and D. H. The rock engravings of the Middle Indus. *JASBL* 7, 197–202.

..on engravings from four sites in the vicinity of the confluence of the Haro river with the Indus..

10. HÖLTKER, G. Nierenförmige Ringe aus schweizerischen Pfahlbauten und aus der sogenannten Induskultur. *Anthropos* 35–36, 979–82.

11. HÖLTKER, G. *Das herz-oder nierenförmige Ornament auf einer Vase von Mohenjo-daro.* Ethnographical Mus. of Sweden, Stockholm, 1944, 34+6 figures.

..(reprint from *Ethnos* 1)..the heart-formed ornament on a big Ton-vase from M. D., wh. is related to similar ornaments on amulet-seals from the points of view of both iconography and content, may be interpreted as a symbolic, severely stylised representation of serpents possessing magic-rel. char...

Rev. : P. NASTOR, *Le Muséon* 60, 218–19.

12. HORA, S. L. Angling in ancient India. *Ancient India* 10–11, 152–56.

..fish-hooks from I. V...Vedic lit. shows that fishing by nets was fairly common ; but no ref. to angling in Veda..

13. JOSEPH, P. A further study of ancient Indian, Iranian and Mesopotamian ceramics. *J Bom U* 14 (4), Jan. 1946, 29–36.

14. JOSEPH, P. Protohistoric Indian pottery. *NR* 23, 197–201.

..I. V. people used mud pots almost to the exclusion of metal vases (cf. vast quantities of pottery unearthed)..all vessels well baked..chronological order of pottery type: (1) most ancient kind of pottery was thinly painted; decorated with two colours (therefore called bichrome); (2) thick ware called monochrome; (3) plain red ware; (4) black pottery with incised patterns.. purely geometric motifs indicate that artists were yet in a rudimentary stage; not yet confident of producing dynamism of animate world..progress made with animal designs; sought to bring out the inner being of animals..realistic standard of art on pottery tended to make it practical..

15. KERN, C. Indus valley painted pottery : Harappa culture. *Annual Bibliography of Ind. Archaeology* 15, 1950, 3.

16. LOMMEL, H.; WEYERSBERG, M. 'Rain-comb and Heaven's-cow. *Paideuma* 1 (3), 120–46.

..a comb-like symbol in prehist. and early hist. representations and ornaments (M. D., Susa I) is symbolical of 'rain'..(Egyptian wooden comb in the form of a cow representing Hathor, the goddess of firmament, giver of rain)..Vedic celestial cow..

17. MODE, Heinz. *Indo-Cretan Comparisons*. Basel, 1940.

..(still in MS. form; ref. to by HOELTKER in *Das herz-oder nierenfoermige Ornament auf einer Vase von M. D.*)..M. has made a comparative study of several culture-elements from Crete and M. D...acc. to him, the most conclusive group of ornaments are certain heart and kidney shaped inlay designs..

18. SARKAR, H. B. Fish-hooks from the Indus valley. *JASB* (*Sc.*) 19 (2), 1953.

..fishing by means of hooks known to I. V. people..

19. SARKAR, H. B. Artefacts of fishing and navigation from the Indus valley. *M in I* 34 (4), 282–87.

..ringstones as anchors..fishing nets..'beads' as net-sinkers.. dual function of objects of material culture: artefact and amulet..

20. SASTRI, S. Srikantha. Proto-Indian ceramics. *Poussin Comm. Vol.*, 1940, 293–305.

..(See: *VBD* I–158.17)..Harappa culture can't be brought down to such a late date as 2700 B. C., when Jhukar culture itself has to be assigned to the Tall-Halaf period (3000 B. C.)..

21. SEN GUPTA, M. Porcelain in prehistoric India. *JASBL* 23 (2), 35–42.

22. STARR, R. F. S. *Indus Valley Painted Pottery.* Princeton Univ. Press, 1946.

..(See: *VBD* I–158.18)..only really significant points of similarity are those bet. the culture of Halaf and that of I. V...two clear groups of Harappan artistic expression: one fathered by Western Asia, the other by the Indus..vast majority of Harappan writings has quite certainly perished..H. culture is non-Aryan..

Rev.: D. H. GORDON, *JIAI* 1 (1945).

23. STEINMANN, A. Zum Problem der herz-oder nierenförmigen Ornamente. *Anthropos* 37–40, 321–24.

..investigates into their possible origin..

24. STEINMANN, A. Nochmals zum Problem der herz-oder nierenförmigen Ornamente. *Anthropos* 37–40, 879–80.

..supports HOELTKER's interpretation of this as stylised serpent-symbol..(serpent-cult and fertility-cult of M. D.)..a serpent with faces on both ends was the model for M. D...supporting evidence from a magic-manual of Batak-priests..

88. PEOPLE.

1. DESHMUKH, P. R. Sindhu saṁskṛtītīla lokaca vedātīla āryāṁce śatrū. (Marathi). *Navabhārata* 12–13, Oct. 1958–59.

..(I. V. people as enemies of Vedic Aryans)..

2. ED. Racial characters in ancient India. *SC* 6, p. 349.

..W. M. KROGMAN (Chicago) thinks that a skull from Chanhudaro represents a proto-mediterranean type in wh. ancestral Negro traits have manifested themselves..

3. HERAS, H. The first mention of the people of the Indus valley. *C. S. Srinivasachari Comm. Vol.*, Madras, 1950, 98–100.

..occurs in a book called *Etymologies* by H. Isidore, a Spanish monk of 7th cent. A. D...migration of Ethiopians from I. V...

4. HERAS, H. The Dravidians of Iran. *Indica*, Bombay, 1953, 166–69.

..I. V. civil. identified as proto-Dravidian civil...acc. to Ptolemy, the pre-Aryan inhabitants of Iran were Anareoi (= worshippers of Āṇ), that is, Dravidians, the brethren of the worshippers of Āṇ in I. V. and of the Anumim of Egypt..anthropology and philology confirm this view..

5. MAYRHOFER, M. [objections to the assumption of Dravidians in Indus culture]. *Saeculum* 2, 54 ff.

6. SENGUPTA, P. C. The Dānavas of the Mahābhārata. *JASBL* 17 (3).

..studies the Dānava culture and thereby arrives at the conclusion that the Dānavas were the people of M. D. and H.; accordingly fixes the date of MBh. war at 2449 B. C. or 2300 B. C...

89. RELIGION.

1. ABEGG, E. Die Indiensammlung der Universität Zürich. *Mitteil. d. Geogr.-Ethnogr. Ges. Zürich* 35, 22.

..in the *pipal*-worship of Buddhistic art is to be seen a remnant of I. V. tree-worship..

2. ARAVAMUTHAN, T. G. More gods of Harappa. *JBRS* 34 (3–4), 31–82 (with plates).

..Paśupati and Naṭarāja as high gods of H.: four other gods found with P...interpretation of a common representation on some seals: god in *aśvattha* tree (Brahmā) presenting himself before a kneeling god (Kārttikeya), a severed human head on a stand bet. the two, a bull-goat man (Agni) behind the suppliant, and a group of seven women in foreground (seven Kṛttikās)..both Vedic and H. gods are multiheaded and multiarmed..H. culture is consistently Vedic (and not Dravidian), H. Śiva very much like Viṣṇu..the phase of Vedic culture to wh. H. belongs is the one in wh. Indra, who had long supplanted Varuṇa, was identified with Kārttikeya and was superseded by Brahmā..

3. BANERJEA, J. N. Early Indus civilization and two Brahmanical cults. *CR* 115 (1), April 1950, 1–8.

..*bhakti*, phallism, mother-goddess cult in later indian rel. to be traced back to Indus valley..

4. CHAUDHURI, N. M. The worship of Great Mother in the Indus region. *CR* 117 (3), Dec. 1950, 151–67; 118 (1), Jan. 1951, 1–17.

..MARSHALL's suggestion that Mother-Goddess worship prevailed in I. V. is to be rejected..several types of female figurines found in I. V. are toys, and probably in some cases votive offerings.. discusses M.-G. worship in other countries: Anahita (Iran), Innini-Ishtar (Sumer-Babylon), Ashtart (Phoenician), Atargatis (Syria)..

5. CHAUDHURI, N. M. The Indus people and Indus religion. *CR* 123 (2), 65–83; 123 (3), 159–73; 124 (1), 1–15; 124 (2), 75–90; 124 (3), 155–78.

..two racial elements well represented among Indus people : a brachycephalic leptorrhine race and a dolichoid leptorrhine race; both these races had "Aryan" affinities..an exam. of Indus rel. shows the presence of features, some of wh. are well known to Vedic rel. and the survival to the present day of nearly all the imp. ones of wh. is attested..shows little affinity in respect of essential points with the Mesop. rel. or the prehist. rel. of Western Asia.. there is little justification for characterizing Indus rel. as pre-Aryan or non-Aryan..continuity of culture from I. V. to Hinduism; this may indicate the continuity of races carrying on this culture..can one conclude that the people responsible for Indus rel. are chiefly represented by those among whom Buddhism flourished (= people of Eastern India)?..(resemblance bet. Indus engravings and early Buddhist sculptures is striking and frequent)..

6. FABRI, C. L. The Cretan bull-grappling sports and the bull-sacrifice in the Indus valley civilization. *Mem. ASI* 1934–35.

7. GORDON, D. H. Early Indian terracottas. *JISOA* 11, 136.

..M. D. and H. figurines..only the horned male figures have any claim to divinity; female figures with raised arms and voluted objects on their heads are almost certainly votaries..good case for the ritual nakedness of male worshippers in ancient times can be put forward to explain the male figurines..animal figurines may indicate relics or actual continuance of totemism..

8. HARIDATTA. Sindhu ghāṭī kā dharma tathā rahana sahana. (Hindi). *GKP* 4 (9), 10–12.

9. HERAS, H. *Min Kan—The Mystical Meaning of possessing "Fish-Eyes"*. Hind Kitabs (Ind. Hist. Res. Inst., Vol. 16), Bombay, 1947, 120.

..thesis built upon an inscription from M. D. read as: "Let the one having fish-eyes, on reaching the sky, be happy"..God has fish-eyes; he is Min-Kan *par excellence* (= Vidu-kan, one whose eyes are always open)..eyes that are always open never cease to see; "fish-eyes" symbolise complete knowledge, omniscience..(also discusses manifold aspects of mysticism of East and West)..

Rev.: ANON., *Ved. Kes.* (June 1948); A. C. DAS, *CR* (July 1950), 208 ff.; M. MUKHERJI, *Pr. Bh.* (June '49); S. S., *QJMS* 46, 75.

10. HROZNY, B. [Kuejas-Kujas]. *Arch. Or.* (1942), p. 48.

..name of the three-headed deity is K. (= killer)..anticipates Śiva's quality of destroyer (cf. *Arch. Or.* 1941, pp. 228 and 244)..

11. JAIN, Kamta Prasad. Mohen-Jo-Daro antiquities and Jainism. *PIHC* (10th Session), 1947, 113–18. (also in *Jaina Antiquary* 14, 1–7.)

..I. V. civil. is a creation of the Aryans, whose home was India but who were not of Vedic persuation..I. V. people were followers of the Ṛṣabha-cult (later Jainism)..traces of J. in I. V. civil.: nudity, *yoga*, adorable deities, mode of worship, sacred symbols.. antiquity of Tīrthaṁkaras is thus justified..

12. JAYABHAGAWAN. Mohenjodaḍokī kalā aura śramaṇa-saṁskṛti. (Hindi). *Anekānta* 10 (11–12), 433–56.

..I. V. *yogin* is a Jaina Arhat..(PRAN NATH reads the word "Jineśvara" or "Jineśa" on the Indus seal No. 449)..

13. KARMARKAR, A. P. Origin of Śāktism. *Maharaval S. J. Comm. Vol.*, 1950, 294–96.

..Mother-Goddess (Ammā-Pārvatī) worship to be traced back to I. V. civil...

14. KOPPERS, W. Zentralindische Fruchtbarkeitsriten und ihre Beziehungen zur Induskultur. *Geographia Helvetica* 1 (2), 1946, 165–77.

..the focus of fertility rites of Bhils and Gonds is a magic stand or table, on wh. earth is laid and corn sown at the beginning of the ceremonies..K. connects this table with the mysterious cult-object frequently depicted on Indus seals in conjunction with a sacred bull..

15. MAHADEVAN, T. M. P. Śaivism and the Indus Civilization. *JGJRI* 4 (1), 1–9.

..does not accept MARSHALL's identification of a figure on one of the Indus seals with Śiva (MARSHALL's grounds: *trimukha*; yogic posture; four animals grouped round him, Paśupati; pair of horns—later represented as *triśūla*; figure of deer beneath the seat, cf. Dakṣināmūrti; *ūrdhvameḍhra*)..*liṅga* not connected with phallus cults...acc. to author, *liṅga* may represent "column of light" or 'peg' (*naḍutari*, Tamil word for peg to wh. cows are tethered—a form wh. Śiva is supposed to have taken)..

16. MAHALINGAM, T. V. The Nāga cult in India. *BITC* (UNESCO), Madras Univ., 1957, 11–18.

..Nāga-worship prevalent from the earliest beginnings of Ind. hist...I. V. representation where a seated figure is seen worshipped on either side by a kneeling man, while behind each worshipper a cobra, with raised head and expanded hood, is obviously joining in the adoration of the god..(Indra-Ahi conflict in *ṚV* indicates Nāga-worship among some tribes)..

17. ROY, C. R. "Unicorn" in the seals of Mohen-Jo-Daro and its relation to the religion of the Indus valley civilization. *SC* 11 (8), 408–11. (also in *JSHS* 8, Karachi, 1946, 39–44.)

..'unicorn' identified as wild ass (peculiar markings with heart-shaped loops on the shoulder and the markings on the face and the neck are characteristic traits of 'horse' family; the single horn is fictitious and its existence on the head of the hornless animal invests it with divinity)..cult of Ass or Assini was the principal rel. of I. V.; it was somewhat connected with sun-worship..the term *assa* or *aśva* did not originally mean "horse"; it meant "ass"..I. V. civil. did not die but contd. thro' Vedic period..

18. SANKARANANDA, Swami. Phallic emblems of the Indus valley. *PIHC* (20th Session), 1957, 32–35.

..MARSHALL's arguments supporting the existence of a phallic cult in the Bronze age culture of Indus are invalid..many of the

objects, on wh. the presumption of this cult was based, were imported from outside..cones and rings had nothing to do with phallic worship..

19. SASTRI, K. N. The supreme deity of Indus valley. *JUPHS* 2 (2), 1954, 1–9.

..so-called Paśupati is actually a buffalo-headed composite deity whose body is a clever fusion of various deadly animals.. Mother Goddess was not the supreme deity of I. V.; the supreme deity was a male god supposed to be the presiding spirit of the divine Tree of Knowledge..

20. SASTRI, K. N. An important cultural link between Indus civilization and the Minoan Crete. *JASBL* 22 (1), 39–47.

..cult of Mother Goddess and her symbols—double axe, dove, tree, bull-rhytons, bull-grappling sports—derived by Minoan Crete (during 1750–1200 B. C.) from the mainland of Asia (Indus valley of 4th mill. B. C.)..

21. SASTRI, K. N. Indians believed in a Solar World in the third millennium B. C. *SP* (19th AIOC), Delhi, 1957, 114–15.

..discovery in Cemetery H at Harappa of about 135 burial urns and a large no. of complete as well as fragmentary earth-burials along with funerary pottery show that I. V. people believed in a solar world, land of external bliss..this idea further found expression in Vedic and post-Vedic lit...

22. SCHRADER, F. O. Indische Beziehungen eines nordischen Fundes. *ZDMG* (1934), 185 ff.

..doubts whether the so-called Paśupati figure on an Indus seal really represents Proto-Śiva..finds striking similarities bet. this figure and that of the Celtic god Cernunnos, as depicted on a silver cauldron unearthed at Gundestrup in Denmark..

23. TIWARI, R. G. Shiva-Lingam and phallus worship in Indus valley civilization. *JSVOI* 14, 51–54.

..identification of *śiva-liṅga* with phallic stones found in I. V. is unwarranted..institutionally also not *śiva-liṅga* but the worship of Nathuram in the Holi festival is the lineal descendant of phallic worship..is it possible that *śiva-liṅga* originated out of the symmetrical placing of snakes?..

24. TIWARI, R. G. Some reflections on the religion of the Indus Valley people. *JSVOI* 14 (2), 187–92.

..identification of the beatylic stone with Śiva, thro' the cult of *yoga* and *bhakti*..existence of Śāktism..

25. TIWARI, R. G. Jainism in prehistoric Indus valley civilization. *JSVOI* 15 (2), 147-51.

..Jainism, as a religion, existed among the people of I. V. civil. (cf. R. P. CHANDA, *MR*, Aug. 1932)..Ṛṣabhadeva was probably non-Aryan; or he was Aryan convert to non-Aryan native rel. (now called J.)..Indus seals may be taken to represent Jain *munis*..

26. TIWARI, R. G. *Indian Iconography and Mythology*. Vallabh Vidyanagar, 1957, 22.

..earliest traces of Śaivism and Śāktism among I. V. finds.. baetylic, phallic, and vagina cults co-existed but did not intermix in I. V. civil...

90. RELATION WITH OTHER CIVILIZATIONS.

1. CHAKRAVARTI, K. C. India's intercourse with the ancient West. *I-AC* 3 (2), 182-89.

..in remote past, India formed an integral part of the Ancient East wh. extended from Mediterranean to the Ganges valley.. connections bet. I. V. and Euphrates valley civilizations are undisputed..

2. CHATTOPADHYAYA, B. K. Mohenjodaro and Vedic civilization. *IPC* 1 (3), 43-48.

..M. D. civil. was the same or an off-shoot of Vedic civil...

3. DAVID, H. S. Some further contacts and affinities between the Egypto-Minoan and the Indo (Dravido)-Sumerian cultures. *TC* 5 (1), 56-65.

..(contd. from *TC* 4, April 1955)..

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S 1. HEIMANN, B. Greco-Latin 'Terms' and Indian 'Concepts'. Moscow, 1960.

..(paper presented before the Indian Studies Section of 25th Internat. Congress of Orientalists)..West thinks in exclusive, disjunctive *aut-aut*; India in *sive-sive*, in a series of alternatives standing side by side..West seeks definite results; India recognises for this empirical world no final ends, but only *ways* towards an ultimate goal..three possibilities: (A) India adheres to the original wider meaning of a G.-L. term without limiting it to one meaning only; (B) G.-L. terms without Ind. equivalents; (C) GK. terms wider than their Ind. equivalents..Western terms shd. be avoided

for Ind. phil., because (1) they are too determined, one-sidedly defined; (2) they are developed in hist. stages of disconnected significance; (3) they are born out of an entirely different evaluation of hist., reason and order; (4) they are mostly narrowed down, no more complete in their original productive vagueness of meaning..logical clarity is in the West an unquestioned asset; in India, it may be a drawback, because of its rationally superimposed limitation..

58.

S 1. BIHARI LAL. Advaitavāda aura veda. (Hindi). *Vedavāṇī* 13 (1–2), 59–62.

..no trace of *advaita* in Veda..

S 2. RAMANANDA, Sastri. Vedo me adhyātma-vidyā. (Hindi). *Vedavāṇī* 13 (1–2), 30–31.

62.

S 1. NARAHARI, H. G. Eschatology in the later Saṁhitās. *Gode Comm. Vol.*, 1960, (III) 129–32.

..the 3 Vedas other than *ṚV* add practically very little to the eschatological conceptions of *ṚV*..elaborate account of hell in later *Saṁ*...

65.

S 1. BUDHA PRAKASH. Kṛṣṇa. (An ethnological study). *Gode Comm. Vol.*, 1960, (III) 36–57.

..Kṛṣṇa is a conception wh. is associated with the people who came from the Caspian regions in ancient times..among the various influences wh. contributed to the development of this conception, the Caspian or Kassite influence was particularly significant..

66.

S 1. CHOUDHARY, R. K. Position of the Brāhmaṇas in ancient India. *Gode Comm. Vol.*, 1960, 43–49.

S 2. SITARAM. *Varṇavyavasthā kā saṁkṣipta itihāsa.* (Hindi). K. Porwal & Co., Varanasi, 1960, 88.

67.

S 1. KOSAMBI, D. D. Development of the gotra system. *Gode Comm. Vol.*, 1960, 215–224.

71.

S 1. ALGURAI, Sastri. Sabhā aura samiti. (Hindi). *Vedavāṇī* 13 (1–2), 98–100.

73.

S 1. AALTO, P. Madyam apeyam. *Nobel Comm. Vol.*, 1959, 17–37.

..traces hist. of preparation and use of alcohol in India..*soma, surā, madya, parisrut* ref. to in Vedic texts..the dictum *madyam apeyam* remained only a theory..

S 2. HARIYAPPA, H. L. Strategy and tactics in Indian concept of warfare. *Gode Comm. Vol.*, 1960, 155–60.

..ref. in Vedic lit...

74.

S 1. GOETZ, H. *Five Thousand Years of Indian Arts.* Metheun & Co. (Art of the World), London, 1959, 275.

..Indus or Harappa art..Navdatoli excavations : "Aryan problem" thro' archaeology..

Rev.: MOTI CHANDRA, *AP* (Oct. 1960), 470.

75.

S 1. UDAYAVIRA, Sastri. Veda me gaṇita vidyā ke mūla. (Hindi). *Vedavāṇī* 13 (1–2), 36–40.

77.

S 1. DAVE, K. N. The bee-eaters (*śārṅgas*) in Sanskrit literature. *Gode Comm. Vol.*, 1960, 68–74.

..these birds mentioned in connection with *aśvamedha*-ritual (*VS, MS, KS*)..*ṚV* X. 142 describes them..

S 2. VIRENDRA. Vedo me paśupakṣī. (Hindi). *Vedavāṇī* 13 (1–2), 72–79.

78.

S 1. BHAGAVAD DATTA. Parama-utkṛṣṭa vijñāna : veda. (Hindi). *Vedavāṇī* 13 (1–2), 31–35.

S 2. DE, S. K. Indian erotics (*kāma-śāstra*) in its origin and development. *Gode Comm. Vol.*, 1960, 75–89.

..existence of non-rel. lit. side by side with Vedic lit...indications of erotics in Veda : ref. to *kāma* in *ṚV* (X. 129. 4–5) and *AV* (*Kāma-sūktas*); descriptions of Uṣas; *vṛṣākapi*; 'love' recognized as one of the forces wh. moulded ordinary man's life..*BAUp.* (IV. 4.22; VI. 2.12; VI. 4.4) was the first to discuss sex-problems (in the interest chiefly of genetics)..*Āśv GS* (I. 13.1) ref. to sexology as *upaniṣad*. *Hiraṇyakeśin GS* (II. 19.6) was first to recognize *trivarga* (*dharma, artha, kāma*), wh. is not mentioned in earlier Vedic texts..

79.

S 1. BANERJEE, S. R. Sanskrit "ārdra" and its cognates in Prakrit. *Bull. Philolog. Soc.* 1 (2), Calcutta, June 1960, 30–31.

S 2. BASU, D. N. On Sanskrit words for the four quarters. *Bull. Philolog. Soc.* 1 (2), Calcutta, 25–26.

..each of the words denoting the four "quarters" in SK. has at least another set of meanings..the cognate words in Ir. and other IE lgg. don't have the sense of "quarters"..

S 3. GLASENAPP, H. von. Saṁjñā. *Nobel Comm. Vol.*, 1959, 59–60.

..*BAUp.* II. 4.12; IV. 5.13 (*na pretya saṁjñā asti*)..*s.* is not "Bewusstsein", but "Unterscheidungsvermoegen"..

S 4. MISHRA, S. A note on "anāha" in Rigveda. *Bull. Philolog. Soc.* 1 (2), Calcutta, p. 29.

..occurs only once (*ṚV* VIII. 48.5)..word connected with √*nah* <IE **nedh*..(WHITNEY connects it with √*aṁh*)..

S 5. SCHWARZSCHILD, L. A. Some Indo-Aryan words meaning "All". *JAOS* 80, 13–17.

..considers Vedic words: *sama, śaśvat, viśva, sarva,* etc...

S. 6. SEN, Sukumar. On bhakta, bhakti, bhagavant, and bhaginī. *Bull. Philolog. Soc.* 1 (2), 51–52.

..derivatives of IE root **bhag*..

S 7. WÜST, W. *Sṛṅkā-/saṅkā-* und Zubehör. *Nobel Comm. Vol.*, 1959, 254–76.

..*sṛṅkā* in *Kaṭha Up.* I. 16; II. 3..(= Ausschuss)..

80.

S 1. AGRAWALA, V. S. One and the Many. *IPC* 5, 93–94.

S 2. SARMA, Munshi Ram. Ṛta kyā hai? (Hindi). *Veda-vāṇī* 13 (1–2), 23–26.

81.

S 1. CHHABRA, B. Ch. Vestiges of Aryan culture in Hawaii. *IPC* 5, 156–58.

..based on the study of Hawaiian petroglyphs..common symbols in Hawaii and India..

S 2. MATHURA PRASADA, Dikshita. Āryavikāśaḥ. *SS* 14 (1-2), 163-74.

85.

S 1. GELPKE, F. Induskultur und Hinduismus. Vorarische Elemente der indischen Kultur. *OZ* 17, 201-05.

91.

S 1. FRANKE, H. (Ed.). *Akten des 24. Internationalen Orientalisten-Kongresses, München.* DMG (Franz Steiner Verlag), Wiesbaden, 1959, XII+776.

..B. SCHLERATH, "Die Komposition der ved. Hymnen"; V. PISANI, "Zur Vorgeschichte des Indo-Arischen"; V. W. PARANJPE, "Analysis of case terminations in SK. with special ref. to the *sūtras* of Pāṇini"; V. V. BALABUSEVIC, "Some problems of Soviet Indology"..

Rev.: D. CARR, *JAOS* 80, 46-55.

S 2. SINOR, D. (Ed.). *Proceedings of the 23rd International Congress of Orientalists, Cambridge.* RAS, London, 1958, 421.

..P. E. DUMONT, "The meaning of the Vedic word *ghoṣad*"; H. W. BAILEY, "Monoeceta Vedica"; N. TSUJI, "Relation bet. *Br.* and *ŚS.*"; B. HEIMANN, "Hindu thought in illustrations"; R. N. DANDEKAR, "Progress of Indology in India"..

Rev.: M. FLEISCHHAMMER, *OLZ* 1958, 117-21.

92.

S 1. AGRAWALA, V. S. Indology and research. *Gode Comm. Vol.*, 1960, 1-5.

S 2. DANDEKAR, R. N. Progress of Indology in India. 25th Internat. Congress of Orientalists, Moscow, 1960.

..mainly relates to the fields of Veda, Pali and Buddhism, Prakrits and Jainism, Hist. and Arch...

S 3. ELIZARENKOVA, T. Survey of Indological studies. (Russian). *Bull. Acad. of Sciences USSR*, No. 6, 1956, 123–40.

S 4. Austrian Indology in the nineteenth century. *IPC* 5, 178–82.

S 5. SASTRI, G. N. *Recent Sanskrit Studies in Bengal.* Calcutta, 1960, 14.

..(Paper submitted to the Indian Studies Section, 25th Internat. Congress of Orientalists, Moscow)..

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